תלמוד בבלי

KOREN TALMUD BAVLI

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THE NOÉ EDITION

YOMA

COMMENTARY BY
RABBI ADIN EVEN-ISRAEL STEINSALTZ

Koren Talmud Bavli
THE NOÉ EDITION

YOMA

Steinsaltz
Center

KOREN

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יומא

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Rabbi Adin Even-Israel
Steinsaltz

EDITOR-IN-CHIEF
Rabbi Dr Tzvi Hersh Weinreb

EXECUTIVE EDITOR
Rabbi Joshua Schreier

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הִנֵּה יָמִים בָּאִים, נְאֻם אֲדֹנָי יֱהֹוִה, וְהִשְׁלַחְתִּי רָעָב בָּאָרֶץ,
לֹא־רָעָב לַלֶּחֶם וְלֹא־צָמָא לַמַּיִם, כִּי אִם־לִשְׁמֹעַ אֵת דִּבְרֵי יהוה.

Behold, days are coming – says the Lord God –
I will send a hunger to the land, not a hunger for bread
nor a thirst for water, but to hear the words of the Lord.

(AMOS 8:11)

The Noé edition of the Koren Talmud Bavli
with the commentary of Rabbi Adin Even-Israel Steinsaltz
is dedicated to all those who open its cover
to quench their thirst for Jewish knowledge,
in our generation of Torah renaissance.

This beautiful edition is for the young, the aged,
the novice and the savant alike,
as it unites the depth of Torah knowledge
with the best of academic scholarship.

Within its exquisite and vibrant pages,
words become worlds.

It will claim its place in the library of classics,
in the bookcases of the Beit Midrash,
the classrooms of our schools,
and in the offices of professionals and business people
who carve out precious time to grapple with its timeless wisdom.

For the Student and the Scholar

DEDICATED BY LEO AND SUE NOÉ

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Once upon a time, under pressure of censorship,
printers would inscribe in the flyleaves
of volumes of the Talmud:

Whatever may be written herein about gentiles
does not refer to the gentiles of today,
but to gentiles of times past.

Today, the flyleaves of our books bear a similar inscription,
albeit an invisible one:

Whatever may be written herein about Jews
does not refer to the Jews of today,
but to Jews who lived in other times.

So we are able to sit down and study Torah, Talmud,
books of ethics, or books of faith
without considering their relevance to our lives.

Whatever is written there
does not apply to us or to our generation,
but only to other people, other times.

We must expunge from those invisible prologues
the notion that the words are written about someone else,
about others, about anyone but us.

Whether the book is a volume of Torah,
a tractate of the Talmud, or a tract of faith,
the opposite must be inscribed:

Whatever is written herein refers only to me;
is written for me and obligates me.

First and foremost, the content is addressed to me.

— From a public address by Rabbi Adin Even-Israel Steinsaltz
as quoted in חיי עולם (*Talks on Parashat HaShavua*)
Maggid Books, 2011

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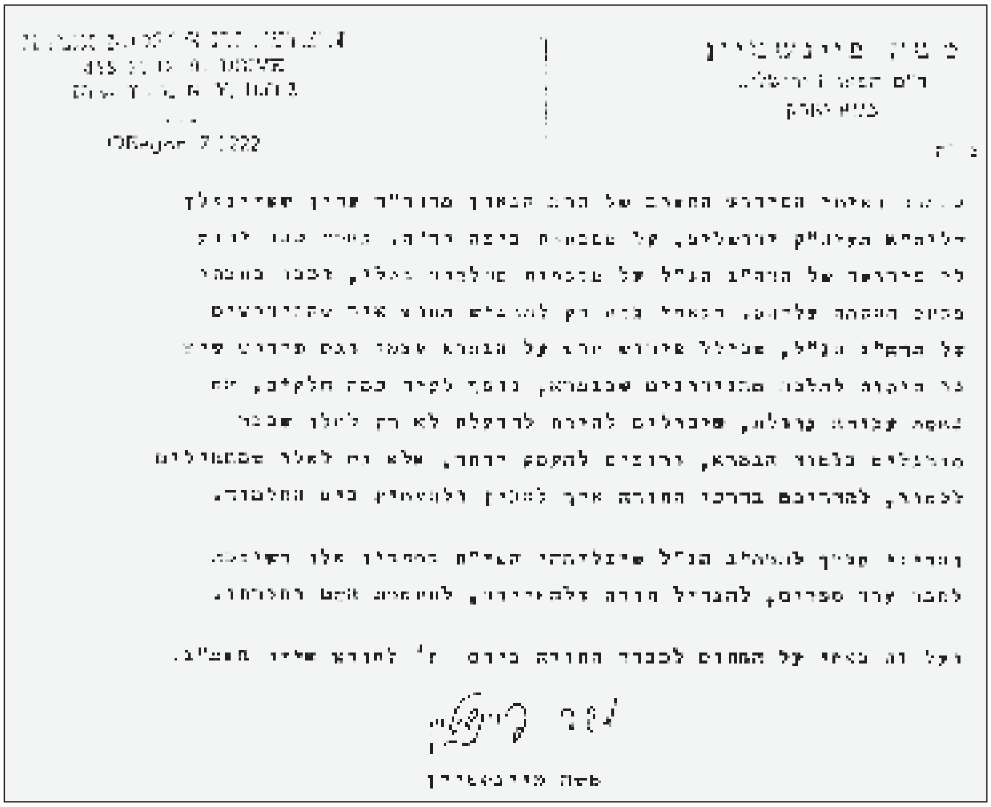
Haskama

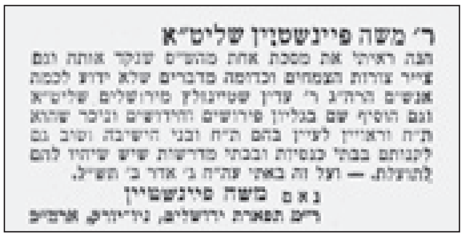
Rabbi Moshe Feinstein



…These new commentaries – which include a new interpretation of the Talmud, a halakhic summary of the debated issues, and various other sections – are a truly outstanding work; they can be of great benefit not only to those familiar with talmudic study who seek to deepen their understanding, but also to those who are just beginning to learn, guiding them through the pathways of the Torah and teaching them how to delve into the sea of the Talmud.

I would like to offer my blessing to this learned scholar. May the Holy One grant him success with these volumes and may he merit to write many more, to enhance the greatness of Torah, and bring glory to God and His word…

Rabbi Moshe Feinstein
New York, 7 Adar 5743



ר׳ משה פיינשטיין שליט״א

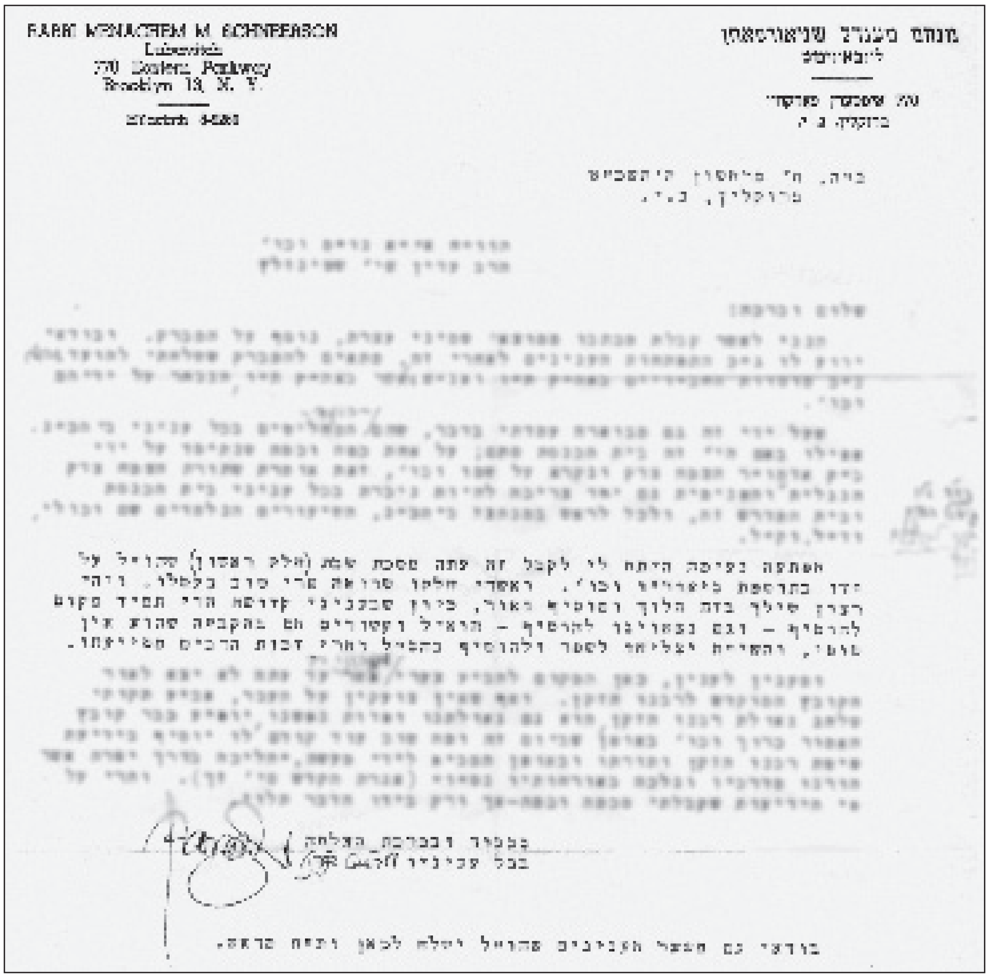
I have seen one tractate from the Talmud to which the great scholar Rabbi Adin Steinsaltz שליט״א has added *nikkud* (vowels) and illustrations to explain that which is unknown to many people; he has also added interpretations and innovations, and is evidently a *talmid hakham*. *Talmidei hakhamim* and yeshiva students ought to study these volumes, and synagogues and *batei midrash* would do well to purchase them, as they may find them useful.

Rabbi Moshe Feinstein
New York, Adar 5730

THIS HASKAMA REFERS TO THE ORIGINAL HEBREW EDITION OF THE STEINSALTZ TALMUD, UPON WHICH THIS VOLUME IS BASED

Haskama

Rabbi Menachem Mendel Schneerson



RABBI MENACHEM M. SCHNEERSON
Lubavitch
770 Eastern Parkway
Brooklyn 13, N. Y.

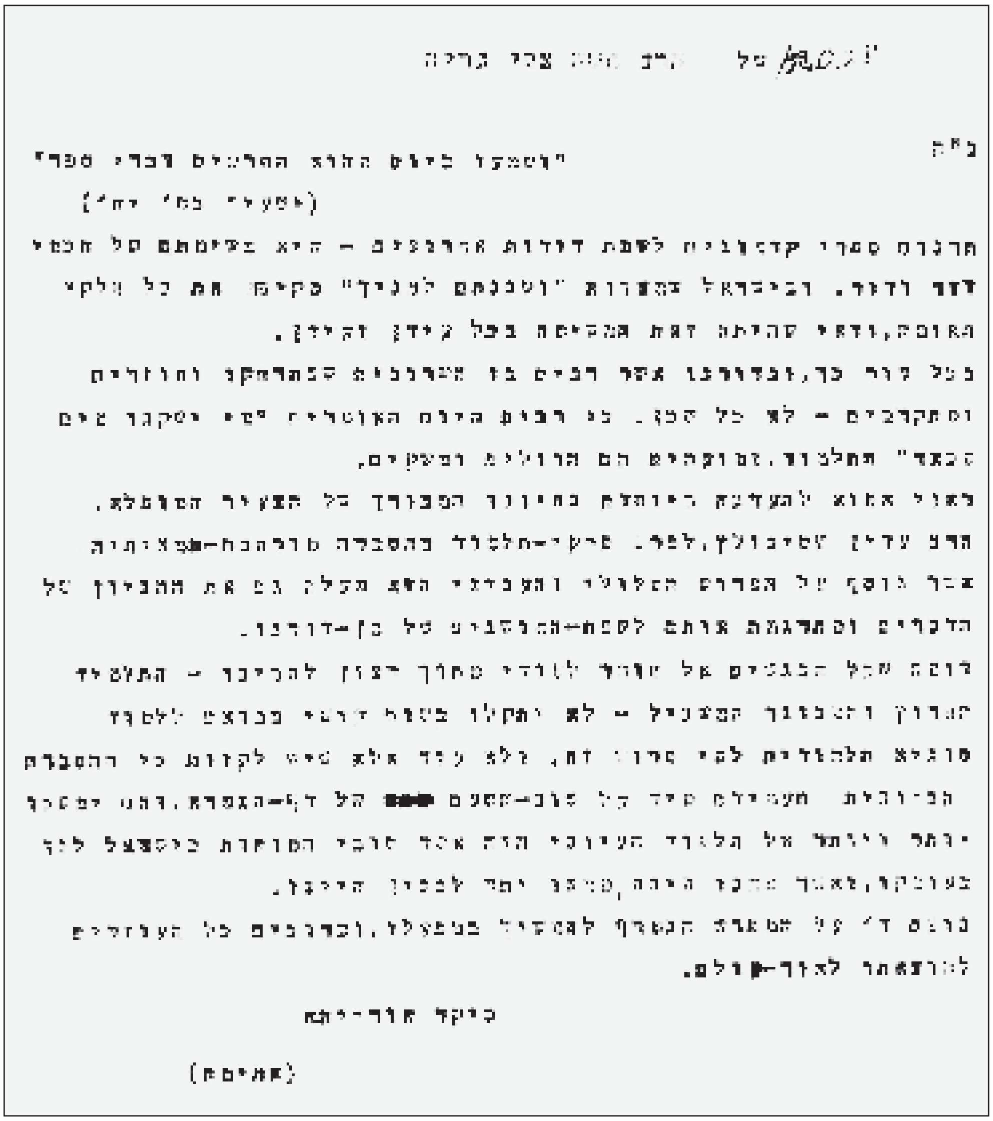
מנחם מענדל שניאורסאהן
ליובאוויטש
770 איסטערן פּארקוויי
ברוקלין, נ. י.

…I have just had the pleasant surprise of receiving tractate *Shabbat* (part one), which has been published by [Rabbi Steinsaltz] along with his explanations, etc. Happy is the man who sees good fruits from his labors. May he continue in this path and increase light, for in the matters of holiness there is always room to add – and we have been commanded to add – for they are linked to the Holy One, Blessed be He, Who is infinite. And may the Holy One grant him success to improve and enhance this work, since the greater good strengthens his hand…

Rabbi Menachem Mendel Schneerson
The Lubavitcher Rebbe
Brooklyn, 5 Marḥeshvan, 5729

Haskama

Rabbi Moshe Zvi Neria



The translation of the books of our past into the language of the present – this was the task of the sages of every generation. And in Israel, where the command to "teach them repeatedly to your children" applies to all parts of the nation, it was certainly the task of every era. This is true for every generation, and in our time – when many of those who have strayed far are once again drawing near – all the more so. For many today say, "Who will let us drink from the well" of Talmud, and few are those who offer up the waters to drink.

We must, therefore, particularly commend the blessed endeavor of Rabbi Adin Steinsaltz to explain the chapters of the Talmud in this extensive yet succinct commentary, which, in addition to its literal interpretation of the text, also explicates the latter's underlying logic and translates it into the language of our generation.

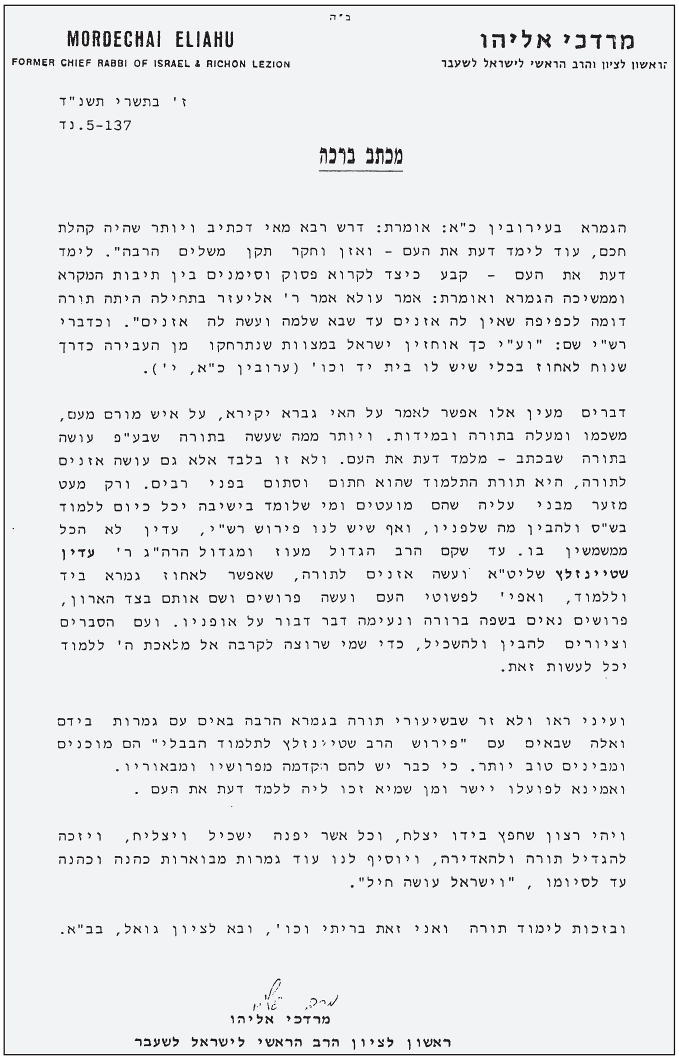
It appears that all those who seek to study Talmud – the diligent student and the learned adult – will have no difficulty understanding when using this commentary. Moreover, we may hope that the logical explanation will reveal to them the beauty of the talmudic page, and they will be drawn deeper and deeper into the intellectual pursuit which has engaged the best Jewish minds, and which serves as the cornerstone of our very lives…

Rabbi Moshe Zvi Neria

THIS HASKAMA REFERS TO THE ORIGINAL HEBREW EDITION OF THE STEINSALTZ TALMUD, UPON WHICH THIS VOLUME IS BASED

Haskama

Rabbi Mordechai Eliyahu



ב״ה

מרדכי אליהו
הראשון לציון והרב הראשי לישראל לשעבר

MORDECHAI ELIAHU
FORMER CHIEF RABBI OF ISRAEL & RICHON LEZION

ז' בתשרי תשנ"ד
נד.5-137

מכתב ברכה

הגמרא בעירובין כ"א: אומרת: דרש רבא מאי דכתיב ויותר שהיה קהלת חכם, עוד לימד דעת את העם - ואזן וחקר תקן משלים הרבה". לימד דעת את העם - קבע כיצד לקרוא פסוק וסימנים בין תיבות המקרא וממשיכה הגמרא ואומרת: אמר עולא אמר ר' אליעזר בתחילה היתה תורה דומה לכפיפה שאין לה אזנים עד שבא שלמה ועשה לה אזנים". וכדברי רש"י שם: "וע"י כך אוחזין ישראל במצוות שנתרחקו מן העבירה כדרך שנוח לאחוז בכלי שיש לו בית יד וכו' (ערובין כ"א, י').

דברים מעין אלו אפשר לאמר על האי גברא יקירא, על איש מורם מעם, משכמו ומעלה בתורה ובמידות. ויותר ממה שעשה בתורה שבע"פ עושה בתורה שבכתב - מלמד דעת את העם. ולא זו בלבד אלא גם עושה אזנים לתורה, היא תורת התלמוד שהוא חתום וסתום בפני רבים. ורק מעט מזער מבני עליה שהם מועטים ומי שלומד בישיבה יכל כיום ללמוד בש"ס ולהבין מה שלפניו, ואף שיש לנו פירוש רש"י, עדין לא הכל ממשמשין בו. עד שקם הרב הגדול מעוז ומגדול הרה"ג ר' **עדין שטיינזלץ** שליט"א ועשה אזנים לתורה, שאפשר לאחוז גמרא ביד וללמוד, ואפי' לפשוטי העם ועשה פרושים ושם אותם בצד הארון, פרושים נאים בשפה ברורה ונעימה דבר דבור על אופניו. ועם הסברים וציורים להבין ולהשכיל, כדי שמי שרוצה לקרבה אל מלאכת ה' ללמוד יכל לעשות זאת.

ועיני ראו ולא זר שבשיעורי תורה בגמרא הרבה באים עם גמרות בידם ואלה שבאים עם "פירוש הרב שטיינזלץ לתלמוד הבבלי" הם מוכנים ומבינים טוב יותר. כי כבר יש להם הקדמה מפרושיו ומבאוריו.
ואמינא לפועלו יישר ומן שמיא זכו ליה ללמד דעת את העם .

ויהי רצון שחפץ בידו יצלח, וכל אשר יפנה ישכיל ויצליח, ויזכה להגדיל תורה ולהאדירה, ויוסיף לנו עוד גמרות מבוארות כהנה וכהנה עד לסיומו , "וישראל עושה חיל".

ובזכות לימוד תורה ואני זאת בריתי וכו', ובא לציון גואל, בב"א.

מרדכי אליהו
ראשון לציון הרב הראשי לישראל לשעבר

The Talmud in *Eruvin* 21b states: "Rava continued to interpret verses homiletically. What is the meaning of the verse: 'And besides being wise, Kohelet also taught the people knowledge; and he weighed, and sought out, and set in order many proverbs'? (Ecclesiastes 12:9). He explains: He taught the people knowledge; he taught it with the accentuation marks in the Torah, and explained each matter by means of another matter similar to it. And he weighed [*izen*], and sought out, and set in order many proverbs; Ulla said that Rabbi Eliezer said: At first the Torah was like a basket without handles [*oznayim*] until Solomon came and made handles for it." And as Rashi there explains: "And thus were Israel able to grasp the mitzvot and distance themselves from transgressions – just as a vessel with handles is easily held, etc."

Such things may be said of this beloved and eminent man, a great sage of Torah and of virtue. And far more than he has done with the Oral Torah, he does with the Written Torah – teaching the people knowledge. And beyond that, he also affixes handles to the Torah, i.e., to the Talmud, which is obscure and difficult for many. Only the intellectual elite, which are a precious few, and those who study in yeshiva, can today learn the Talmud and understand what it says – and even though we have Rashi, still not everyone uses him. But now the great scholar Rabbi Adin Steinsaltz שליט״א has come and affixed handles to the Torah, allowing the Talmud to be held and studied, even by simple men. And he has composed a commentary alongside the text, a fine commentary in clear, comprehensible language, "a word fitly spoken" with explanations and illustrations, so that all those who seek to study the work of God can do so.

Rabbi Mordechai Eliyahu
Former Chief Rabbi of Israel, 7 Tishrei, 5754

Message from Rabbi Adin Even-Israel Steinsaltz

The Talmud is the cornerstone of Jewish culture. True, our culture originated in the Bible and has branched out in directions besides the Talmud, yet the latter's influence on Jewish culture is fundamental. Perhaps because it was composed not by a single individual, but rather by hundreds and thousands of Sages in *batei midrash* in an ongoing, millennium-long process, the Talmud expresses not only the deepest themes and values of the Jewish people, but also of the Jewish spirit. As the basic study text for young and old, laymen and learned, the Talmud may be said to embody the historical trajectory of the Jewish soul. It is, therefore, best studied interactively, its subject matter coming together with the student's questions, perplexities, and innovations to form a single intricate weave. In the entire scope of Jewish culture, there is not one area that does not draw from or converse with the Talmud. The study of Talmud is thus the gate through which a Jew enters his life's path.

The *Koren Talmud Bavli* seeks to render the Talmud accessible to the millions of Jews whose mother tongue is English, allowing them to study it, approach it, and perhaps even become one with it.

This project has been carried out and assisted by several people, all of whom have worked tirelessly to turn this vision into an actual set of books to be studied. It is a joyful duty to thank the many partners in this enterprise for their various contributions. Thanks to Koren Publishers Jerusalem, both for the publication of this set and for the design of its very complex graphic layout. Thanks of a different sort are owed to the Steinsaltz Center and its director, Rabbi Menachem Even-Israel, for their determination and persistence in setting this goal and reaching it. Many thanks to the translators, editors, and proofreaders for their hard and meticulous work. Thanks to the individuals and organizations that supported this project, chief among them the Matanel Foundation and the Noé family of London. And thanks in advance to all those who will invest their time, hearts, and minds in studying these volumes – to learn, to teach, and to practice.

Rabbi Adin Even-Israel Steinsaltz
Jerusalem 5772

Acknowledgments

We are indeed privileged to dedicate this edition of the *Koren Talmud Bavli* in honor of the generous support of Leo and Sue Noé of London.

The name Noé is synonymous with philanthropy. The family's charitable endeavors span a vast range of educational projects, welfare institutions, and outreach organizations across the globe, with a particular emphasis on the "nurturing of each individual." Among so many other charitable activities, the Noés have been deeply involved with Kisharon, which provides the British Jewish community with vital support for hundreds of people with learning difficulties and their families; they provide steadfast support of SEED, which stands at the forefront of adult Jewish education in the UK, and Kemach, an organization in Israel that "helps Haredi students sustain themselves in dignity," providing both professional and vocational training for the Haredi community in Israel.

The Noés are not simply donors to institutions. They are partners. Donors think of a sum. Partners think of a cause, becoming rigorously and keenly involved, and giving of their time and energy. We are honored that they have chosen to partner with our two organizations, the Steinsaltz Center and Koren Publishers Jerusalem, enabling us to further and deepen learning among all Jews.

Leo and Sue are the proud parents and grandparents of five children and their families. The next generation has been taught by example that with life's gifts come the responsibilities to be active within and contribute to society – both Jewish and non-Jewish – as is consistent with the noblest of Jewish values.

Rabbi Adin Even-Israel Steinsaltz
Matthew Miller, Publisher
Jerusalem 5773

Introduction by the Editor-in-Chief

The vastly expanded audience of Talmud study in our generation is a phenomenon of historical proportions. The reasons for this phenomenon are many, and include the availability of a wide array of translations, commentaries, and study aids.

One outstanding example of such a work is the translation of the Talmud into modern Hebrew by Rabbi Adin Even-Israel Steinsaltz. The product of a lifetime of intense intellectual labor, this translation stands out in its uniqueness.

But what can the interested student do if he or she does not comprehend the Hebrew, even in its modern form? Where is the English speaker who wishes to access this instructive material to turn?

The *Koren Talmud Bavli* that you hold in your hand is designed to be the answer to those questions.

This work is the joint effort of Rabbi Steinsaltz himself, his closest advisory staff, and Koren Publishers Jerusalem. It is my privilege to have been designated editor-in-chief of this important project, and to have worked in close collaboration with a team of translators and proofreaders, artists and graphic designers, scholars and editors.

Together we are presenting to the English-speaking world a translation that has all the merits of the original Hebrew work by Rabbi Steinsaltz, and provides assistance for the beginner of any age who seeks to obtain the necessary skills to become an adept talmudist.

This is the ninth volume of the project, tractate *Yoma*. It includes the entire original text, in the traditional configuration and pagination of the famed Vilna edition of the Talmud. This enables the student to follow the core text with the commentaries of Rashi, *Tosafot*, and the customary marginalia. It also provides a clear English translation in contemporary idiom, faithfully based upon the modern Hebrew edition.

At least equal to the linguistic virtues of this edition are the qualities of its graphic design. Rather than intimidate students by confronting them with a page-size block of text, we have divided the page into smaller thematic units. Thus, readers can focus their attention and absorb each discrete discussion before proceeding to the next unit. The design of each page allows for sufficient white space to ease the visual task of reading. The illustrations, one of the most innovative features of the Hebrew edition, have been substantially enhanced and reproduced in color.

The end result is a literary and artistic masterpiece. This has been achieved through the dedicated work of a large team of translators, headed by Rabbi Joshua Schreier, and through the unparalleled creative efforts of Raphaël Freeman and the gifted staff at Koren.

The group of individuals who surround Rabbi Steinsaltz and support his work deserve our thanks as well. I have come to appreciate their energy, initiative, and persistence. And I thank the indefatigable Rabbi Menachem Even-Israel, whom I cannot praise highly enough. The quality of his guidance and good counsel is surpassed only by his commitment to the dissemination and perpetuation of his father's precious teachings.

Finally, in humility, awe, and great respect, I acknowledge Rabbi Adin Even-Israel Steinsaltz. I thank him for the inspirational opportunity he has granted me to work with one of the outstanding sages of our time.

Rabbi Tzvi Hersh Weinreb
Jerusalem 5772

Preface by the Executive Editor

Toward the beginning of tractate *Pesaḥim* (3a), the Gemara questions the mishna's use of the term *or* rather than the standard term *leil* when referring to the evening of the fourteenth of Nisan. The Gemara introduces a discussion of the value of euphemism and refraining from the use of crude language. It concludes that despite the importance of euphemism, if the euphemism comes at the expense of clarity and requires a less succinct formulation, it is preferable to speak concisely. Only when the choice is between equally concise phrases is the euphemism preferred.

In his *peirush*, Rav Steinsaltz's language is both concise and aesthetic. While explaining often difficult passages, he avoids the temptation to over-explain, inviting the reader to study the Talmud with him rather than doing all the thinking in the reader's place. We have attempted to follow his path in translating and editing the Koren Talmud Bavli.

My involvement in the production of the *Koren Talmud Bavli* has been both a privilege and a pleasure. The Steinsaltz Center, headed by Rabbi Menachem Even-Israel and devoted to the dissemination of the wide-ranging, monumental works of Rabbi Adin Even-Israel Steinsaltz, constitutes the Steinsaltz side of this partnership; Koren Publishers Jerusalem, headed by Matthew Miller, with the day-to-day management of the project in the able hands of Dena Landowne Bailey, constitutes the publishing side of this partnership. The combination of the inspiration, which is the hallmark of the Steinsaltz Center, with the creativity and professionalism for which Koren is renowned and which I experience on a daily basis, has lent the *Koren Talmud Bavli* its outstanding quality in terms of both content and form.

I would like to express my appreciation for Rabbi Dr. Tzvi Hersh Weinreb, the editor-in-chief, whose insight and guidance have been invaluable. The contribution of my friend and colleague, Rabbi Dr. Shalom Z. Berger, the senior content editor, cannot be overstated; his title does not begin to convey the excellent direction he has provided in all aspects of this project. In addition, I would like to thank Rabbi Jason Rapoport, managing editor; Rabbi Joshua Amaru, coordinating editor; and Rabbi Avishai Magence, content curator, whose tireless devotion to this project has been and continues to be crucial to the continued success of this project. The erudite and articulate men and women who serve as translators, editors and copy editors have ensured that this project adheres to the highest standards.

There are several others whose contributions to this project cannot be overlooked. On the Steinsaltz side: Meir HaNegbi, Yacov Elbert, and Tsipora Ifrah. On the Koren side, my colleagues at Koren: Rabbi David Fuchs, Rabbi Hanan Benayahu, Efrat Gross, Rachel Hanstater Meghnagi, Rabbi Eliahu Misgav, and Rabbi Yinon Chen. Their assistance in all matters, large and small, is appreciated.

At the risk of being repetitious, I would like to thank Rabbi Dr. Berger for introducing me to the world of Steinsaltz. Finally, I would like to thank Rabbi Menachem Even-Israel, with whom it continues to be a pleasure to move forward in this great enterprise.

Rabbi Joshua Schreier
Jerusalem 5772

Introduction by the Publisher

The Talmud has sustained and inspired Jews for thousands of years. Throughout Jewish history, an elite cadre of scholars has absorbed its learning and passed it on to succeeding generations. The Talmud has been the fundamental text of our people.

Beginning in the 1960s, Rabbi Adin Even-Israel Steinsaltz שליט״א created a revolution in the history of Talmud study. His translation of the Talmud, first into modern Hebrew and then into other languages, as well the practical learning aids he added to the text, have enabled millions of people around the world to access and master the complexity and context of the world of Talmud.

It is thus a privilege to present the *Koren Talmud Bavli*, an English translation of the talmudic text with the brilliant elucidation of Rabbi Steinsaltz. The depth and breadth of his knowledge are unique in our time. His rootedness in the tradition and his reach into the world beyond it are inspirational.

Working with Rabbi Steinsaltz on this remarkable project has been not only an honor, but a great pleasure. Never shy to express an opinion, with wisdom and humor, Rabbi Steinsaltz sparkles in conversation, demonstrating his knowledge (both sacred and worldly), sharing his wide-ranging interests, and, above all, radiating his passion. I am grateful for the unique opportunity to work closely with him, and I wish him many more years of writing and teaching.

Our intentions in publishing this new edition of the Talmud are threefold. First, we seek to fully clarify the talmudic page to the reader – textually, intellectually, and graphically. Second, we seek to utilize today's most sophisticated technologies, both in print and electronic formats, to provide the reader with a comprehensive set of study tools. And third, we seek to help readers advance in their process of Talmud study.

To achieve these goals, the *Koren Talmud Bavli* is unique in a number of ways:

- The classic *tzurat hadaf* of Vilna, used by scholars since the 1800s, has been reset for great clarity, and opens from the Hebrew "front" of the book. Full *nikkud* has been added to both the talmudic text and Rashi's commentary, allowing for a more fluent reading with the correct pronunciation; the commentaries of *Tosafot* have been punctuated. Upon the advice of many English-speaking teachers of Talmud, we have separated these core pages from the translation, thereby enabling the advanced student to approach the text without the distraction of the translation. This also reduces the number of volumes in the set. At the bottom of each *daf,* there is a reference to the corresponding English pages. In addition, the Vilna edition was read against other manuscripts and older print editions, so that texts which had been removed by non-Jewish censors have been restored to their rightful place.

- The English translation, which starts on the English "front" of the book, reproduces the *menukad* Talmud text alongside the English translation (in bold) and commentary and explanation (in a lighter font). The Hebrew and Aramaic text is presented in logical paragraphs. This allows for a fluent reading of the text for the non-Hebrew or non-Aramaic reader. It also allows for the Hebrew reader to refer easily to the text alongside. Where the original text features dialogue or poetry, the English text is laid out in a manner appropriate to the genre. Each page refers to the relevant *daf*.
- Critical contextual tools surround the text and translation: personality notes, providing short biographies of the Sages; language notes, explaining foreign terms borrowed from Greek, Latin, Persian, or Arabic; and background notes, giving information essential to the understanding of the text, including history, geography, botany, archaeology, zoology, astronomy, and aspects of daily life in the talmudic era.
- Halakhic summaries provide references to the authoritative legal decisions made over the centuries by the rabbis. They explain the reasons behind each halakhic decision as well as the ruling's close connection to the Talmud and its various interpreters.
- Photographs, drawings, and other illustrations have been added throughout the text – in full color in the Noé and Electronic editions, and in black and white in the Daf Yomi edition – to visually elucidate the text.

This is not an exhaustive list of features of this edition, it merely presents an overview for the English-speaking reader who may not be familiar with the "total approach" to Talmud pioneered by Rabbi Steinsaltz.

Several professionals have helped bring this vast collaborative project to fruition. My many colleagues are noted on the Acknowledgments page, and the leadership of this project has been exceptional.

RABBI MENACHEM EVEN-ISRAEL, DIRECTOR OF THE STEINSALTZ CENTER, was the driving force behind this enterprise. With enthusiasm and energy, he formed the happy alliance with Koren and established close relationships among all involved in the work.

RABBI DR. TZVI HERSH WEINREB שליט״א, EDITOR-IN-CHIEF, brought to this project his profound knowledge of Torah, intellectual literacy of Talmud, and erudition of Western literature. It is to him that the text owes its very high standard, both in form and content, and the logical manner in which the beauty of the Talmud is presented.

RABBI JOSHUA SCHREIER, EXECUTIVE EDITOR, assembled an outstanding group of scholars, translators, editors, and proofreaders, whose standards and discipline enabled this project to proceed in a timely and highly professional manner.

RABBI MEIR HANEGBI, EDITOR OF THE HEBREW EDITION OF THE STEINSALTZ TALMUD, lent his invaluable assistance throughout the work process, supervising the reproduction of the Vilna pages.

RAPHAËL FREEMAN created this Talmud's unique typographic design which, true to the Koren approach, is both elegant and user friendly.

It has been an enriching experience for all of us at Koren Publishers Jerusalem to work with the Steinsaltz Center to develop and produce the *Koren Talmud Bavli*. We pray that this publication will be a source of great learning and, ultimately, greater *avodat Hashem* for all Jews.

Matthew Miller, Publisher
Koren Publishers Jerusalem
Jerusalem 5772

Introduction to **Yoma**

Tractate *Yoma* deals with the Day, that unique day of the year, Yom Kippur. It stands apart from all other days of the year as a time of special sanctity that exceeds the sanctity of all other Festivals. Yom Kippur is the day when reality transcends standard boundaries and conventions, as it is stated in the Torah: "For on this day shall atonement be made for you, to purify you; from all your sins shall you be purified before the Lord" (Leviticus 16:30). It is the Festival celebrating the elimination of all flaws and transgressions and a return to the initial state of purity.

When Yom Kippur was observed in its fullest sense, it was a day on which the three sublime sanctities, the sanctity of time, the sanctity of place, and the sanctity of man, would converge: The sanctity of time, as this day was established as the day of purification and absolution for transgressions; the sanctity of place, as "once each year" (Leviticus 16:34) the sacred Temple service was performed in the most sacred place, the Holy of Holies, where it is prohibited for any person to enter under any other circumstances; and the sanctity of humanity, as the Temple service is performed on this day exclusively by the High Priest, the most sanctified person in the congregation of Israel.

The convergence of these three sanctities is the primary activity on Yom Kippur, as it is described in the Bible, the Mishna, and the Talmud. Therefore, most of the matters addressed in tractate *Yoma* pertain to the sacred Temple service, the numerous and complex offerings sacrificed on that day, and the preparation and service of the High Priest. Consequently, most of the subject matter in this tractate belongs in the talmudic order of *Kodashim*, in terms of the problems raised and in terms of its unique methodology. Only a relatively small section of tractate *Yoma* addresses the *halakhot* of Yom Kippur that relate to the entire Jewish people.

The *halakhot* of offerings comprise a significant portion of the Torah, and likewise *Kodashim*, an entire order of the six orders of the Mishna and Talmud, is devoted to those matters. The significance of the sacrificial service in the Temple is so great that the Sages have said that it is one of the pillars upon which the world stands (*Avot* 1:2). Although the offerings ceased with the destruction of the Temple, they are still significant and central in Judaism. The offerings are special mitzvot that facilitate drawing nearer to God. All the types of offerings, despite the many differences between them, manifest the close relationship between man and his Creator.

The convergence of the person bringing the offering, the priest who sacrifices it, and the altar, which represents the presence of God and His participation in the offering, constitute the connection between man and God, symbolized by their partnership in the offering. There are some offerings, e.g., those that atone for sin, where the person who sacrifices the offering provides only the sacrifice and presents it as an expression of regret and appeasement. With these offerings, the blood of the sacrifice, which symbolizes its soul, "for the blood is the soul" (Deuteronomy 12:23), is sprinkled on the altar and the meat is eaten by the priests. There are other offerings, e.g., peace-offerings, where the person who brings the offering, the priests, and the altar unite in a type of celebratory feast of peace and unity. The sacrificial service is a completely symbolic form of worship, and very few of the symbols are clearly understood. However, each component and ritual in that service is a refined act of intimacy and participation.

Practically speaking, the structure of the Temple was most complex, to enable it to fulfill its numerous roles. However, its general blueprint was already found in the Tent of Meeting in the wilderness. The two Temples, the First Temple and the Second Temple, were greater than the Tent of Meeting only in terms of their size and complexity. The epicenter of the Temple was the Holy of Holies, in which the Ark of the Covenant was located. On it were the Ark cover and the cherubs, symbolizing God's seat within mundane worldly existence. The Holy of Holies is the inner sanctum, the place where the Divine Presence resides. Outside of it is the Sanctuary, whose structure represents an interior room in a house, with a table on which is arranged the shewbread, the candelabrum for illumination, and the incense altar. Outside the Sanctuary is the Temple courtyard, where the outer altar is located. It serves as an entrance and reception area, and it is there that the Jewish people came to sacrifice their offerings and pray.

The Yom Kippur service is performed in all of these areas. However, its essence and its primary element is the entrance of the High Priest into the Holy of Holies to burn the incense and sprinkle the sacrificial blood, to atone for and purify the Jewish people once each year. The preparations for the entrance of the High Priest into the inner sanctum, his purification, his special garments, and the offerings he sacrifices on his behalf and on behalf of the congregation of Israel, all these are the components of the Yom Kippur service. The service culminates with the atonement for and purification from all sin, iniquity, and transgression.

The two aspects of purification and atonement are intertwined. On the one hand, the High Priest, who is the agent of the Jewish people, ascends to the highest level of sanctity and reaches the inner sanctum. On the other hand, sin and iniquity are removed and cast away from the Jewish people. The ritual that symbolizes these two aspects of atonement reaches its climax in the service of the two Yom Kippur goats. In this service, twin goats are brought to participate in a lottery. One of them expresses the sublime purifying sanctity, and its blood is brought into the Holy of Holies, while the other, which symbolizes all the sins and iniquities of the Jewish people, is sent away outside the Temple, outside the settled area to the wilderness, to Azazel. It is cast from one of the cliffs in the wilderness, symbolizing the casting away of all sins and iniquities to their source, "the waste and howling wilderness" (Deuteronomy 32:10).

The backdrop to all these rituals in the Temple, the participation of the entire Jewish people, their preparation for this day of purification and atonement, is the Sabbath of solemn rest [*Shabbat shabbaton*], a day of rest from all labor, a day without eating or drinking, a day of abstaining from all the pleasures of this world. It is a day when the entire people transcends the constraints of daily life and involves itself in preparation for the atonement provided by God.

Fundamentally, the tractate is arranged chronologically in describing the sacred Yom Kippur service, from the preparations for that service until its conclusion, with the final chapter addressing the *halakhot* of Yom Kippur that pertain to all of Israel. This is the order of its chapters:

Chapter One deals with the preparations of the High Priest for Yom Kippur, beginning seven days beforehand until the start of the service on the morning of Yom Kippur.

Chapter Two discusses the order of the morning Temple service.

Chapter Three describes the morning Temple service as it was performed on Yom Kippur and the remaining preparations for service, until the confession recited over the bull of the High Priest.

Chapter Four discusses the lottery of the goat to God and the scapegoat, the second confession and the slaughter of the bull of the High Priest, and the raking of coals from the altar.

Chapter Five deals with taking the handful of the incense and bringing it into the Holy of Holies, the slaughter of the goats, and the sprinkling of the blood in the Holy of Holies and the Sanctuary.

Chapter Six describes the great care invested in keeping the order of the sacrificial service and correcting errors in performance of that service, the confession, and the dispatch of the scapegoat.

Chapter Seven discusses the Torah reading, the performance of the remainder of the day's offerings, and the end of the service until the conclusion of Yom Kippur.

Chapter Eight deals with the laws of the fast and the prohibition against performing labor, as well as the repentance and atonement involved on Yom Kippur.

Introduction to
Perek I

And you shall not go out from the opening of the Tent of Meeting seven days, until the days of your consecration be fulfilled; for He shall consecrate you seven days. As has been done this day, so the Lord has commanded to do, to make atonement for you.

(Leviticus 8:33–34)

And the Lord said unto Moses: Speak unto Aaron your brother, that he come not at all times into the Sanctuary within the veil, before the Ark cover which is upon the Ark; that he die not; for I appear in the cloud above the Ark cover.

(Leviticus 16:2)

And the glory of the Lord abode upon Mount Sinai and the cloud covered him six days, and He called to Moses on the seventh day from the midst of the cloud

(Exodus 24:16)

The sacred Yom Kippur service is enormous in scope and places great responsibility on the shoulders of the High Priest. He performs the entire Temple service, including numerous rites that are typically performed by an entire patrilineal family of priests. Furthermore, on this day, the High Priest enters the inner sanctum, the Holy of Holies. He goes behind the curtain and performs the most sublime of services, unique to this day.

Clearly, it was necessary to prepare the High Priest for Yom Kippur. The Sages derived the nature of the preparations from the preparations for the dedication of the Tabernacle in the wilderness, when the original priests, Aaron and his sons, were trained for the priesthood. They were commanded to remain in the Tabernacle for all seven days of their inauguration and to perform all the services that they were going to perform in the future. The Sages also learned about the Yom Kippur preparations from other instances of preparing to enter into sanctity.

The need to prepare the High Priest for Yom Kippur became more crucial during the Second Temple period. Ideally, the High Priest should be a righteous Torah luminary. However, circumstances during that period led to a situation in which the High Priest did not always meet these expectations. Often the High Priest was not sufficiently expert in the Temple service. At times he was inclined to follow deviant sects that advocated altering the standard ritual procedures. This reality forced the Sages to institute several ordinances designed to familiarize the priest with the service and accustom him to its performance, in order to ensure that he perform the service appropriately, down to the most minute details.

The focus of this chapter is the preparations performed prior to Yom Kippur to train the High Priest for the service of the day. These preparations began seven days before Yom Kippur and continued until the start of the service on the day itself.

מתני׳ שִׁבְעַת יָמִים קוֹדֶם יוֹם הַכִּפּוּרִים מַפְרִישִׁין כֹּהֵן גָּדוֹל מִבֵּיתוֹ לְלִשְׁכַּת פַּרְהֶדְרִין, וּמַתְקִינִין לוֹ כֹּהֵן אַחֵר תַּחְתָּיו, שֶׁמָּא יֶאֱרַע בּוֹ פְּסוּל.

MISHNA **Seven days**[N] **prior to Yom Kippur** the Sages would **remove the High Priest,**[H] who performs the entire Yom Kippur service, **from his house to the Chamber of *Parhedrin*,**[L] a room in the Temple designated specifically for the High Priest during that period. **And they would designate another priest**[N] **in his stead** to replace him **lest a disqualification** due to impurity or another circumstance beyond his control prevent him from entering the Temple on Yom Kippur.

רַבִּי יְהוּדָה אוֹמֵר: אַף אִשָּׁה אַחֶרֶת מַתְקִינִין לוֹ, שֶׁמָּא תָּמוּת אִשְׁתּוֹ, שֶׁנֶּאֱמַר ״וְכִפֶּר בַּעֲדוֹ וּבְעַד בֵּיתוֹ״ בֵּיתוֹ זוֹ אִשְׁתּוֹ. אָמְרוּ לוֹ: אִם כֵּן אֵין לַדָּבָר סוֹף.

Rabbi Yehuda says: The Sages would **even designate another wife for him lest his wife die, as it is stated** in the Torah portion of the Yom Kippur service: **"And it will atone for him and for his house"** (Leviticus 16:6); the Sages interpreted the term: **His house, that is his wife.** The priest must be married in order to fulfill this commandment. Due to the concern lest his wife die, another wife was designated to address that possibility. **The Rabbis said** to Rabbi Yehuda: **If so,** that this is a concern, **there is no end to the matter,** as what if the designated replacement wife dies? This possibility need not be a source of concern.

גמ׳ תְּנַן הָתָם: שִׁבְעַת יָמִים קוֹדֶם שְׂרֵיפַת הַפָּרָה הָיוּ מַפְרִישִׁין כֹּהֵן הַשּׂוֹרֵף אֶת הַפָּרָה מִבֵּיתוֹ לַלִּשְׁכָּה שֶׁעַל פְּנֵי הַבִּירָה צָפוֹנָה מִזְרָחָה, וְלִשְׁכַּת בֵּית הָאֶבֶן הָיְתָה נִקְרֵאת. וְלָמָּה נִקְרָא שְׁמָהּ לִשְׁכַּת בֵּית הָאֶבֶן – שֶׁכׇּל מַעֲשֶׂיהָ בִּכְלֵי גְּלָלִים, בִּכְלֵי אֲבָנִים, וּבִכְלֵי אֲדָמָה.

GEMARA The *halakha* of sequestering the High Priest prior to his performance of the Temple service on Yom Kippur is comparable to the sequestering of the priest designated to burn the red heifer. Therefore, the Gemara cites that which **we learned** in a mishna **there,** in tractate *Para*: **Seven days prior to the burning of the** red **heifer,** the Sages **would remove the priest who burns the heifer from his house to the chamber that was before the *bira*** at the **northeast** corner of the courtyard on the Temple Mount.[H] And that chamber **was called the Chamber of the Stone House.** The Gemara explains: **And why was it called the Chamber of the Stone House?**[N] It is **because all the actions** associated with the red heifer were performed **in dung vessels,**[N] **stone vessels, and earth vessels,**[B] which are vessels that cannot become ritually impure.

מַאי טַעְמָא? כֵּיוָן דִּטְבוּל יוֹם כָּשֵׁר בְּפָרָה, דִּתְנַן: מְטַמְּאִין הָיוּ הַכֹּהֵן הַשּׂוֹרֵף אֶת הַפָּרָה וּמַטְבִּילִין אוֹתוֹ, לְהוֹצִיא מִלִּבָּן שֶׁל צְדוֹקִין, שֶׁהָיוּ אוֹמְרִים בִּמְעוֹרְבֵי הַשֶּׁמֶשׁ הָיְתָה נַעֲשֵׂית

The Gemara asks: **What is the reason** that they were so stringent with regard to the purity of the heifer? The Gemara explains: It is **since** a priest who **immersed that day is fit** for service and may perform the ritual of the **heifer** after immersion, even before sunset, **as we learned** in a mishna: **They would** intentionally **render the priest who burns the heifer ritually impure**[NH] **and immerse him** immediately, **to remove** a misconception **from the hearts of the Sadducees**[N] by means of a public display of disregard for their ruling. **As** the Sadducees **would say: Only** by **those for whom the sun set was** the heifer ritual **performed.** The Sadducees believed that it is prohibited for priests who began the purification process with immersion during that day to burn the red heifer until sunset, when the purification process is completed.

HALAKHA

Seven days prior to Yom Kippur the Sages would remove the High Priest – שִׁבְעַת יָמִים קוֹדֶם יוֹם הַכִּפּוּרִים מַפְרִישִׁין כֹּהֵן גָּדוֹל: Seven days before Yom Kippur the High Priest is removed from his house to a chamber in the Temple. This is a *halakha* transmitted to Moses from Sinai. A replacement priest is designated in his stead to perform the service in case the High Priest is disqualified due to ritual impurity (Rambam *Sefer Korbanot, Hilkhot Avodat Yom HaKippurim* 1:3).

Sequestering the priest who burns the heifer – הַפְרָשַׁת כֹּהֵן הַשּׂוֹרֵף אֶת הַפָּרָה: Seven days prior to burning the red heifer, the priest who burns it is sequestered. This is a *halakha* transmitted to Moses from Sinai. He is relocated to a chamber in the northeast corner of the Temple, to reinforce that the status of the heifer is like that of a sin-offering, which is slaughtered in the north. In the *Mishne LeMelekh* it is noted that the Rambam's ruling is in accordance with the opinion of Reish Lakish cited in the Gemara, although the *halakha* is not typically ruled in accordance with his opinion (Rambam *Sefer Tahara, Hilkhot Para Aduma* 2:1–3).

They would intentionally render the priest…ritually impure – מְטַמְּאִין הָיוּ הַכֹּהֵן: During the Second Temple period the practice was to render the priest who was to burn the red heifer ritually impure by contact with a primary source of impurity, e.g., a dead creeping animal. He would then immerse before engaging in the burning of the heifer. This was done to discredit the claim of the Sadducees, who, based on their rejection of the Oral Law, claimed that the priests may perform the ritual only in a state of absolute ritual purity (Rambam *Sefer Tahara, Hilkhot Para Aduma* 1:14).

NOTES

Order of the tractate – סִדְרָהּ שֶׁל הַמַּסֶּכֶת: The *mishnayot* in tractate *Yoma* are arranged in chronological order. The tractate begins seven days prior to Yom Kippur with the sequestering of the High Priest and his preparation for the service on Yom Kippur. It then moves on to Yom Kippur eve and the night and day of Yom Kippur. The tractate opens with the number of days prior to Yom Kippur that the preparations begin (see *Tosafot*) to underscore the order of the events (*Ohel Moshe*; Rabbi Yosef, son of Rabbi Raphael).

And they would designate another priest – וּמַתְקִינִין לוֹ כֹּהֵן אַחֵר: Although the replacement priest was not removed from his home, as there was a separate concern that precluded keeping the High Priest and his replacement in the same place (Jerusalem Talmud), apparently the designation process did involve fitting him with the priestly vestments for Yom Kippur, so that they would be available if the need arose (*Tosafot Yeshanim*).

And why was it called the Chamber of the Stone House – וְלָמָּה נִקְרָא שְׁמָהּ לִשְׁכַּת בֵּית הָאֶבֶן: Given that many of the Temple chambers were built of stone, apparently it was not named for its building materials, but rather for its function (*Siaḥ Yitzḥak*).

Dung [*gelalim*] vessels – כְּלֵי גְלָלִים: Rashi and most early commentaries explain that these are vessels made of dried cow dung. Some commentaries do not interpret *gelalim* as referring to dung; rather, they explain that it refers to a vessel made of great unshaped stones [*even galal*] (see Ezra 5:8; Rabbeinu Ḥananel; Rashi on *Shabbat* 16b, and others).

They would intentionally render the priest…ritually impure – מְטַמְּאִין הָיוּ הַכֹּהֵן: See *Tosafot*, where it is explained that they would not render him ritually impure by Torah law, but would place their hands on his head, telling him: Descend and immerse. Due to their touch, he became ritually impure by rabbinic decree. Rashi in tractate *Ḥagiga* and the Rambam in his Commentary on the Mishna explain that they would render him ritually impure by means of contact with a creeping animal, which transmits impurity by Torah law.

To remove from the hearts of the Sadducees – לְהוֹצִיא מִלִּבָּן שֶׁל צְדוֹקִין: Although the Sages hold that one for whom the sun has set on the evening following his immersion is permitted to perform the ritual, and indeed one could assert that waiting for sunset would facilitate a more profound fulfillment of the mitzva, doing so would reinforce the claim of the Sadducees. Therefore, there was a concerted effort to publicly demonstrate that the Sadducees' opinion did not prevail. The dispute centered on the interpretation of the verse in the Torah that discusses the red heifer: "And a man who is pure shall gather the ashes of the heifer" (Numbers 19:9). The Sadducees held that the man must be pure of all ritual impurity, while the Sages maintain that it is sufficient if he is pure with regard to a specific matter, e.g., eating second tithe (see the commentary of Rav Shimshon of Saens on tractate *Para* 3:7).

LANGUAGE

Parhedrin – פַּרְהֶדְרִין: From the Greek πάρεδροι, *paredroi*, meaning appointees, primarily over taxation, military aides, and the like.

BACKGROUND

Earth vessels – כְּלֵי אֲדָמָה: It should be noted that earthenware vessels, which do become ritually impure by Torah law, are also technically earth vessels. Why, then, do earth vessels not become impure? The difference is based on the materials used in fashioning the vessel and the methods of processing it. Earthenware vessels and earth vessels are made of different kinds of earth; furthermore, earthenware vessels are fired in a furnace, whereas earth vessels are merely dried in the sun (see *Tosefot Ri HaLavan*).

תַּקִּינוּ לָהּ רַבָּנַן כְּלֵי גְלָלִים, כְּלֵי אֲבָנִים וּכְלֵי אֲדָמָה; דְּלָא לִיקַבְּלוּ טוּמְאָה, כִּי הֵיכִי דְּלָא לִיזַלְזְלוּ בָּהּ.

That mishna continues: Since they would intentionally render the priest who burned the heifer ritually impure, **the Sages** in turn **instituted** the stringencies of utilizing **dung vessels, stone vessels, and earth vessels, which do not** have the capacity to **become ritually impure, lest people** come **to treat** the ritual **with contempt** and perform it in ritual impurity after seeing that the red heifer ritual was performed by one who immersed that day.

מַאי שְׁנָא צָפוֹנָה מִזְרָחָה? כֵּיוָן דְּחַטָּאת הִיא, וְחַטָּאת טְעוּנָה צָפוֹנָה, וּכְתִיב בָּהּ: ״אֶל נֹכַח פְּנֵי אֹהֶל מוֹעֵד״ – תַּקִּינוּ לָהּ רַבָּנַן לִשְׁכָּה צָפוֹנָה מִזְרָחָה, כִּי הֵיכִי דְּלֶהֱוֵי לָהּ הֶיכֵּרָא.

Apropos the mishna in tractate *Para*, the Gemara asks: **What is different about** the chamber located in the **northeast** corner of the Temple courtyard that led the Sages to house the priest performing the red heifer ritual specifically in that chamber? The Gemara answers: It is different **since it is a sin-offering,** as the red heifer is referred to as a sin-offering in the Torah, and the slaughter and sprinkling of the blood of **a sin-offering** must be performed **north** of the altar; **and** since **it is written with regard to** the red heifer: "And sprinkle it **before the opening of the Tent of Meeting**" (Numbers 19:4), and before the Tent of Meeting means on its eastern side. Therefore, **the** Sages **established a chamber in the northeast** so **that** the ritual of the red heifer **will have a distinctive indicator;**[N] this will cause the administering priest to be vigilant in its performance.

מַאי בִּירָה? אָמַר רַבָּה בַּר בַּר חָנָה אָמַר רַבִּי יוֹחָנָן: מָקוֹם הָיָה בְּהַר הַבַּיִת, וּבִירָה שְׁמוֹ. וְרֵישׁ לָקִישׁ אָמַר: כָּל הַמִּקְדָּשׁ כּוּלּוֹ קָרוּי בִּירָה, שֶׁנֶּאֱמַר: ״הַבִּירָה אֲשֶׁר הֲכִינוֹתִי״.

The Gemara asks with regard to the terminology of the mishna: **What is** the meaning of the term ***bira*** cited there? **Rabba bar bar Ḥana said** that **Rabbi Yoḥanan said: There was a place on the Temple Mount and its name is *bira*,** and the Chamber of the Stone House was adjacent to it. **And Reish Lakish said: The entire Temple is called *bira*, as it is stated** in the prayer of David: "To Solomon my son grant a wholesome heart, to observe your commandments, your admonitions, and your statutes, to fulfill them all, and to build **the *bira* for which I have made provision**" (I Chronicles 29:19).

מְנָא הָנֵי מִילֵּי? אָמַר רַב מִנְיוֹמִי בַּר חִלְקִיָּה אָמַר רַבִּי מַחְסֵיָא בַּר אִידִי אָמַר רַבִּי יוֹחָנָן: אָמַר קְרָא: ״כַּאֲשֶׁר עָשָׂה בַּיּוֹם הַזֶּה צִוָּה ה׳ לַעֲשׂוֹת לְכַפֵּר עֲלֵיכֶם״. ׳לַעֲשׂוֹת׳ – אֵלּוּ מַעֲשֵׂי פָּרָה, ׳לְכַפֵּר׳ – אֵלּוּ מַעֲשֵׂי יוֹם הַכִּפּוּרִים.

§ With regard to the *halakhot* of sequestering the High Priest prior to performance of the Yom Kippur service, and of sequestering the priest designated to burn the heifer prior to performance of the red heifer ritual, the Gemara asks: **From where** in the Torah **are these matters** derived?[N] **Rav Minyomi bar Ḥilkiya said** that **Rabbi Maḥseya bar Idi said** that **Rabbi Yoḥanan said** they are derived from Aaron and his sons, who remained in the Tabernacle for seven days prior to performing the service in the Tabernacle on the eighth day of their inauguration, **as the verse states: "As has been done this day, so the Lord has commanded to do, to make atonement for you"** (Leviticus 8:34), meaning that this mitzva of sequestering was not limited to the days prior to the dedication of the Tabernacle; rather, it applies to future generations as well. The verse is interpreted homiletically: **"To do"; these are the actions** performed in the burning of **the** red **heifer** for which the priest performing the ritual is sequestered seven days in advance; **"to make atonement"; these are the actions** performed on **Yom Kippur,** before which the High Priest is sequestered seven days.

בִּשְׁלָמָא כּוּלֵּיהּ קְרָא בְּפָרָה לָא מִתּוֹקַם – ׳לְכַפֵּר׳ כְּתִיב, וּפָרָה לָאו בַּת כַּפָּרָה הִיא. אֶלָּא אֵימָא: כּוּלֵּיהּ קְרָא בְּיוֹם הַכִּפּוּרִים כְּתִיב!

The Gemara asks: **Granted, the entire verse is not established as referring** exclusively **to** the red **heifer,** as: **"To atone," is written, and the heifer is not capable of** facilitating **atonement;** rather, it facilitates ritual purity. **Rather, say** that **the entire verse is written with regard to Yom Kippur,** as the rites performed to achieve atonement on Yom Kippur are similar to those performed during the days of the inauguration. What, then, is the source for sequestering the priest who is to perform the red heifer ritual?

אָמְרִי: יָלֵיף ׳צִוָּה׳ ׳צִוָּה׳; כְּתִיב הָכָא ״צִוָּה ה׳ לַעֲשׂוֹת״ וּכְתִיב הָתָם: ״זֹאת חֻקַּת הַתּוֹרָה אֲשֶׁר צִוָּה ה׳ לֵאמֹר״, מָה לְהַלָּן פָּרָה – אַף כָּאן פָּרָה, וּמָה כָּאן פְּרִישָׁה – אַף לְהַלָּן פְּרִישָׁה.

The Sages **say** in response: **Derive** it from a verbal analogy between the terms **commanded** and **commanded. It is stated here,** with regard to the days of the inauguration: **"The Lord commanded to do," and it is stated there,** with regard to the red heifer: **"This is the statute of the Torah that the Lord commanded, saying"** (Numbers 19:2). **Just as** the term commanded **there** refers **to the heifer, so too here,** the phrase: "The Lord commanded to do" written in the context of the days of the inauguration refers **to the heifer. And just as here,** with regard to the inauguration, there is the principle of **sequestering** prior to performing the service, **so too there,** in the context of the *halakhot* of the heifer, **sequestering** is required prior to performance of the mitzva.

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So that the ritual of the red heifer will have a distinctive indicator – דְּלֶהֱוֵי לָהּ הֶיכֵּרָא: The priest must slaughter the red heifer and sprinkle its blood for its own sake. Although it is slaughtered on the Mount of Olives and not in the Temple, and therefore might not be considered an integral part of the Temple service, if it is not performed for its own sake, it is disqualified (*Tosafot Yeshanim*).

From where are these matters derived? – מְנָא הָנֵי מִילֵּי: This should have been the first question posed in the Gemara. Why does the Gemara instead begin by citing the mishna with regard to the red heifer? The *halakha* cited in the mishna could have been understood even without a Torah source, as it is reasonable that the High Priest, whose service atones for all of the Jewish people, would be sequestered from the people to sanctify himself for the Yom Kippur service. However, once the Gemara has established that the priest who burns the red heifer is also sequestered, where there is no such consideration, the Gemara seeks a Torah source (*Penei Yehoshua*).

וְאֵימָא ׳צִוָּה׳ [׳צִוָּה׳] דְּיוֹם הַכִּפּוּרִים, דִּכְתִיב ״וַיַּעַשׂ כַּאֲשֶׁר צִוָּה ה׳ אֶת מֹשֶׁה״! דָּנִין ׳צִוָּה׳ דְּלִפְנֵי עֲשִׂיָּה, מִ׳צִוָּה׳ דְּלִפְנֵי עֲשִׂיָּה, וְאֵין דָּנִין ׳צִוָּה׳ דִּלְאַחַר עֲשִׂיָּה מִ׳צִוָּה׳ דְּלִפְנֵי עֲשִׂיָּה,

The Gemara asks: **And say** that there is indeed a verbal analogy; however, it is not between the red heifer and the inauguration of the priests, but between the term **commanded** in the context of the inauguration and the term **commanded** in the context **of Yom Kippur, as it is written:** "And this will be an everlasting statute for you, to atone for the children of Israel for all their sins once a year; **and he did as the Lord commanded Moses**" (Leviticus 16:34). In that case, only the sequestering prior to Yom Kippur can be derived. The Gemara rejects this, as a verbal analogy is derived only between functionally similar phrases. **One derives commanded that is** stated **before performance,** as in the portion of the heifer, **from commanded that is** stated **before performance** in the portion of the inauguration; **and one does not derive commanded that is** stated **after performance** in the portion of Yom Kippur **from commanded that is** stated **before performance.**

וְאֵימָא ׳צִוָּה׳ דְּקָרְבָּנוֹת, דִּכְתִיב ״בְּיוֹם צַוֹּתוֹ אֶת בְּנֵי יִשְׂרָאֵל״! דָּנִין ׳צִוָּה׳ מִ׳צִוָּה׳, וְאֵין דָּנִין ׳צַוֹּתוֹ׳ מִ׳צִוָּה׳.

Again the Gemara asks: **And say** that there is a verbal analogy between the term commanded in the context of the inauguration and the term **commanded** with regard to **offerings, as it is written: "On the day that He commanded** [*tzavoto*] **the children of Israel** to sacrifice their offerings" (Leviticus 7:38). The result would be that any priest sacrificing a communal offering would require sequestering for seven days. The Gemara rejects this: **One derives** the term **commanded from** the identical term **commanded, and one does not derive** the term **that he commanded** [*tzavoto*] **from** the term **commanded** [*tziva*].[N]

וּמַאי נָפְקָא מִינָּהּ? וְהָתָנָא דְּבֵי רַבִּי יִשְׁמָעֵאל: ״וְשָׁב הַכֹּהֵן״ ״וּבָא הַכֹּהֵן״ – זוֹ הִיא שִׁיבָה זוֹ הִיא בִּיאָה!

The Gemara raises a difficulty: **What is the practical difference** between the two terms? **Didn't the school of Rabbi Yishmael teach** a verbal analogy with regard to leprosy of houses between the verse: **"And the priest shall return** [*veshav*]" (Leviticus 14:39) and the verse: **"And the priest shall come** [*uva*]" (Leviticus 14:44)?[N] From that verbal analogy it is derived that **this is** the *halakha* with regard to **returning,** i.e., it is after seven days; and **this is** the same *halakha* with regard to **coming,** i.e., it is also after seven days. Obviously, the less pronounced difference in grammatical forms between *tziva* and *tzavoto* should not prevent the teaching of a verbal analogy.

הָנֵי מִילֵּי – הֵיכָא דְּלֵיכָּא דְּדָמֵי לֵיהּ, אֲבָל הֵיכָא דְּאִיכָּא דְּדָמֵי לֵיהּ – מִדְּדָמֵי לֵיהּ יָלְפִינַן.

The Gemara rejects this argument: **This applies** only **where there are no** terms **that are identical to it; however, where there are terms that are identical to it, we derive** the verbal analogy **from** terms **that are identical to it,** rather than from terms that are merely similar.

״לְכַפֵּר – אֵלּוּ מַעֲשֵׂה יוֹם הַכִּפּוּרִים״. וְאֵימָא כַּפָּרָה דְּקָרְבָּנוֹת!

§ The Gemara analyzes the verbal analogy from which the sequestering of the High Priest is derived. The Gemara states with regard to the phrase **"to make atonement,"** written in the context of the inauguration: **These are the actions** performed on **Yom Kippur.** The Gemara suggests: **And say** that it refers to **the atonement of offerings** in general, such that any priest engaged in sacrificing atonement offerings must be sequestered seven days beforehand.

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And one does not derive the term that he commanded [*tzavoto*] from the term commanded [*tziva*] – אֵין דָּנִין ׳צַוֹּתוֹ׳ מִ׳צִוָּה׳: Many have asked: Doesn't the same verse that speaks of offerings begin with the words: "That the Lord commanded [*tziva*] Moses on Mount Sinai," in which case the verbal analogy could be derived from two identical terms? One resolution explains that *tziva* in that verse refers to the offerings of an individual, while *tzavoto* refers to communal offerings. Since the Gemara here is dealing specifically with communal offerings (see Rashi and *Siaḥ Yitzḥak*) it is clear why the derivation was attempted from that section of the verse (*Derekh HaMelekh*; see Rashash; *Eshkol HaKofer*; and others).

And the priest shall return, and the priest shall come – וְשָׁב הַכֹּהֵן, וּבָא הַכֹּהֵן: These verses address the *halakhot* of leprosy of the house. The verses might lead one to the conclusion that if the priest comes in the second week after the initial discovery of the leprosy and finds that the leprosy has spread on the walls of the house, he would order the demolition of the house. However, based on the verbal analogy, it is derived that the priest conducts himself in the second week as he did in the first week; in other words, he orders the affected area cut and that area of the wall plastered. The house is then quarantined for another week (see *Me'iri*).

מִי יָדְעִינַן הֵי כֹּהֵן מִתְרַמֵּי, דְּבָעֵי לֵיהּ פְּרִישָׁה? אָמְרִי: אַלְמָה לָא? נִיבָּעֵי לֵיהּ פְּרִישָׁה לְכוּלֵּיהּ מִשְׁמֶרֶת בֵּית אָב! דָּנִין דָּבָר שֶׁקָּבוּעַ לוֹ זְמַן מִדָּבָר שֶׁקָּבוּעַ לוֹ זְמַן, לְאַפּוֹקֵי קָרְבָּנוֹת דְּכָל יוֹמָא אִיתְנְהוּ.

The Gemara seeks to reject this suggestion from a practical perspective. **Do we know** in advance **which priest will happen** to sacrifice a given offering, and **who** would consequently **require sequestering?** The Sages **say: Why not?** There are certainly ways to do so. Each of the twenty-four priestly watches has set weeks during which it serves in the Temple, and the patrilineal families that constitute that watch have set days during that week on which each serves in the Temple. **We could require sequestering for the entire patrilineal family of the** priestly **watch** designated to serve on that day the following week.[B] The Gemara rejects the suggestion that all priests should be sequestered prior to sacrificing an atonement offering. **We derive a matter that has a fixed time** during the year, Yom Kippur, **from a matter that** also **has a fixed time,** the inauguration of the priests for service in the Tabernacle, **to the exclusion of offerings that are** sacrificed **every day.**

וְאֵימָא רְגָלִים! – דָּנִין דָּבָר שֶׁנּוֹהֵג פַּעַם אַחַת בַּשָּׁנָה מִדָּבָר הַנּוֹהֵג פַּעַם אַחַת בַּשָּׁנָה, לְאַפּוֹקֵי רְגָלִים דְּלָאו פַּעַם אַחַת בַּשָּׁנָה נִינְהוּ.

Again the Gemara asks: **And say** that one derives from the phrase "to make atonement" the principle of sequestering prior to sacrificing atonement offerings on the **Festivals,** which have fixed times. The Gemara rejects this: **We derive a matter that is performed once a year,** the service of Yom Kippur, **from a matter that is performed once a year,**[N] like the inauguration, which was a one-time event, **to the exclusion of** the service on the **Festivals, which is not** performed **once a year;** rather, it is performed three times a year.

וְאֵימָא רֶגֶל אֶחָד! וְכִי תֵּימָא לָא יָדְעִינַן הֵי מִינַּיְיהוּ, אִי חַג הַמַּצּוֹת – הוֹאִיל וּפָתַח בּוֹ הַכָּתוּב תְּחִלָּה, אִי חַג הַסּוּכּוֹת – הוֹאִיל וּמְרוּבָּה מִצְוָתוֹ!

The Gemara asks: **And say** that the service on **one Festival** of the three, which is performed once a year, should require sequestering. **And if you say: We do not know**[N] **which of them** is the most significant and requires sequestering, since one could suggest that it is **Passover, with which the verse opened,** as the Torah always lists it first among the Festivals; **or** one could suggest that it is ***Sukkot*****, since its mitzva** is to bring **numerous** offerings, many more than the number brought on the other Festivals.

אֶלָּא: דָּנִין פְּרִישַׁת שִׁבְעָה לְיוֹם אֶחָד מִפְּרִישַׁת שִׁבְעָה לְיוֹם אֶחָד, וְאֵין דָּנִין פְּרִישַׁת שִׁבְעָה לְשִׁבְעָה מִפְּרִישַׁת שִׁבְעָה לְיוֹם אֶחָד.

Rather, the Gemara rejects this possibility and explains: **One derives sequestering for seven days** prior to performing a service **for one day,** Yom Kippur, **from sequestering for seven days** prior to performing a service **for one day,** the inauguration. **And one does not derive sequestering for seven days** prior to performing a service **for seven** days, a Festival, **from sequestering for seven days** prior to performing a service **for one day,** the inauguration. Therefore, atonement offerings on Festivals are not derived from the inauguration.

וְאֵימָא שְׁמִינִי, דִּפְרִישַׁת שִׁבְעָה לְיוֹם אֶחָד הוּא! דָּנִין דָּבָר שֶׁאֵין קְדוּשָּׁה לְפָנָיו מִדָּבָר שֶׁאֵין קְדוּשָּׁה לְפָנָיו, וְאֵין דָּנִין דָּבָר שֶׁיֵּשׁ קְדוּשָּׁה לְפָנָיו מִדָּבָר שֶׁאֵין קְדוּשָּׁה לְפָנָיו.

The Gemara asks: **And say** that the sequestering for seven days is prior to the festival of the **Eighth** Day of Assembly, as that would also be **sequestering for seven days** prior to performing a service **for one day.** The Gemara rejects this: **One derives a matter before which there is not sanctity,** Yom Kippur, which is preceded by weekdays, **from a matter before which there is not sanctity,** the day of the inauguration, which was also preceded by weekdays. **And we do not derive a matter before which there is sanctity,** the Eighth Day of Assembly, which is preceded by the seven days of *Sukkot*, **from a matter before which there is not sanctity.**

וְלָאו קַל וָחוֹמֶר הוּא? הָשְׁתָּא דָּבָר שֶׁאֵין קְדוּשָּׁה לְפָנָיו – בָּעֵי פְּרִישָׁה, דָּבָר שֶׁיֵּשׁ קְדוּשָּׁה לְפָנָיו – לֹא כׇּל שֶׁכֵּן?! אָמַר רַב מְשַׁרְשִׁיָּא: לֹא, ׳הַזֶּה׳ כְּתִיב, כָּזֶה.

The Gemara challenges this: **And is it not an *a fortiori* inference? Now,** if **a matter before which there is not sanctity requires sequestering,** due to its sanctity, then with regard to **a matter before which there is sanctity, all the more so** is it **not** clear that it should require sequestering? **Rav Mesharshiyya said** in rejection of this challenge: **No,** there is no *a fortiori* inference here, as the verse: "As has been done **this** day, so the Lord has commanded to do, to make atonement for you" (Leviticus 8:34), **is written** to emphasize specifically a day **like this** day; precisely as it was for the inauguration, and not in any other situation.

רַב אַשִׁי אָמַר: מִי אִיכָּא מִידֵּי דְּעִיקַּר רֶגֶל לָא בָּעֵי פְּרִישָׁה, טָפֵל דִּידֵיהּ בָּעֵי פְּרִישָׁה? וַאֲפִילּוּ לְמַאן דְּאָמַר שְׁמִינִי רֶגֶל בִּפְנֵי עַצְמוֹ הוּא – הָנֵי מִילֵּי לְעִנְיַן

Rav Ashi said: There is another reason why it could not be that sequestering is required prior to the Eighth Day of Assembly. Is **there** any **matter where the primary Festival,** the first day of *Sukkot*, **does not require sequestering,** as was already proven, while that which is **secondary to it requires sequestering?** Since the Eighth Day of Assembly is an addendum to *Sukkot*, could its sanctity and stringency be greater than that which is associated with the primary Festival? **And even according to the one who said: The Eighth** Day of Assembly **is a Festival in and of itself** and is not part of the festival of *Sukkot*, **that applies only to the matter of**

BACKGROUND

Priestly watch and patrilineal family – מִשְׁמֶרֶת וּבֵית אָב: From ancient times, dating back to the reign of King David, the priests were divided into twenty-four watches (see I Chronicles 24:1–18). This division was maintained in the Second Temple era, although it was necessary to redivide the four priestly watches that returned from Babylonia into twenty-four watches. Each watch was divided into six. Once every twenty-four weeks each watch would travel to Jerusalem and serve in the Temple. On the three pilgrim Festivals all of the watches would congregate in Jerusalem to serve in the Temple, due to the greater workload on the Festivals. Typically, each patrilineal family that constituted the watch would serve on a set day of the week, with another family assigned to assist if the workload became onerous. Accordingly, most patrilineal families served in the Temple two days a year in addition to the Festivals.

NOTES

From a matter that is performed once a year – מִדָּבָר הַנּוֹהֵג פַּעַם אַחַת בַּשָּׁנָה: This expression refers to the inauguration; however, it is imprecise, since the inauguration is not performed annually. A more precise formulation would be: When an inauguration is performed, e.g., the dedication of the Tabernacle, the First Temple, dedicated by Solomon, and the Second Temple, it is performed only once that year (Ritva).

And if you say we do not know – וְכִי תֵּימָא לָא יָדְעִינַן: In some instances, when relating to a verse that could be referring to either of two cases, the conclusion drawn by the halakhic midrash is to derive both. Doing so here would lead to the conclusion that sequestering is performed twice a year, contrary to the point of the Gemara. Here, though, it could be understood that the Gemara merely raises both possibilities, and ultimately *Sukkot* was preferred since its greater number of offerings render it more similar than Passover to the inauguration ceremony (*Siaḥ Yitzḥak*).

פּו״ר קש״ב,

Peh, zayin, reish, kuf, shin, beit,[N] an acronym for: Lottery [*payis*], as a new lottery is performed on that day to determine which priests will sacrifice the offerings that day, and the order established on *Sukkot* does not continue; the blessing of time [*zeman*]: Who has given us life, sustained us, and brought us to this time, is recited just as it is recited at the start of each Festival; Festival [*regel*], as it is considered a Festival in and of itself[N] and there is no mitzva to reside in the *sukka* (see *Tosafot*); offering [*korban*], as the number of offerings sacrificed on the Eighth Day is not a continuation of the number offered on *Sukkot* but is part of a new calculation; song [*shira*], as the Psalms recited by the Levites as the offerings were sacrificed on the Eighth Day are not a continuation of those recited on *Sukkot*; blessing [*berakha*], as the addition to the third blessing of Grace after Meals and in the *Amida* prayer (see *Tosafot*) is phrased differently than the addition recited on *Sukkot*.

אֲבָל לְעִנְיַן תַּשְׁלוּמִין – תַּשְׁלוּמִין דְּרִאשׁוֹן הוּא. דְּהָא תְּנַן: מִי שֶׁלֹּא חַג בְּיוֹם טוֹב הָרִאשׁוֹן שֶׁל חַג – חוֹגֵג וְהוֹלֵךְ כָּל הָרֶגֶל כּוּלּוֹ, וְיוֹם טוֹב הָאַחֲרוֹן שֶׁל חַג.

However, despite all these differences, **with regard to compensation** for failure to sacrifice the Festival offerings at the earliest opportunity, everyone agrees that **it is** a day of **compensation for** obligations not met during the **first** Festival, **as didn't we learn** in the mishna: **One who did not celebrate**[H] **on the first Festival day** of *Sukkot* by sacrificing the Festival offering may **celebrate** and sacrifice the Festival offering throughout **the whole Festival in its entirety,** including **the last Festival day of the festival** of *Sukkot*. Apparently, the Eighth Day of Assembly is considered the last Festival day of Sukkot and is appended to it with regard to its obligations.

וְאֵימָא עֲצֶרֶת, דִּפְרִישַׁת שִׁבְעָה לְיוֹם אֶחָד הוּא! אָמַר רַבִּי אַבָּא: דָּנִין פַּר אֶחָד וְאַיִל אֶחָד מִפַּר אֶחָד וְאַיִל אֶחָד, לְאַפּוֹקֵי עֲצֶרֶת דִּשְׁנֵי אֵילִים נִינְהוּ.

The Gemara challenges further: **And say** that the priest should be sequestered before the festival of ***Shavuot*,** which is a Festival preceded by weekdays, as there too **it is** a matter of **sequestering of seven** days **for one day. Rabbi Abba said:** There is a distinction between the inauguration and *Shavuot*, as **one derives** an instance where the obligatory offering is **one bull and one ram,** Yom Kippur, **from** an instance where the obligatory offering is **one bull and one ram,**[N] the inauguration, **to the exclusion of *Shavuot*,** when **they are two rams** that are offered.

הָנִיחָא לְמַאן דְּאָמַר יוֹם הַכִּפּוּרִים אַיִל אֶחָד הוּא. אֶלָּא לְמַאן דְּאָמַר שְׁנֵי אֵילִים נִינְהוּ – מַאי אִיכָּא לְמֵימַר? דְּתַנְיָא, רַבִּי אוֹמֵר: אַיִל אֶחָד, הוּא הָאָמוּר כָּאן הוּא הָאָמוּר בְּחוּמַּשׁ הַפְּקוּדִים. רַבִּי אֱלִיעֶזֶר בְּרַבִּי שִׁמְעוֹן אוֹמֵר: שְׁנֵי אֵילִים הֵם, אֶחָד הָאָמוּר כָּאן, וְאֶחָד הָאָמוּר בְּחוּמַּשׁ הַפְּקוּדִים.

The Gemara challenges: **This** works out **well** according **to the one who said** that the obligatory offering on **Yom Kippur is one ram; however,** according **to the one who said** that **they are two rams** that are sacrificed on Yom Kippur, **what is there to say?** According to that opinion, Yom Kippur is not comparable to the inauguration. **As it was taught** in a *baraita*: **Rabbi** Yehuda HaNasi **says: One ram is the one that is mentioned here;** as it is written: "With this Aaron will come into the Sanctuary, with a young bull for a sin-offering and a ram for a burnt-offering" (Leviticus 16:3), and **it is the** same **one that is mentioned in the book of Numbers:** "And on the tenth day of the seventh month you will have a sacred gathering when you will afflict your souls; you will not do any labor, and you will offer a burnt-offering to the Lord for a sweet aroma: One young bull, one ram…" (Numbers 29:7–8). **Rabbi Eliezer, son of Rabbi Shimon, says: They are two rams** offered on Yom Kippur, **one mentioned here** in the book of Leviticus **and one mentioned in the book of Numbers.**

אֲפִילּוּ תֵּימָא רַבִּי אֱלִיעֶזֶר בְּרַבִּי שִׁמְעוֹן, הָתָם – חַד לְחוֹבַת הַיּוֹם וְחַד לְמוּסָפִין, לְאַפּוֹקֵי עֲצֶרֶת דִּתַרְוַיְיהוּ חוֹבַת הַיּוֹם נִינְהוּ.

The Gemara rejects this solution: **Even** if **you say** that it is in accordance with the opinion of **Rabbi Eliezer, son of Rabbi Shimon,** and two rams are brought on Yom Kippur, a distinction remains between Yom Kippur and *Shavuot*. **There,** with regard to Yom Kippur, **one** ram, mentioned in the book of Leviticus, is **for the obligation of the day,** the atonement of Yom Kippur; **and one** ram, mentioned in the book of Numbers, is for the **additional offerings.** This is **to the exclusion of** the *halakha* with regard to ***Shavuot*, where both** rams **are obligations of the day.** Therefore, there is no basis for deriving the *halakha* with regard to *Shavuot* from the inauguration.

NOTES

Peh, zayin, reish, kuf, shin, beit – פּו״ר קש״ב: See Rashi, Tosafot, and other early commentaries, who disagree about what is represented by the letters in this acronym. With regard to the Eighth Day of Assembly being a Festival in and of itself, Rashi explains that it is not called *Sukkot* but is called the Eighth Day of Assembly in blessings and prayers. In his commentary on tractate *Sukka*, Rashi explains that there is no obligation to reside in the *sukka* on the Eighth Day of Assembly (see *Tosafot*).

Festival in and of itself – רֶגֶל לְעַצְמוֹ: The *ge'onim* and many of the early commentaries connect this to the *halakhot* of mourning. If a relative dies on the eve of a Festival, the legal status of the Festival itself is like seven days of the required thirty days of mourning. If the death occurred prior to the festival of *Sukkot*, the first day of the Festival is considered like seven days, the intermediate days of the Festival when no mourning is allowed are considered an additional seven days, and the Eighth Day of Assembly is considered like seven days as well. Consequently, after the Festival, approximately one week would remain from the thirty-day period.

From one bull and one ram – מִפַּר אֶחָד וְאַיִל אֶחָד: There were many offerings brought at the inauguration, and the matter was complex. The commentaries disagree with regard to the nature of the bull and ram of the inauguration referred to in the Gemara. According to the Rashbam (*Tosafot Yeshanim*), the reference is to the verse: "A bull and a ram for peace-offerings to sacrifice before the Lord" (Leviticus 9:4). According to Rashi, the reference is to the verse: "Take you a young calf for a sin-offering and a ram for a burnt-offering" (Leviticus 9:2). Rabbeinu Tam writes that the verse in question is: "Take one young bull and two rams without blemish" (Exodus 29:1). As one of the rams was unrelated to that offering, one bull and one ram remain. See also the Ritva, who points out the difficulties with each of these explanations, arguing that none precisely corresponds to the text of the Gemara.

HALAKHA

One who did not celebrate – מִי שֶׁלֹּא חַג: One who did not bring the Festival offering on the first Festival day of *Sukkot* may sacrifice it on any of the intermediate days, as well as on the last Festival day, the Eighth Day of Assembly. This is because those days are eligible for compensation for failure to sacrifice it on the first Festival day, as explained here and elsewhere (Rambam *Sefer Korbanot*, *Hilkhot Ḥagiga* 1:7).

וְאֵימָא רֹאשׁ הַשָּׁנָה, דִּפְרִישַׁת שִׁבְעָה לְיוֹם אֶחָד הוּא! אֲמַר רַבִּי אַבָּהוּ: דָּנִין פַּר וְאַיִל שֶׁלּוֹ מִפַּר וְאַיִל שֶׁלּוֹ, לְאַפּוֹקֵי עֲצֶרֶת וְרֹאשׁ הַשָּׁנָה דְּצִיבּוּר נִינְהוּ. הָנִיחָא לְמַאן דְּאָמַר ״קַח לְךָ״ – מִשֶּׁלְּךָ,

The Gemara asks: **And say** that the requirement derived is to sequester the priest prior to **Rosh HaShana, as** there, too, **it is sequestering of seven** days **for one day.** The days before Rosh HaShana are weekdays, and as in the inauguration, a bull and a ram are sacrificed. **Rabbi Abbahu said** that this too is rejected: **One derives a bull and a ram** that the High Priest brings **from his own** property on Yom Kippur **from a bull and a ram** that Aaron brought **from his own** property at the inauguration. This is **to the exclusion of** ***Shavuot*** **and Rosh HaShana,** when the bull and the ram sacrificed are **from community** property and not owned by the priest. The Gemara asks: **This** works out **well** according **to the one who said** that every time the Torah utilizes the phrase: **Take you,** it means **from your own** property,

Perek **I**
Daf **3** Amud **b**

״עֲשֵׂה לְךָ״ – מִשֶּׁלְּךָ. אֶלָּא לְמַאן דְּאָמַר מִשֶּׁל צִבּוּר – מַאי אִיכָּא לְמֵימַר?

and similarly, when the Torah states: **Make you,** it means **from your own** property. **However,** according **to the one who said** that when the Torah states both phrases it means **from communal** property, **what is there to say** to distinguish between Yom Kippur and the other days?

דְּתַנְיָא: ״קַח לְךָ״ – מִשֶּׁלְּךָ, ״וַעֲשֵׂה לְךָ״ – מִשֶּׁלְּךָ, ״וְיִקְחוּ אֵלֶיךָ״ – מִשֶּׁל צִבּוּר, דִּבְרֵי רַבִּי יֹאשִׁיָּה. רַבִּי יוֹנָתָן אוֹמֵר: בֵּין ״קַח לְךָ״ בֵּין ״וְיִקְחוּ אֵלֶיךָ״ – מִשֶּׁל צִבּוּר. וּמָה תַּלְמוּד לוֹמַר ״קַח לְךָ״ – כִּבְיָכוֹל מִשֶּׁלְּךָ אֲנִי רוֹצֶה יוֹתֵר מִשֶּׁלָּהֶם.

As it was taught in a *baraita* that when the Torah states: **Take you,** it means **from your own** property, **and** when it states: **Make you,** it means **from your own** property; however, when the Torah states: **And they will bring to you,** it means **from community** property. This is **the statement of Rabbi Yoshiya. Rabbi Yonatan says** that **both** when the Torah states: **Take you, and** when the Torah states: **And they will bring to you,** it means **from community** property. **And** for **what** purpose, then, **does the verse state: Take you,** which seems to mean from your own property? It should be understood, **as it were,** that God said to Moses: **I desire** that it come **from your** property **more than** I desire it **from theirs.**[N] Therefore, the taking was attributed to Moses even though it was actually from community property.

אַבָּא חָנָן אָמַר מִשּׁוּם רַבִּי אֶלְעָזָר: כָּתוּב אֶחָד אוֹמֵר: ״וְעָשִׂיתָ לְּךָ אֲרוֹן עֵץ״ וְכָתוּב אֶחָד אוֹמֵר: ״וְעָשׂוּ אֲרוֹן עֲצֵי שִׁטִּים״, הָא כֵּיצַד? כָּאן – בִּזְמַן שֶׁיִּשְׂרָאֵל עוֹשִׂין רְצוֹנוֹ שֶׁל מָקוֹם, כָּאן – בִּזְמַן שֶׁאֵין עוֹשִׂין רְצוֹנוֹ שֶׁל מָקוֹם.

Abba Ḥanan said in the name of Rabbi Elazar that **one verse says: "And make you an ark of wood"** (Deuteronomy 10:1), indicating that it should be from your own property; **and one verse says** on the same subject: **"And they shall make an ark of acacia wood"** (Exodus 25:10), meaning from the Jewish people. **How** can **this** contradiction be resolved? **Here,** the verse is referring **to a time when the Jewish people perform the will of God**[N] and they are credited with building the Ark of the Covenant. **There,** it is referring **to a time when the Jewish people do not perform the will of God,** and construction of the Ark is attributed to Moses alone. According to that opinion, there is no difference between the offerings of Yom Kippur and other offerings.

עַד כָּאן לָא פְּלִיגִי אֶלָּא בִּקִיחוֹת דְּעָלְמָא, וַעֲשִׂיּוֹת דְּעָלְמָא, קִיחוֹת דְּעָלְמָא ״קַח לְךָ סַמִּים״, עֲשִׂיּוֹת דְּעָלְמָא ״עֲשֵׂה לְךָ שְׁתֵּי חֲצוֹצְרוֹת כֶּסֶף״. אֲבָל הָנָךְ – פָּרוֹשֵׁי קָא מְפָרֵשׁ דְּמִשֶּׁלְּךָ הוּא. בְּמִלּוּאִים, מִכְּדִי כְּתִיב: ״וְאֶל בְּנֵי יִשְׂרָאֵל תְּדַבֵּר לֵאמֹר קְחוּ שְׂעִיר עִזִּים לְחַטָּאת״, ״וַיֹּאמֶר אֶל אַהֲרֹן קַח לְךָ עֵגֶל בֶּן בָּקָר לְחַטָּאת״ לָמָּה לִי? שְׁמַע מִינָּהּ: ״קַח לְךָ״ – מִשֶּׁלְּךָ הוּא.

The Gemara rejects this: **They disagree only with regard to** instances of **taking in general and** instances of **making in general:** Instances of **taking in general** are as in the verse: **"Take you spices"** (Exodus 30:34);[N] and instances of **making in general** are as in the verse: **"Make you two silver trumpets"** (Numbers 10:2).[B] **However,** in **these** cases of inauguration and of Yom Kippur **the verses explicitly** teach that the offerings must be **from your own** property. **With regard to** the **inauguration, now, since it is written: "And to the children of** Israel **you will speak, saying: Take a goat kid for a sin-offering** and an unblemished year-old calf and lamb for burnt-offerings" (Leviticus 9:3), with regard to the verse: **"And he said to Aaron: Take you a young calf for a sin-offering"** (Leviticus 9:2), **why do I** need this clear difference between the formulation of the command to the Jewish people and the formulation of the command to Aaron? **Learn from it** that in this context the phrase: **Take you,** means **from your own** property.

NOTES

As it were, I desire that it come from your property more than I desire it from theirs – כִּבְיָכוֹל מִשֶּׁלְּךָ אֲנִי רוֹצֶה יוֹתֵר מִשֶּׁלָּהֶם: Since the entire world belongs to the Holy One, Blessed be He, it is inappropriate to suggest that He desires anything from that world. Rather, God says that He desires something from Moses in order to honor Moses (Maharsha).

A time when the Jewish people perform the will of God – בִּזְמַן שֶׁיִּשְׂרָאֵל עוֹשִׂין רְצוֹנוֹ שֶׁל מָקוֹם: There is an opinion that when the Jewish people perform the will of God and He is happy with them, the building of the Ark is attributed to Moses, as he was directly commanded to fashion the vessels of the Tabernacle for the sake of God. However, when the people do not perform the will of God, the builder of the Ark is not mentioned, and its construction is described in non-specific plural (Maharsha).

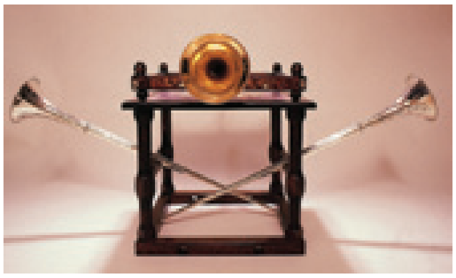
Take you spices – קַח לְךָ סַמִּים: Many of the commentaries have asked why the Gemara in this discussion does not cite an earlier, virtually identical verse in the context of the anointing oil. Various answers were suggested. One opinion is that the Gemara sought to teach that even though the incense is typically prepared from materials donated by the public, this incense was prepared by Moses (*Gevurat Ari*). A second opinion explains that since the anointing oil was prepared only once, it was probably prepared by Moses. However, with regard to incense, which would be prepared by future generations as well, it was necessary to state that the first incense was prepared by Moses (Rashash).

A third resolution explains that the anointing oil, which was associated with many miracles, was obviously prepared by Moses. However, with regard to the incense, with which no miracles were associated, it was necessary to point out that it too was prepared by Moses (*Iyyun Ya'akov*).

These suggestions also explain the basic assumption of the Gemara that Moses prepared the incense, in light of the fact that the Torah states explicitly that the people donated the components for the incense. There are also suggestions that Moses donated some of the components and that the people donated the rest.

BACKGROUND

Silver trumpets – חֲצוֹצְרוֹת כֶּסֶף:



Replica of the silver trumpets

בְּיוֹם הַכִּפּוּרִים, מִכְּדִי כְּתִיב: ״בְּזֹאת יָבֹא אַהֲרֹן אֶל הַקֹּדֶשׁ בְּפַר בֶּן בָּקָר לְחַטָּאת״ וגו׳, ״וּמֵאֵת עֲדַת בְּנֵי יִשְׂרָאֵל יִקַּח שְׁנֵי שְׂעִירֵי עִזִּים לְחַטָּאת וְהִקְרִיב אֶת פַּר הַחַטָּאת אֲשֶׁר לוֹ״ לָמָּה לִי? שְׁמַע מִינָּהּ הַאי ״לוֹ״ – מִשֶּׁלוֹ הוּא.

And **with regard to Yom Kippur, now, since it is written: "With this Aaron will come into the Sanctuary, with a young bull for a sin-offering** and a ram for a burnt-offering" (Leviticus 16:3), with regard to the verse: **"And from the congregation of the children of Israel he will take two goat kids for a sin-offering** and one ram for a burnt-offering **and** Aaron **will offer his young bull as a sin-offering"** (Leviticus 16:5–6), **why do I** need the emphasis that the goats come from the property of the children of Israel? **Learn from it** that **this** term: **His,** written with regard to the calf, means it **is from his own** property.

רַב אַשִׁי אָמַר: דָּנִין פַּר לְחַטָּאת וְאַיִל לְעוֹלָה מִפַּר לְחַטָּאת וְאַיִל לְעוֹלָה, לְאַפּוֹקֵי רֹאשׁ הַשָּׁנָה וַעֲצֶרֶת דִּתְרַוַיְיהוּ עוֹלוֹת נִינְהוּ.

Rav Ashi stated another reason that distinguishes Yom Kippur from Rosh HaShana and *Shavuot*. **One derives** the **bull for a sin-offering and ram for a burnt-offering** written with regard to Yom Kippur **from** the **bull for a sin-offering and ram for a burnt-offering** written with regard to the inauguration, **to the exclusion of Rosh HaShana and *Shavuot*, on which both of them,** the bull and the ram, **are burnt-offerings.**

רָבִינָא אָמַר: דָּנִין עֲבוֹדָה בְּכֹהֵן גָּדוֹל מֵעֲבוֹדָה בְּכֹהֵן גָּדוֹל, לְאַפּוֹקֵי כּוּלְּהוּ קוּשְׁיָיתִין דְּלָאו עֲבוֹדָה בְּכֹהֵן גָּדוֹל נִינְהוּ.

Ravina stated another distinction: **One derives** a matter that is restricted to the **service** performed **by the High Priest,** Yom Kippur, **from** a matter that is restricted to the **service** performed **by the High Priest,** the inauguration, which was performed by Aaron, **to the exclusion of all the difficulties**N raised from the beginning of the discussion, **as** on the other potential days raised, **they are not** restricted to **service** performed **by the High Priest;** rather, the service on those days may be performed by any priest.

וְאִיכָּא דְּאָמְרִי, אָמַר רָבִינָא: דָּנִין עֲבוֹדָה תְּחִלָּה, מֵעֲבוֹדָה תְּחִלָּה, לְאַפּוֹקֵי הָנֵי דְּלָאו תְּחִלָּה נִינְהוּ. מַאי תְּחִלָּה? אִילֵימָא תְּחִלָּה בְּכֹהֵן גָּדוֹל – הַיְינוּ קַמַּיְיתָא! אֶלָּא: עֲבוֹדָה תְּחִלָּה בַּמָּקוֹם מֵעֲבוֹדָה תְּחִלָּה בַּמָּקוֹם.

And some say that **Ravina said: One derives** a matter that is an **initial service from an initial service, to the exclusion of all these that are not initial** services. That statement of Ravina is unclear, and the Gemara asks: **What** is the meaning of **initial** service? **If we say** that **initial** service **means** one performed **by the High Priest; that is** identical to **the first** version of Ravina's statement. **Rather,** it may be understood as follows: One derives **the initial service** performed **in the place,** the Holy of Holies, on Yom Kippur, **from the initial service** performed **in the place,** the Tabernacle, on the eighth day of the inauguration. Therefore, it is the service of Yom Kippur alone that is derived from the inauguration.

כִּי אֲתָא רַב דִּימִי אֲמַר: רַבִּי יוֹחָנָן מַתְנֵי חֲדָא, [רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי] מַתְנֵי תַּרְתֵּי. רַבִּי יוֹחָנָן מַתְנֵי חֲדָא: ״לַעֲשׂוֹת לְכַפֵּר״ – אֵלּוּ מַעֲשֵׂה יוֹם הַכִּפּוּרִים, [וִיהוֹשֻׁעַ בֶּן לֵוִי] מַתְנֵי תַּרְתֵּי: ״לַעֲשׂוֹת״ – אֵלּוּ מַעֲשֵׂה פָּרָה, ״לְכַפֵּר״ – אֵלּוּ מַעֲשֵׂה יוֹם הַכִּפּוּרִים.

§ **When Rav Dimi came** from Eretz Yisrael to Babylonia **he said: Rabbi Yoḥanan taught one** case derived from the inauguration, while **Rabbi Yehoshua ben Levi taught two.** The Gemara elaborates. **Rabbi Yoḥanan taught one: To do, to make atonement; these are the actions** performed on **Yom Kippur** that require sequestering beforehand, like the inauguration. **And Rabbi Yehoshua ben Levi taught two: To do, these are the actions** performed in the burning **of the** red **heifer; to atone, these are the actions** performed on **Yom Kippur.** Both require sequestering.

רַבִּי יוֹחָנָן מַתְנֵי חֲדָא? וְהָא אֲנַן תְּנַן: שִׁבְעַת יָמִים קוֹדֶם יוֹם הַכִּפּוּרִים, וְשִׁבְעַת יָמִים קוֹדֶם שְׂרֵיפַת הַפָּרָה! מַעֲלָה בְּעָלְמָא.

The Gemara asks: And did **Rabbi Yoḥanan teach** only **one** case derived from the inauguration, i.e., Yom Kippur? **Didn't we learn** explicitly in the mishna: **Seven days prior to Yom Kippur,** and in another mishna: **Seven days prior to the burning of the heifer,** the Sages would remove the priest from his home? Apparently, there are two cases in which the priest is sequestered. The Gemara answers: With regard to sequestering the priest prior to the burning of the heifer, the Sages **merely** established **a higher standard.** They issued a decree to underscore the sanctity of the ritual after they permitted its performance by a priest who immersed that day. There is no Torah source for the sequestering of the priest in that case.

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To the exclusion of all the difficulties – לְאַפּוֹקֵי כּוּלְּהוּ קוּשְׁיָיתִין: Tosafot ask why the same assertion was not stated with regard to the solution proposed by Rav Ashi, which also resolves the Gemara's earlier difficulties. Some explain that since sin-offerings were also brought in honor of Rosh HaShana and *Shavuot*, Rav Ashi's solution is not ironclad (Rabbi Elazar Moshe Horowitz).

וְהָא אֲמַר רַבִּי מְנְיוֹמִי בַּר חִלְקִיָּה אֲמַר רַבִּי מַחְסֵיָא בַּר אִידִי אֲמַר רַבִּי יוֹחָנָן: ״כַּאֲשֶׁר עָשָׂה בַּיּוֹם הַזֶּה צִוָּה ה׳ לַעֲשׂוֹת לְכַפֵּר עֲלֵיכֶם״, ״לַעֲשׂוֹת״ – אֵלּוּ מַעֲשֵׂה פָרָה. ״לְכַפֵּר״ – אֵלּוּ מַעֲשֵׂה יוֹם הַכִּפּוּרִים! – הַהוּא דְּרַבֵּיהּ. דְּכִי אֲתָא רָבִין אֲמַר רַבִּי יוֹחָנָן מִשּׁוּם רַבִּי יִשְׁמָעֵאל: ״לַעֲשׂוֹת״ – אֵלּוּ מַעֲשֵׂה פָרָה, ״לְכַפֵּר״ – אֵלּוּ מַעֲשֵׂה יוֹם הַכִּפּוּרִים.

The Gemara asks: **But didn't Rabbi Minyomi bar Ḥilkiya say** that **Rabbi Maḥseya bar Idi said** that **Rabbi Yoḥanan said** that the verse states: **"As has been done this day, so the Lord has commanded to do, to make atonement for you"** (Leviticus 8:34), from which it is derived: **To do, these are the actions** performed in the burning **of the** red **heifer; to make atonement, these are the actions** performed on **Yom Kippur?** Apparently, even Rabbi Yoḥanan taught two cases derived from inauguration. The Gemara resolves the difficulty: **That is** the opinion **of his teacher;** however, he himself disagrees. **As when Ravin came** from Eretz Yisrael, he said that **Rabbi Yoḥanan said in the name of Rabbi Yishmael: To do, these are the actions** performed in the burning **of the** red **heifer; to atone, these are the actions** performed on **Yom Kippur.** That which Rabbi Manyumei cited in the name of Rabbi Yoḥanan was the opinion of his teacher, Rabbi Yishmael.

אֲמַר לֵיהּ רֵישׁ לָקִישׁ לְרַבִּי יוֹחָנָן: מֵהֵיכָא קָא יָלְפַתְּ לָהּ – מִמִּלּוּאִים, אִי מַה מִּלּוּאִים – כׇּל הַכָּתוּב בָּהֶן מְעַכֵּב בָּהֶן, אַף הָכָא נַמִי – כׇּל הַכָּתוּב בָּהֶן מְעַכֵּב בָּהֶן.

§ With regard to the sequestering of the priest, **Reish Lakish said to Rabbi Yoḥanan: From where did you derive this** principle of sequestering? You derived it **from** the **inauguration. If so, just as** with regard to the **inauguration,** failure to perform **all** the details **that are written in its** regard **invalidates** it, **so too here,** with regard to Yom Kippur, failure to perform **all** the details **that are written in its** regard **invalidates** the Yom Kippur service. All the *halakhot* of sequestering must be precisely observed.

וְכִי תֵּימָא: הָכִי נַמִי, וְהָתְנַן: וּמַתְקִינִין לוֹ כֹּהֵן אַחֵר, וְלָא קָתָנֵי מַפְרִישִׁין! וְכִי תֵּימָא: מַאי מַתְקִינִין – מַפְרִישִׁין, לִיתְנֵי אוֹ אִידִי וְאִידִי ׳מַתְקִינִין׳, אוֹ אִידִי וְאִידִי ׳מַפְרִישִׁין׳!

And if you say: Indeed, that is so; **didn't we learn** in the mishna: **And they would designate another priest in his stead, and it is not taught** with regard to the designated priest: Seven days before Yom Kippur **they remove** him from his house, although ultimately he may perform the Yom Kippur service. Apparently, failure to sequester the priest does not invalidate the service. **And if you say** in response: **What** is the meaning of: **They would designate?** It means: **They would remove;** that is implausible. Were that so, **let** the mishna **teach either** with regard to both **this** High Priest **and that** designated replacement: **They would designate; or** with regard to both **this** High Priest **and that** designated replacement: **They would remove.**

אֲמַר לֵיהּ: אֶלָּא מָר מֵהֵיכָא יָלֵיף לָהּ? אֲמַר: מִסִּינַי, דִּכְתִיב: ״וַיִּשְׁכֹּן כְּבוֹד ה׳ עַל הַר סִינַי וַיְכַסֵּהוּ הֶעָנָן שֵׁשֶׁת יָמִים וַיִּקְרָא אֶל מֹשֶׁה בַּיּוֹם הַשְּׁבִיעִי״. מִכְּדִי כְּתִיב ״וַיִּקְרָא אֶל מֹשֶׁה בַּיּוֹם הַשְּׁבִיעִי״, מַאי שֵׁשֶׁת יָמִים? זֶה בָּנָה אָב, שֶׁכׇּל הַנִּכְנָס בְּמַחֲנֵה שְׁכִינָה – טָעוּן פְּרִישַׁת שִׁשָּׁה.

Rabbi Yoḥanan **said to** Reish Lakish: **Rather, from where do** you, **Master, derive** the *halakha* of sequestering before Yom Kippur? Reish Lakish **said to him:** I derive it **from Sinai, as it is written: "And the glory of the Lord abode upon Mount Sinai and the cloud covered him [*vaykhasehu*] six days, and He called to Moses on the seventh day** from the midst of the cloud" (Exodus 24:16). The masculine suffix *hu* in *vaykhasehu* can be interpreted either as him, referring to Moses, or as it, referring to the mountain. **Now, since it states: "And He called to Moses on the seventh day," what is** derived from the previous explicit mention of **six days? These** six days are mentioned as **a paradigm,**N from which a general principle is derived **that anyone who enters the camp of the Divine Presence,** the site of the revelation at Mount Sinai, or the place where the Divine Presence rests, the Holy of Holies, **requires** prior **sequestering for six** daysN of sanctification.

וְהָא אֲנַן שִׁבְעָה תְּנַן! מַתְנִיתִין רַבִּי יְהוּדָה בֶּן בְּתֵירָא הִיא, דְּחָיֵישׁ

The Gemara asks: **Wasn't it seven,** not six, days of sequestering that **we learned** in the mishna? Reish Lakish answered: **The mishna** that requires sequestering for seven days **is** the opinion of **Rabbi Yehuda ben Beteira, who is concerned**

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These are a paradigm – זֶה בָּנָה אָב: See *Tosafot*, who might have had an alternate version of the Gemara text. In any event, apparently there are two derivations here: One based on an analogy and one based on the Torah's addition of apparently superfluous words in this context.

Sequestering for six days – פְּרִישַׁת שִׁשָּׁה: One could say that this sequestering is parallel to the six weekdays preceding Shabbat: People devote six days to prepare for the arrival of the sacred seventh day (Maharsha).

לְטוּמְאַת בֵּיתוֹ.

about the ritual impurity of the priest's **home,**[N] i.e., his wife. This is done lest he become impure through relations with a menstruating woman, which is ritual impurity lasting seven days. Therefore, he is removed from his home for seven days.

אֲמַר לֵיהּ רַבִּי יוֹחָנָן לְרֵישׁ לָקִישׁ: בִּשְׁלָמָא לְדִידִי דְּיָלְפִינָא מִמִּלּוּאִים – הַיְינוּ דְּתַנְיָא: זֶה וָזֶה מַזִּין עָלָיו כָּל שִׁבְעָה מִכָּל חַטָּאוֹת שֶׁהָיוּ שָׁם, דַּהֲוָאי נַמִּי הַזָּאָה בְּמִלּוּאִים. אֶלָּא לְדִידָךְ, דְּיָלְפַתְּ מִסִּינַי – הַזָּאָה בְּסִינַי מִי הֲוָאי?

Rabbi Yoḥanan said to Reish Lakish: Granted, according **to my** opinion, **that I derive** the *halakha* of sequestering **from the inauguration,** that explains **that which is taught** in the *baraita*: With regard to both **this** priest engaged in the burning of the red heifer **and that** High Priest prior to Yom Kippur, **one sprinkles upon him** for **all seven** days[B] the purification water mixed with ashes from samples **from all** the previous red heifer **sin-offerings**[N] **that were** safeguarded **there** in the Temple. The reason for this practice is **that there was also sprinkling during** the **inauguration. However, according to your** opinion, **that you derive it from Sinai, was there** in fact **sprinkling at Sinai?**[N] According to your opinion, why are the priests sprinkled?

אֲמַר לֵיהּ: וּלְטַעְמִיךְ מִי נִיחָא? בְּמִלּוּאִים – דָּם, הָכָא – מַיִם. הָא לָא קַשְׁיָא, דְּתָנֵי רַבִּי חִיָּיא: נִכְנְסוּ מַיִם תַּחַת דָּם. אֶלָּא לְדִידָךְ, הַזָּאָה בְּסִינַי מִי הֲוָאי? אֲמַר לֵיהּ: מַעֲלָה בְּעָלְמָא.

Reish Lakish **said to him: And according to your reasoning,** does it work out **well?** At the **inauguration,** the sprinkling was with **blood; here,** the sprinkling was with **water.** Rabbi Yoḥanan answered: **That is not difficult, as Rabbi Ḥiyya taught: Water replaced blood,** but both have the status of sprinkling. **However, according to your** reasoning, **at Sinai, was there sprinkling** at all? Reish Lakish **said to him:** The Sages **merely** established **a higher standard,** and this sprinkling is not a requirement.

תַּנְיָא כְּוָותֵיהּ דְּרַבִּי יוֹחָנָן, תַּנְיָא כְּוָותֵיהּ דְּרֵישׁ לָקִישׁ. תַּנְיָא כְּוָותֵיהּ דְּרַבִּי יוֹחָנָן: ״בְּזֹאת יָבֹא אַהֲרֹן אֶל הַקֹּדֶשׁ״ – בְּמַה שֶּׁאָמוּר בָּעִנְיָן. מַאי הִיא – בְּעִנְיַן דְּמִלּוּאִים. וּמָה אָמוּר בְּעִנְיַן דְּמִלּוּאִים – אַהֲרֹן פֵּירֵשׁ שִׁבְעָה וְשִׁמֵּשׁ יוֹם אֶחָד, וּמֹשֶׁה מָסַר לוֹ כָּל שִׁבְעָה כְּדֵי לְחַנְּכוֹ בָּעֲבוֹדָה.

§ The Gemara comments: A *baraita* **was taught in accordance with** the opinion of **Rabbi Yoḥanan** that the sequestering is derived from the inauguration; **and** a *baraita* **was taught in accordance with** the opinion of **Reish Lakish** that it is derived from Sinai. The Gemara elaborates: A *baraita* **was taught in accordance with** the opinion of **Rabbi Yoḥanan:** It was stated with regard to the inauguration: **"With this Aaron will come into the Sanctuary,** with a young bull for a sin-offering and a ram for a burnt-offering" (Leviticus 16:3). To what is the term: With this, referring? It is referring to **that which is stated in the matter. What is** the matter? It is **the matter of the inauguration.**[N] In the manner that the priest was prepared for the inauguration, so too is he prepared for Yom Kippur. **And what is stated in the matter of** the **inauguration?** It is that **Aaron** the priest **withdrew** for **seven** days **and served one day, and Moses transmitted** the Torah guidelines **to him all seven** days **in order to train him in the** Sanctuary **service.**

וְאַף לְדוֹרוֹת, כֹּהֵן גָּדוֹל פּוֹרֵשׁ שִׁבְעָה וּמְשַׁמֵּשׁ יוֹם אֶחָד, וּשְׁנֵי תַּלְמִידֵי חֲכָמִים מִתַּלְמִידָיו שֶׁל מֹשֶׁה, לְאַפּוֹקֵי צְדוֹקִין, מוֹסְרִין לוֹ כָּל שִׁבְעָה כְּדֵי לְחַנְּכוֹ בָּעֲבוֹדָה.

And throughout the **generations as well,** the **High Priest withdraws seven** days prior to Yom Kippur **and serves one day. And two Torah scholars from** among **the students of Moses,**[N] **to the exclusion of Sadducees,** who are not students of Moses, **transmit** the Torah guidelines **to him all seven** days **in order to train him in the** Sanctuary **service.**

מִכָּאן אָמְרוּ: שִׁבְעַת יָמִים קוֹדֶם יוֹם הַכִּפּוּרִים מַפְרִישִׁין כֹּהֵן גָּדוֹל מִבֵּיתוֹ לְלִשְׁכַּת פַּרְהֶדְרִין, וּכְשֵׁם שֶׁמַּפְרִישִׁין כֹּהֵן גָּדוֹל כָּךְ מַפְרִישִׁין כֹּהֵן הַשּׂוֹרֵף אֶת הַפָּרָה לַלִּשְׁכָּה שֶׁעַל פְּנֵי הַבִּירָה צָפוֹנָה מִזְרָחָה, וְאֶחָד זֶה וְאֶחָד זֶה מַזִּין עָלָיו כָּל שִׁבְעָה מִכָּל חַטָּאוֹת שֶׁהָיוּ שָׁם.

From there the Sages **said** in the mishna: **Seven days prior to Yom Kippur** the Sages would **remove the High Priest,** who performs the entire Yom Kippur service, **from his house to the Chamber of** *Parhedrin*; **and just as** the Sages would **remove the High Priest, so do they remove the priest who burns the heifer,** from his house **to the chamber that was before the** *bira* at the **northeast** corner of the courtyard on the Temple Mount. **And** with regard to **both this** priest whom the Sages sequester prior to Yom Kippur **and that** priest whom the Sages sequester prior to engaging in the burning of the heifer, **one sprinkles upon him,** for **all seven** days of sequestering, the purification water with ashes **from all the** previous red heifer **sin-offerings that were** safeguarded **there** in the Temple.

NOTES

About the ritual impurity of his home – לְטוּמְאַת בֵּיתוֹ: The priest must have become impure by engaging in relations with a menstruating woman, because mere contact with a menstruating woman does not cause ritual impurity lasting seven days. The Gemara explains (see Rashi) that it is conceivable that he did so unwittingly, as there is no suspicion that he would engage in relations with a menstruating woman intentionally. In the Jerusalem Talmud, both Rabbi Yoḥanan and Reish Lakish accept impurity of the home as a rationale for the sequestering of the priest. Both rationales, sequestering and potential impurity, are necessary. If sequestering were the only issue, it would have been necessary for the priest to leave his home only during the day. And if the impurity of his home were the sole concern, he could separate from his wife without relocating to the *Parhedrin* chamber. In addition, impurity of the home is uncommon and would not have been a sufficient reason to remove him from his home if it were not for the mitzva of sequestering (Ritva).

From all the previous red heifer sin-offerings – מִכָּל חַטָּאוֹת: There was an effort made to keep residue from the ashes of every red heifer ever burned for the purpose of this purification. The Rambam writes in his Commentary on the Mishna that each day the priests would sprinkle purification waters made from the ashes of a different heifer.

Sprinkling at Sinai – הַזָּאָה בְּסִינַי: *Tosafot* raise the difficulty that the Torah states explicitly that at Sinai: "Moses took the blood and sprinkled it on the people" (Exodus 24:8). One resolution is based on Onkelos's Aramaic translation, in which he explains that the blood there was not sprinkled on the people but on the altar on the people's behalf. Therefore, the verse in question does not indicate that there was sprinkling at Sinai (Rabbi Tzvi Hirsch Chajes; *Mitzpe Eitan*; see also Rabbi Eliyahu Mizraḥi's commentary on the Torah and *Mikhtav LeḤizkiyahu*).

The matter of the inauguration – בְּעִנְיַן דְּמִלּוּאִים: In the Jerusalem Talmud, proof that the verse refers to the inauguration is cited from the fact that the Torah portion detailing the Yom Kippur service begins: "And God spoke…after the deaths of Aaron's two sons" (Leviticus 16:1), referring to the death of Aaron's sons who died during the inauguration, which indicates a connection between Yom Kippur and the inauguration.

And two Torah scholars from among the students of Moses – וּשְׁנֵי תַּלְמִידֵי חֲכָמִים מִתַּלְמִידָיו שֶׁל מֹשֶׁה: If these were students of Moses, why wasn't one Torah scholar sufficient? Perhaps it is merely a matter of: "Two are better than one" (Ecclesiastes 4:9; *Tosafot Yeshanim*). Others explain that two Torah scholars were needed in case the High Priest subsequently deviated from the proper performance of the service. In that case, the two would be eligible to testify that he had been taught properly, and he could not claim that he never learned the proper procedure (*Tosefot HaRosh*).

BACKGROUND

Sprinkles upon him all seven days – מַזִּין עָלָיו כָּל שִׁבְעָה: People and vessels that became impure by contact with a corpse must undergo a purification process that includes sprinkling of water mixed with the ashes of the red heifer.

Priest sprinkling on family with vessels

NOTES

Water replaced blood – **נִכְנְסוּ מַיִם תַּחַת דָּם**: The author of the *Me'iri* suggests that perhaps before the first mixture of red heifer ashes had been prepared on the first Yom Kippur, the priests actually sprinkled blood on him, similar to the sprinkling during the inauguration, and the ashes of the heifer were used only later.

What is the meaning of the term and it says – **מַאי וְאוֹמֵר**: If proof may be cited from the verse: "As has been done this day, so the Lord has commanded to do, to make atonement for you," why is the first proof necessary? In fact, without the first proof, the proof from this verse would have been insufficient because according to its plain meaning, it refers to the inauguration alone (Ritva; see *Gevurat Ari*).

וְאִם תֹּאמַר בְּמִלּוּאִים דָּם הָכָא מַיִם,
אָמַרְתָּ: נִכְנְסוּ מַיִם תַּחַת דָּם. וְאוֹמֵר:
״כַּאֲשֶׁר עָשָׂה בַּיּוֹם הַזֶּה צִוָּה ה׳ לַעֲשׂוֹת
לְכַפֵּר עֲלֵיכֶם״, ״לַעֲשׂוֹת״ – אֵלּוּ
מַעֲשֵׂה פָּרָה, ״לְכַפֵּר״ – אֵלּוּ מַעֲשֵׂה
יוֹם הַכִּפּוּרִים.

And if you say that at the **inauguration** the sprinkling was with **blood,** and **here** the sprinkling was with **water, you said: Water replaced blood.**[N] **And it says** in the verse: **"As has been done this day, so the Lord has commanded to do, to make atonement for you"** (Leviticus 8:34). **To do, these are the actions** performed in the burning **of the** red **heifer; to make atonement, these are the actions** performed on **Yom Kippur.** This *baraita*, then, is proof for the opinion of Rabbi Yoḥanan.

וְהַאי ״בְּזֹאת״ מִיבָּעֵי לֵיהּ לְגוּפֵיהּ, בְּפַר
בֶּן בָּקָר לְחַטָּאת וְאַיִל לְעוֹלָה! אָמְרִי:
אִי לְקָרְבָּן לְחוּדֵיהּ – לֵימָא קְרָא ׳בְּזֶה׳
אוֹ ׳בְּאֵלֶּה׳, מַאי ״בְּזֹאת״ – שָׁמְעַתְּ
מִינָּהּ תַּרְתֵּי.

The Gemara analyzes the *baraita*. **But** the term: **With this** [*bezot*], **is required for** the meaning of the verse **itself;** the priest is required to bring **a young bull for a sin-offering and a ram for a burnt-offering.** The Sages **say** in response: **If** the term comes to teach **only** with regard **to the offerings, let the verse say: With this** [*bezeh*], in the masculine, referring to the bull, **or: With these** [*be'elleh*], referring to the bull and the ram. **What,** then, may be derived from the use of the feminine term ***bezot*,** which refers to neither the bull nor the ram? **Learn from it two** conclusions; one with regard to the offerings and one with regard to sequestering.

מַאי ׳וְאוֹמֵר׳? וְכִי תֵּימָא יוֹם הַכִּפּוּרִים
קַמָּא הוּא דְּבָעֵי פְּרִישָׁה, כִּדְאַשְׁכַּחַן
בְּמִלּוּאִים, אֲבָל בְּיוֹם הַכִּפּוּרִים
דְּעָלְמָא לֹא; אִי נַמִי, כֹּהֵן גָּדוֹל קַמָּא
הוּא דְּבָעֵי פְּרִישָׁה, אֲבָל כֹּהֵן גָּדוֹל
בְּעָלְמָא לֹא – תָּא שְׁמַע: ״כַּאֲשֶׁר
עָשָׂה״ וכו׳.

The Gemara continues its analysis of the *baraita*. **What** is the meaning of the term: **And it says?**[N] Why does the *baraita* cite an additional proof from another verse? Why wasn't the first proof sufficient? **And if you say** that **it is** on **the first Yom Kippur** when Aaron performed the service **that** the High Priest **requires sequestering, as we find in** the **inauguration** when the priests were sequestered before being consecrated as priests, **but on Yom Kippur in general, no,** subsequent High Priests do not require sequestering; or **alternatively,** if you say: **It is the first High Priest who requires sequestering,** as did all the priests during the inauguration, **but** subsequent **High Priests in general, no,** they do not require sequestering before Yom Kippur; then **come** and **hear** that which it says in the verse: **"As has been done** this day, so the Lord has commanded to do," meaning that this is a mitzva for all generations.

תַּנְיָא כְּוָותֵיהּ דְּרֵישׁ לָקִישׁ: מֹשֶׁה עָלָה
בֶּעָנָן וְנִתְכַּסָּה בֶּעָנָן וְנִתְקַדֵּשׁ בֶּעָנָן
כְּדֵי לְקַבֵּל תּוֹרָה לְיִשְׂרָאֵל בִּקְדוּשָּׁה,
שֶׁנֶּאֱמַר: ״וַיִּשְׁכּוֹן כְּבוֹד ה׳ עַל הַר סִינַי״.
זֶה הָיָה מַעֲשֶׂה אַחַר עֲשֶׂרֶת הַדִּבְּרוֹת,
שֶׁהָיוּ תְּחִלָּה לְאַרְבָּעִים יוֹם, דִּבְרֵי רַבִּי
יוֹסֵי הַגְּלִילִי,

§ And a *baraita* **was taught in accordance with** the opinion of **Reish Lakish** that sequestering is derived from Sinai: **Moses ascended in the cloud, and was covered in the cloud, and was sanctified in the cloud, in order to receive the Torah for the Jewish people in sanctity, as it is stated: "And the glory of the Lord abode upon Mount Sinai** and the cloud covered him six days, and He called to Moses on the seventh day from the midst of the cloud" (Exodus 24:16). **This was an incident** that occurred **after the** revelation of **the Ten Commandments** to the Jewish people, and these six days **were the beginning** of the **forty days** that Moses was on the mountain (see Exodus 24:18); this is **the statement of Rabbi Yosei HaGelili.** The opinion of Rabbi Yosei HaGelili corresponds to that of Reish Lakish; Moses withdrew for six days before receiving permission to stand in the presence of God.

רַבִּי עֲקִיבָא אוֹמֵר: ״וַיִּשְׁכּוֹן כְּבוֹד ה׳״ –
מֵרֹאשׁ חוֹדֶשׁ,

Rabbi Akiva says: This incident occurred before the revelation of the Ten Commandments to the Jewish people, and when the Torah says: **"And the glory of the Lord abode** upon Mount Sinai," it is referring to the revelation of the Divine Presence that began on the **New Moon** of Sivan, which was six days before the revelation of the Ten Commandments.

Perek **I**
Daf **4** Amud **b**

״וַיְכַסֵּהוּ הֶעָנָן״ – לָהָר, ״וַיִּקְרָא אֶל
מֹשֶׁה״ – [מֹשֶׁה] וְכָל יִשְׂרָאֵל עוֹמְדִין,
וְלֹא בָּא הַכָּתוּב אֶלָּא לַחֲלוֹק כָּבוֹד
לְמֹשֶׁה. רַבִּי נָתָן אוֹמֵר: לֹא בָּא הַכָּתוּב
אֶלָּא לְמָרֵק אֲכִילָה וּשְׁתִיָּה שֶׁבְּמֵעָיו,
לְשׂוּמוֹ כְּמַלְאֲכֵי הַשָּׁרֵת.

And that which is written: **"And the cloud covered him,"** means the cloud covered it, **the mountain,** and not him, Moses. **"And He called to Moses"; Moses and all of the Jewish people were standing** at the foot of the mountain and listening, and if God did not mean that Moses was to climb the mountain, why did He call him? **The verse comes only to accord deference to Moses,** as the entire nation heard God address him. **Rabbi Natan says:** Moses was in fact called to enter the cloud; however, his entrance was not for the purpose of sequestering and purifying him, **rather, the verse comes only to cleanse the food and drink that was in his intestines, to render him like the ministering angels** who require neither food nor drink.

רַבִּי מַתְיָא בֶּן חָרָשׁ אוֹמֵר: לֹא בָּא הַכָּתוּב אֶלָּא לְאַיֵּים, עָלָיו כְּדֵי שֶׁתְּהֵא תּוֹרָה נִיתֶּנֶת בְּאֵימָה, בִּרְתֵת וּבְזִיעַ, שֶׁנֶּאֱמַר: ״עִבְדוּ אֶת ה׳ בְּיִרְאָה וְגִילוּ בִּרְעָדָה״. מַאי ״וְגִילוּ בִּרְעָדָה״? אָמַר רַב אַדָּא בַּר מַתָּנָה אָמַר רַב: בִּמְקוֹם גִּילָה שָׁם תְּהֵא רְעָדָה.

Rabbi Matya ben Ḥarash says: The verse calling Moses into the cloud **comes only to intimidate** Moses, to instill in him a sense of awe of the Creator, **so that the Torah would be delivered with reverence, with quaking and with trembling, as it is stated: "Serve the Lord with awe, and rejoice with trembling"** (Psalms 2:11). Apropos the end of the verse, the Gemara asks: **What** is the meaning of **"and rejoice with trembling"?**[N] Joy and trembling seem contradictory. **Rav Adda bar Mattana said** that **Rav said: Where there is** the **joy of** fulfilling a mitzva, **there will be** the **trembling** of the awe of Heaven **there.**

בְּמַאי קָא מִיפַּלְגִי רַבִּי יוֹסֵי הַגְּלִילִי וְרַבִּי עֲקִיבָא? בִּפְלוּגְתָּא דְּהָנֵי תַּנָּאֵי. דְּתַנְיָא: בְּשִׁשָּׁה בַּחוֹדֶשׁ נִיתְּנָה תּוֹרָה לְיִשְׂרָאֵל, רַבִּי יוֹסֵי אוֹמֵר: בְּשִׁבְעָה בּוֹ. מַאן דְּאָמַר בְּשִׁשָּׁה – בְּשִׁשָּׁה נִיתְּנָה, וּבְשִׁבְעָה עָלָה (דִּכְתִיב ״וַיִּקְרָא אֶל מֹשֶׁה בַּיּוֹם הַשְּׁבִיעִי״). מַאן דְּאָמַר בְּשִׁבְעָה – בְּשִׁבְעָה נִיתְּנָה, וּבְשִׁבְעָה עָלָה, [״דִּכְתִיב: וַיִּקְרָא אֶל מֹשֶׁה בַּיּוֹם הַשְּׁבִיעִי״].

§ Apropos the interpretation of the verse with regard to revelation, the Gemara asks: With regard to **what do Rabbi Yosei HaGelili and Rabbi Akiva disagree?**[N] The Gemara explains that their dispute is parallel **to the dispute between these** other *tanna'im*, **as it was taught** in a *baraita*: **On the sixth** day **of the month** of Sivan, **the Torah,** the Ten Commandments, **was given to the Jewish people. Rabbi Yosei says:** It was **on the seventh** day **of** the month. According to the **one who said** that it was **on the sixth,** the Torah **was given on the sixth,** which is the day of the revelation of the Ten Commandments, **and on the seventh** day of the month Moses **ascended** the mountain, **as it is written: "And He called to Moses on the seventh day"** (Exodus 24:16). According to the **one who said** that the Torah was given **on the seventh** of the month, **it was given on the seventh and Moses ascended on the seventh, as it is written: "And he called to Moses on the seventh day."**

רַבִּי יוֹסֵי הַגְּלִילִי סָבַר לָהּ כְּתַנָּא קַמָּא, דְּאָמַר בְּשִׁשָּׁה בַּחוֹדֶשׁ נִיתְּנָה תּוֹרָה, הִלְכָּךְ, זֶה הָיָה מַעֲשֶׂה אַחַר עֲשֶׂרֶת הַדִּבְּרוֹת, ״וַיִּשְׁכּוֹן כְּבוֹד ה׳ עַל הַר סִינַי וַיְכַסֵּהוּ הֶעָנָן שֵׁשֶׁת יָמִים״ – לְמֹשֶׁה, ״וַיִּקְרָא אֶל מֹשֶׁה בַּיּוֹם הַשְּׁבִיעִי״ – לְקַבּוֹלֵי שְׁאָר תּוֹרָה. דְּאִי סָלְקָא דַּעְתָּךְ ״וַיִּשְׁכּוֹן כְּבוֹד ה׳״ מֵרֹאשׁ חוֹדֶשׁ, ״וַיְכַסֵּהוּ הֶעָנָן״ – לָהָר, ״וַיִּקְרָא אֶל מֹשֶׁה בַּיּוֹם הַשְּׁבִיעִי״ – לְקַבּוֹלֵי עֲשֶׂרֶת הַדִּבְּרוֹת, הָא קַבִּילוּ לְהוּ מִשִּׁשָּׁה, וְהָא אִסְתַּלַּק עָנָן מִשִּׁשָּׁה!

The Gemara proceeds to link the two disputes. **Rabbi Yosei HaGelili holds in accordance with** the opinion of **the first *tanna*** in the *baraita*, **who said** that it was **on the sixth** of the month **that the Torah was given; therefore, this incident occurred after** the revelation of **the Ten Commandments.** That is why he explains the verse **"And the glory of the Lord abode on Mount Sinai and the cloud covered him for six days"** to mean that the cloud covered **Moses, and He called to Moses on the seventh day to receive the rest of the Torah. As, should it enter your mind** to interpret the verse as follows: **"And the glory of the Lord abode" from the New Moon** of Sivan; **"And the cloud covered it," the mountain; "And He called to Moses on the seventh day,"** to receive only the Ten Commandments; **didn't they** already **receive** the Ten Commandments **on the sixth** of the month, **and the cloud** that was on the mountain **already departed**[N] **on the sixth** of the month?

וְרַבִּי עֲקִיבָא סָבַר לָהּ כְּרַבִּי יוֹסֵי, דְּאָמַר בְּשִׁבְעָה בַּחֹדֶשׁ נִיתְּנָה תּוֹרָה לְיִשְׂרָאֵל. בִּשְׁלָמָא לְרַבִּי עֲקִיבָא – הַיְינוּ דְּמַשְׁכַּחַתְּ לַהּ: בְּשִׁבְעָה עָשָׂר בְּתַמּוּז נִשְׁתַּבְּרוּ הַלּוּחוֹת; עֶשְׂרִין וְאַרְבָּעָה דְּסִיוָן, וְשִׁיתְסַר דְּתַמּוּז – מָלוּ לְהוּ אַרְבְּעִין יוֹמִין דַּהֲוָה בָּהָר, וּבְשִׁבְסַר בְּתַמּוּז נָחֵית, וַאֲתָא וְתַבְרִינְהוּ לַלּוּחוֹת.

And Rabbi Akiva holds in accordance with the opinion of **Rabbi Yosei, who said that on the seventh of the month** the **Torah was given to the Jewish people.** That is why Moses was summoned on the seventh of the month immediately after the revelation of the Ten Commandments. The Gemara asks: **Granted,** according to the opinion of **Rabbi Akiva** that the Torah was given on the seventh of Sivan and Moses then proceeded to climb the mountain and remain there for forty days, **that** explains the calculation **that you find: On the seventeenth of Tammuz the tablets were shattered,** according to the standard tradition. How so? Calculate **twenty-four** days until the end **of Sivan and sixteen** days **of Tammuz; they total the forty days that he was on the mountain. On the seventeenth of Tammuz he descended** from the mountain **and came and shattered** the **tablets.**

NOTES

And rejoice with trembling – וְגִילוּ בִּרְעָדָה: Rashi and *Tosafot* explain that this sensation is limited to the experience of revelation. Others explain that during Torah study, which causes the heart to rejoice, one should also be in awe of the Creator (*Tosefot Ri HaLavan*). In tractate *Berakhot*, however, the implication is that this is a more general principle, and that all occasions of happiness should be accompanied by trembling (Ritva).

With regard to what do Rabbi Yosei HaGelili and Rabbi Akiva disagree – בְּמַאי קָא מִיפַּלְגִי רַבִּי יוֹסֵי הַגְּלִילִי וְרַבִּי עֲקִיבָא: This is not the standard usage of this phrase, as Rashi explains. Usually this question seeks to clarify the basis of the dispute. Here the basis for the dispute is clear. The Gemara here seeks support for each of their opinions in the interpretation of other verses.

The cloud had departed – נִסְתַּלֵּק עָנָן: The cloud did not depart completely. It was only the thick cloud that enveloped the mountain during revelation that departed (Rosh).

אֶלָּא לְרַבִּי יוֹסֵי הַגְּלִילִי, דְּאָמַר שִׁשָּׁה דִּפְרִישָׁה וְאַרְבְּעִין דְּהַר, עַד עֶשְׂרִין וּתְלָת בְּתַמּוּז לָא אִתְּבוּר לוּחוֹת! אָמַר לָךְ רַבִּי יוֹסֵי הַגְּלִילִי: אַרְבְּעִין דְּהַר בַּהֲדֵי שִׁשָּׁה דִּפְרִישָׁה.

However, according to Rabbi Yosei HaGelili, who said: There were **six** days **of sequestering** after the Torah was given and an additional **forty** days **that** Moses was on the **mountain, the tablets were not shattered until the twenty-third of Tammuz,** contrary to the standard tradition. **Rabbi Yosei HaGelili** could have **said to you: The forty** days **that** Moses was on the **mountain include the six** days **of sequestering.**

אָמַר מָר: ״וַיִּקְרָא אֶל מֹשֶׁה״ – מֹשֶׁה וְכָל יִשְׂרָאֵל עוֹמְדִין. מְסַיַּיע לֵיהּ לְרַבִּי אֶלְעָזָר, דְּאָמַר רַבִּי אֶלְעָזָר: ״וַיִּקְרָא אֶל מֹשֶׁה״ – מֹשֶׁה וְכָל יִשְׂרָאֵל עוֹמְדִין, וְלֹא בָּא הַכָּתוּב אֶלָּא לַחֲלֵק לוֹ כָּבוֹד לְמֹשֶׁה.

§ **The Master said** in that *baraita* cited above that when the Torah says: **"And He called to Moses,"** it means that **Moses and all of the Jewish people were standing** and listening. The Gemara suggests that this **supports** the opinion of **Rabbi Elazar, as Rabbi Elazar said** that when the Torah says: **"And He called to Moses,"** it means that **Moses and all of the Jewish people were standing** and listening[N] **and the verse comes only to accord deference to Moses.** From Rabbi Elazar's statement it is clear that all of Israel heard the voice of God.

מֵיתִיבִי: ״קוֹל לוֹ״ – קוֹל אֵלָיו, מֹשֶׁה שָׁמַע וְכָל יִשְׂרָאֵל לֹא שָׁמְעוּ! לָא קַשְׁיָא; הָא – בְּסִינַי, הָא – בְּאֹהֶל מוֹעֵד. וְאִי בָּעֵית אֵימָא: לָא קַשְׁיָא, הָא – בִּקְרִיאָה, הָא – בְּדִבּוּר.

The Gemara **raises an objection:** The Torah states: "And when Moses went into the Tent of Meeting that He might speak with him, then he heard the voice speaking unto him from above the Ark cover that was upon the Ark of the Testimony, from between the two cherubs; and He spoke unto him" (Numbers 7:89). The Torah could have said: He heard the **voice** speaking **to** him; however, instead the verse said: He heard the **voice** speaking **unto** him,[N] indicating that the voice reached him alone. **Moses** alone **heard** God's voice **and all of the Jewish people did not hear** it. The Gemara answers: This is **not difficult. This** case, where everyone heard God's voice, was **at Sinai. That** case, where Moses alone heard God's voice, was **at** the **Tent of Meeting. Or if you wish, say** instead an alternative resolution. This is **not difficult;** when God addressed Moses by **calling** to him, everyone heard; that which God subsequently communicated by **speaking,** Moses alone heard.

רַבִּי זְרִיקָא רָמֵי קְרָאֵי קַמֵּיהּ דְּרַבִּי אֶלְעָזָר, וְאָמְרִי לָהּ: אָמַר רַבִּי זְרִיקָא, רַבִּי אֶלְעָזָר רָמֵי, כְּתִיב: ״וְלֹא יָכוֹל מֹשֶׁה לָבֹא אֶל אֹהֶל מוֹעֵד כִּי שָׁכַן עָלָיו הֶעָנָן״, וּכְתִיב ״וַיָּבֹא מֹשֶׁה בְּתוֹךְ הֶעָנָן״! מְלַמֵּד שֶׁתְּפָסוֹ הַקָּדוֹשׁ בָּרוּךְ הוּא לְמֹשֶׁה וֶהֱבִיאוֹ בֶּעָנָן.

Rabbi Zerika raised a contradiction between verses before Rabbi Elazar, and some say that **Rabbi Zerika said** that **Rabbi Elazar raised a contradiction: It is written** in one place: **"And Moses was not able to enter into the Tent of Meeting because the cloud dwelt on it"** (Exodus 40:35), as Moses was unable to enter the cloud. **And it is written** elsewhere: **"And Moses came into the cloud"** (Exodus 24:18). **This teaches that the Holy One, Blessed be He, grabbed Moses and brought him into the cloud** since he could not enter on his own.

דְּבֵי רַבִּי יִשְׁמָעֵאל תָּנָא: נֶאֱמַר כָּאן ׳בְּתוֹךְ׳ וְנֶאֱמַר לְהַלָּן ׳בְּתוֹךְ׳, ״וַיָּבוֹאוּ בְנֵי יִשְׂרָאֵל בְּתוֹךְ הַיָּם״. מַה לְּהַלָּן שְׁבִיל, דִּכְתִיב: ״וְהַמַּיִם לָהֶם חוֹמָה״ – אַף כָּאן שְׁבִיל.

The school of Rabbi Yishmael taught: There is a verbal analogy that resolves this contradiction. **It is stated here:** "And Moses came **into** the cloud," **and it is stated below,** in another verse: **"And the children of Israel went into the sea** on dry land" (Exodus 14:22); **Just as below,** there was **a path** within the sea, **as it is written: "And the water was a wall for them"** (Exodus 14:22), **here too,** there was **a path** through the cloud, but Moses did not actually enter the cloud.

״וַיִּקְרָא אֶל מֹשֶׁה וַיְדַבֵּר״ לָמָּה הִקְדִּים קְרִיאָה לְדִיבּוּר? לִימְּדָה תּוֹרָה דֶּרֶךְ אֶרֶץ, שֶׁלֹּא יֹאמַר אָדָם דָּבָר לַחֲבֵירוֹ אֶלָּא אִם כֵּן קוֹרֵהוּ. מְסַיַּיע לֵיהּ לְרַבִּי חֲנִינָא, דְּאָמַר רַבִּי חֲנִינָא: לֹא יֹאמַר אָדָם דָּבָר לַחֲבֵירוֹ אֶלָּא אִם כֵּן קוֹרֵהוּ. ׳לֵאמֹר׳ אָמַר רַבִּי (מוּסְיָא בַּר בְּרֵיהּ דְּרַבִּי מַסְיָא מִשְּׁמֵיהּ דְּרַבִּי מוּסְיָא) רַבָּה: מִנַּיִין לְאוֹמֵר דָּבָר לַחֲבֵירוֹ שֶׁהוּא בְּבַל יֹאמַר, עַד שֶׁיֹּאמַר לוֹ לֵךְ אֱמוֹר – שֶׁנֶּאֱמַר: ״וַיְדַבֵּר ה׳ אֵלָיו מֵאֹהֶל מוֹעֵד לֵאמֹר״.

The verse says: **"And He called unto Moses, and** the Lord **spoke** unto him from within the Tent of Meeting, saying" (Leviticus 1:1). **Why** does the verse mention **calling before speaking,** and God did not speak to him at the outset? **The Torah is teaching etiquette: A person** should **not say anything to another unless he calls him** first. This **supports** the opinion of **Rabbi Ḥanina, as Rabbi Ḥanina said: A person should not say anything to another unless he calls him** first. With regard to the term concluding the verse: **"Saying," Rabbi Musya, grandson of Rabbi Masya, said in the name of Rabbi Musya the Great: From where** is it derived with regard **to one who tells another** some **matter, that** it is incumbent upon the latter **not to say it**[NH] to others **until** the former explicitly **says to him: Go and tell others? As it is stated: "And the Lord spoke to him from** within **the Tent of Meeting, saying** [*lemor*]." *Lemor* is a contraction of *lo emor*, meaning: Do not say. One must be given permission before transmitting information.

NOTES

Moses and all of the Jewish people were standing and listening – מֹשֶׁה וְכָל יִשְׂרָאֵל עוֹמְדִין: *Tosefot Rid* suggests a proof that the people did not in fact hear God calling to Moses. Although they did not understand what was said, the people heard a sound that they understood to be God calling Moses.

The voice speaking to him, the voice speaking unto him – קוֹל לוֹ – קוֹל אֵלָיו: The Ran claims that the term: Unto him, is more emphatic than the term: To him, as the former indicates exclusively to him and not to others. The Ritva, citing the Ri, explains that the source of the emphasis in the verse is the repetition at the end of the verse: "And he spoke unto him," indicating the exclusivity of God's speech to Moses.

That it is incumbent upon the latter not to say it – שֶׁהוּא בְּבַל יֹאמַר: The author of the *Me'iri* adds support from the verse: "And he that is of a faithful spirit conceals a matter" (Proverbs 11:13). Even if the matter being conveyed is not secret, one should not disseminate it without receiving permission to do so.

HALAKHA

From where is it derived with regard to one who tells another some matter, that it is incumbent upon the latter not say it – מִנַּיִין לְאוֹמֵר דָּבָר לַחֲבֵירוֹ שֶׁהוּא בְּבַל יֹאמַר: If one tells something to another, the latter should not repeat the information to others unless the former explicitly instructs him: Go and tell others (*Sefer Mitzvot Gadol*, negative mitzvot 9; *Magen Avraham*; *Shulḥan Arukh, Oraḥ Ḥayyim* 156).

מִכְּלָל דְּתַרְוַויְיהוּ סְבִירָא לְהוּ: מִלּוּאִים, כׇּל הַכָּתוּב בָּהֶן מְעַכֵּב בָּהֶן. דְּאִיתְּמַר: מִלּוּאִים, רַבִּי יוֹחָנָן וְרַבִּי חֲנִינָא, חַד אָמַר: כׇּל הַכָּתוּב בָּהֶן מְעַכֵּב בָּהֶן, וְחַד אָמַר: דָּבָר הַמְעַכֵּב לְדוֹרוֹת – מְעַכֵּב בָּהֶן, שֶׁאֵין מְעַכֵּב לְדוֹרוֹת – אֵין מְעַכֵּב בָּהֶן.

§ After digressing to interpret the verses with regard to Mount Sinai, the Gemara resumes its discussion of the statements of Rabbi Yoḥanan and Reish Lakish. Based on the question Reish Lakish addressed to Rabbi Yoḥanan and the fact that Rabbi Yoḥanan accepted the premise of that question, we learn **by inference** that **both maintain** that with regard to the **inauguration,** failure to perform **all** the details **that are written in its** regard **invalidates** the inauguration. **As it is stated: Rabbi Yoḥanan and Rabbi Ḥanina** disagree.[N] **One said:** Failure to perform **all** the details **that are written in its** regard **invalidates** the inauguration. **And one said: A matter that invalidates** offerings **throughout the generations invalidates** the inauguration; **a matter that does not invalidate** offerings **throughout the generations does not invalidate** the inauguration.

תִּסְתַּיֵּים דְּרַבִּי יוֹחָנָן הוּא דְּאָמַר: כׇּל הַכָּתוּב בָּהֶן מְעַכֵּב בָּהֶן, מִדְּקָאָמַר לֵיהּ רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ לְרַבִּי יוֹחָנָן: אִי מָה מִלּוּאִים – כׇּל הַכָּתוּב בָּהֶן מְעַכֵּב בָּהֶן, וְלָא קָא מַהֲדַר לֵיהּ וְלָא מִידֵּי – תִּסְתַּיֵּים.

Conclude that **Rabbi Yoḥanan is the one who said:** Failure to perform **all** the details **that are written in its** regard **invalidates** the inauguration. This may be concluded **from** the fact **that Rabbi Shimon ben Lakish says to Rabbi Yoḥanan: Just as** with regard to the **inauguration,** failure to perform **all** the details **that are written in its** regard **invalidates** the inauguration, so too is the *halakha* with regard to Yom Kippur, **and** Rabbi Yoḥanan **did not respond** and did **not** say **anything,** indicating that he agreed. The Gemara states: **Conclude** that this indeed is the opinion of Rabbi Yoḥanan.

מַאי בֵּינַיְיהוּ?

The Gemara asks: **What is** the practical halakhic difference **between** the opinions of Rabbi Yoḥanan and Rabbi Ḥanina?

Perek **I**
Daf **5** Amud **a**

אָמַר רַב יוֹסֵף: סְמִיכָה אִיכָּא בֵּינַיְיהוּ; לְמַאן דְּאָמַר כׇּל הַכָּתוּב בָּהֶן מְעַכֵּב בָּהֶן – סְמִיכָה מְעַכְּבָא, לְמַאן דְּאָמַר דָּבָר שֶׁאֵין מְעַכֵּב לְדוֹרוֹת אֵין מְעַכֵּב בָּהֶן – סְמִיכָה לָא מְעַכְּבָא.

Rav Yosef said: The practical difference **between them** relates to the question of **placing hands**[N] on the head of an animal brought as an offering. According **to the one who said:** Failure to perform **all** the details **that are written in its** regard, including details that do not invalidate offerings throughout the generations, **invalidates** the inauguration, failure to perform the **placing** of **hands** on the head of the animal **also invalidates** the inauguration. According **to the one who said: A matter that does not invalidate** offerings **throughout the generations does not invalidate** the inauguration, failure to perform the **placing** of **hands** on the head of the animal **does not invalidate** the inauguration.

וּלְדוֹרוֹת מְנָא לַן דְּלָא מְעַכְּבָא? דְּתַנְיָא: ״וְסָמַךְ וְנִרְצָה״ וְכִי סְמִיכָה מְכַפֶּרֶת? וַהֲלֹא אֵין כַּפָּרָה אֶלָּא בְּדָם. שֶׁנֶּאֱמַר: ״כִּי הַדָּם הוּא בַּנֶּפֶשׁ יְכַפֵּר״.

And with regard to the *halakhot* of offerings that apply **throughout the generations** the Gemara asks: **From where do we derive** that failure to place hands on the head of the animal **does not invalidate** the offering?[H] The Gemara answers: **As it was taught** in a *baraita* that the verse states: **“And he shall place** his hand on the head of the burnt-offering, **and it shall be accepted** for him to atone on his behalf” (Leviticus 1:4). **Does** the **placing** of **hands atone** for one’s sins? **Isn’t atonement** accomplished **only by** the sprinkling of **the blood, as it is stated: “For it is the blood that makes atonement by reason of the life”** (Leviticus 17:11)?

NOTES

Rabbi Yoḥanan and Rabbi Ḥanina disagree – רַבִּי יוֹחָנָן וְרַבִּי חֲנִינָא: In the Jerusalem Talmud, the opinions are reversed: Rabbi Yoḥanan holds that that failure to fulfill every detail of the inauguration invalidates the inauguration, and Rabbi Ḥanina holds that it does not invalidate the inauguration. According to this approach, the fact that Rabbi Yoḥanan did not respond to Reish Lakish and claim that in his opinion, failure to fulfill each detail does not invalidate the inauguration, is not a proof that he reconsidered his opinion. It could be that he was merely waiting to hear Reish Lakish’s reasoning (*Yefe Einayim*).

NOTES

Rav Yosef said the difference between them relates to the question of placing hands – אָמַר רַב יוֹסֵף סְמִיכָה אִיכָּא בֵּינַיְיהוּ: A mnemonic based on letters in common was suggested to associate each opinion cited in the Gemara with the *amora* who stated it: Rav YoSef: *Semikha*, placing hands; Rav Naḥman: *TeNufa*, waving; Rav Pappa: *Perisha*, sequestering; Ravina: *Ribbui*, multiple garments (Rav Shlomo Cohen).

Placing of hands on the offering

HALAKHA

Failure to place hands on the head of the animal does not invalidate the offering – סְמִיכָה אֵינָהּ מְעַכֶּבֶת: Although the one bringing an offering is obligated to place his hands on the offering, if he fails to do so, the offering is still valid and effects atonement. Nevertheless, it is considered as though the individual did not achieve optimal atonement (Rambam *Sefer Avoda, Hilkhot Ma’aseh HaKorbanot* 3:12).

וּמַה תַּלְמוּד לוֹמַר: ״וְסָמַךְ וְנִרְצָה״, שֶׁאִם עֲשָׂאָהּ לִסְמִיכָה שְׁיָרֵי מִצְוָה – מַעֲלֶה עָלָיו הַכָּתוּב כְּאִילּוּ לֹא כִּפֵּר, וְכִפֵּר.

And for **what** purpose, then, **does the verse state: “And he shall place…and it shall be accepted”?** It teaches that if **one deemed** the ritual of **placing hands** to be **a peripheral aspect of the mitzva** and consequently failed to perform it, **the verse ascribes to him** status **as though he did not achieve** optimal **atonement;**[N] **and** nevertheless, the offering **atones** for his sins. Apparently, failure to lay hands on the head of the offering does not invalidate the offering throughout the generations, as atonement can be achieved without it. Nevertheless, according to the opinion of Rabbi Yoḥanan, failure to lay hands on the offering invalidates the offerings brought during the inauguration.

רַב נַחְמָן בַּר יִצְחָק אָמַר: תְּנוּפָה אִיכָּא בֵּינַיְיהוּ. לְמַאן דְּאָמַר כָּל הַכָּתוּב בָּהֶן מְעַכֵּב בָּהֶן – מְעַכְּבָא, וּלְמַאן דְּאָמַר דָּבָר שֶׁאֵין מְעַכֵּב לְדוֹרוֹת אֵין מְעַכֵּב בָּהֶן – לָא מְעַכְּבָא.

Rav Naḥman bar Yitzḥak said: The issue of **waving** the offering is the practical difference **between** the opinions of Rabbi Yoḥanan and Rabbi Ḥanina. According **to the one who said:** Failure to perform **all** the details **that are written in its** regard **invalidates** the inauguration, failure to wave the offering also **invalidates** the inauguration. **And** according **to the one who said: A matter that does not invalidate** offerings **throughout the generations does not invalidate** the inauguration, failure to wave the offering **does not invalidate** the inauguration.

וּלְדוֹרוֹת מְנָא לַן דְּלָא מְעַכְּבָא? דְּתַנְיָא: ״לִתְנוּפָה לְכַפֵּר״, וְכִי תְּנוּפָה מְכַפֶּרֶת? וַהֲלֹא אֵין כַּפָּרָה אֶלָּא בַּדָּם, שֶׁנֶּאֱמַר: ״כִּי הַדָּם הוּא בַּנֶּפֶשׁ יְכַפֵּר״ וּמַה תַּלְמוּד לוֹמַר: ״לִתְנוּפָה לְכַפֵּר״ – שֶׁאִם עֲשָׂאָהּ לִתְנוּפָה שְׁיָרֵי מִצְוָה מַעֲלֶה עָלָיו הַכָּתוּב כְּאִילּוּ לֹא כִּפֵּר, וְכִפֵּר.

And with regard to the *halakhot* of offerings **throughout the generations,** the Gemara asks: **From where do we** derive that failure to wave the offering **does not invalidate** the offering? The Gemara answers: **As it was taught** in a *baraita* that the verse says: “He shall take one male lamb as a guilt-offering **to be waved to make atonement** for him” (Leviticus 14:21). **Does waving** the offering **atone** for one’s sins? **Isn’t atonement** accomplished **only by** the sprinkling of **the blood, as it is stated: “For it is the blood that makes atonement by reason of the life”** (Leviticus 17:11)? **And** for **what** purpose, then, **does the verse state: To be waved to make atonement?** It teaches that if **one deemed** the ritual of **waving** to be **a peripheral aspect of the mitzva** and therefore failed to perform it, **the verse ascribes to him** status **as though he did not achieve** optimal **atonement; and** nevertheless, the offering **atones** for his sins on his behalf.

רַב פַּפָּא אָמַר: פְּרִישַׁת שִׁבְעָה אִיכָּא בֵּינַיְיהוּ, לְמַאן דְּאָמַר כָּל הַכָּתוּב בָּהֶן מְעַכֵּב בָּהֶן – מְעַכְּבָא, לְמַאן דְּאָמַר דָּבָר שֶׁאֵינוֹ מְעַכֵּב לְדוֹרוֹת אֵינוֹ מְעַכֵּב בָּהֶן – לָא מְעַכְּבָא.

Rav Pappa said: The issue of **sequestering** the priest for **seven** days is the practical difference **between** the opinions of Rabbi Yoḥanan and Rabbi Ḥanina. According **to the one who said:** Failure to perform **all** the details **that are written in its** regard **invalidates** the inauguration, failure to sequester the priest for seven days also **invalidates** the inauguration. **And** according **to the one who said: A matter that does not invalidate** offerings **throughout the generations does not invalidate** the inauguration, failure to sequester the priest for seven days **does not invalidate** the inauguration.

וּלְדוֹרוֹת מְנָא לַן דְּלָא מְעַכְּבָא? מִדְּקָא תָּנֵי מַתְקִינִין, וְלָא קָתָנֵי מַפְרִישִׁין.

And with regard to the *halakhot* of offerings **throughout the generations,** the Gemara asks: **From where do we** derive that failure to sequester the priest for seven days **does not invalidate** the offering? The Gemara answers: It is derived **from the fact that it is taught** in the mishna: And **they** would **designate** another priest in his stead, **and it is not taught:** The Sages **remove** the designated priest from his house, despite the possibility that ultimately he might replace the High Priest and perform the Yom Kippur service. Apparently, sequestering is not essential.

רָבִינָא אָמַר: רִיבּוּי שִׁבְעָה וּמְשִׁיחָה שִׁבְעָה אִיכָּא בֵּינַיְיהוּ. לְמַאן דְּאָמַר כָּל הַכָּתוּב בָּהֶן מְעַכֵּב בָּהֶן – מְעַכְּבָא, לְמַאן דְּאָמַר דָּבָר שֶׁאֵין מְעַכֵּב לְדוֹרוֹת אֵין מְעַכֵּב בָּהֶן – לָא מְעַכְּבָא.

Ravina said: The issue of the priest performing the service with the **multiple** garments of the High Priest for **seven** days and serving with **anointment**[N] for **seven** days is the practical difference **between** the opinions of Rabbi Yoḥanan and Rabbi Ḥanina. According **to the one who said:** Failure to perform **all** the details **that are written in its** regard **invalidates** the inauguration, failure to serve with multiple garments and anointment for seven days also **invalidates** the inauguration. **And** according **to the one who said: A matter that does not invalidate** offerings **throughout the generations does not invalidate** the inauguration, failure to serve with multiple garments and anointment for seven days **does not invalidate** the inauguration.

NOTES

As though he did not achieve optimal atonement – **כְּאִילּוּ לֹא כִּפֵּר:** Some commentaries explain that not only did the individual fail to fulfill the positive mitzva of placing hands, it is as though he did not achieve atonement. Nevertheless, his offering was not entirely in vain, as he fulfilled that obligation, and he is not required to bring another offering (*Tosafot Yeshanim*). Others explain that since the Gemara is discussing a burnt-offering brought to atone for failure to fulfill a positive mitzva, the question is whether the offering can atone for the failure to fulfill the mitzva of placing of hands as well. Their conclusion is that it does not atone for that failure, since the mitzva of placing hands is in effect until after the animal is slaughtered (*Tosafot Yeshanim*; see Rabbi Akiva Eiger).

Multiple [*ribbui*] garments and anointment [*meshiḥa*] – **רִיבּוּי וּמְשִׁיחָה:** Each of these two Hebrew terms has two meanings. *Ribbui* means multiple and also means greatness and authority; *meshiḥa* means anointment and also means greatness and appointment (see Rashi on Numbers 16:3; Exodus 29:29).

וּלְדוֹרוֹת מְנָא לַן דְּלָא מְעַכְּבָא? דְּתַנְיָא: ״וְכִפֶּר הַכֹּהֵן אֲשֶׁר יִמְשַׁח אוֹתוֹ וַאֲשֶׁר יְמַלֵּא אֶת יָדוֹ לְכַהֵן תַּחַת אָבִיו״ מַה תַּלְמוּד לוֹמַר?

And with regard to the *halakhot* of offerings **throughout the generations,** the Gemara asks: **From where do we** derive that failure to serve with multiple garments and anointment for seven days **does not invalidate** the offering? The Gemara answers: **As it was taught** in a *baraita*: For **what** purpose **does the verse state: "And the priest who shall be anointed and who shall be consecrated to serve in his father's stead shall make the atonement"** (Leviticus 16:32)? If it comes to teach that all service must be performed by the High Priest, it is already written with regard to the Yom Kippur service that it must be performed by Aaron, the High Priest.

לְפִי שֶׁנֶּאֱמַר ״שִׁבְעַת יָמִים יִלְבָּשָׁם הַכֹּהֵן תַּחְתָּיו מִבָּנָיו״ אֵין לִי אֶלָּא נִתְרַבָּה שִׁבְעָה וְנִמְשַׁח שִׁבְעָה, נִתְרַבָּה שִׁבְעָה וְנִמְשַׁח יוֹם אֶחָד, נִתְרַבָּה יוֹם אֶחָד וְנִמְשַׁח שִׁבְעָה מִנַּיִין? תַּלְמוּד לוֹמַר: ״אֲשֶׁר יִמְשַׁח אוֹתוֹ וַאֲשֶׁר יְמַלֵּא אֶת יָדוֹ״ – מִכׇּל מָקוֹם.

Since it is stated: "Seven days shall the son that is priest in his stead don them" (Exodus 29:30), **I** derive **only** that one who donned the **multiple** garments of the High Priest for **seven** days **and was anointed seven** days assumes the position of High Priest and may perform the service on Yom Kippur. However, with regard to whether one who donned the **multiple** garments for **seven** days **and was anointed** for **one** day, or one who donned the **multiple** garments for **one** day **and was anointed** for **seven** days is thereby inaugurated as High Priest, **from where** are those cases derived?[H] Therefore, **the verse states: "Who shall be anointed and who shall be consecrated"; in any case** he is appointed High Priest, even if either anointment or donning the garments did not continue for seven days.

אַשְׁכְּחַן רִיבּוּי שִׁבְעָה לְכַתְּחִלָּה, מְשִׁיחָה שִׁבְעָה לְכַתְּחִלָּה מְנָא לַן?

The Gemara asks: **We found** a source for the fact that when the High Priest is appointed, there is a requirement of donning **multiple** garments for **seven** days[H] ***ab initio*****;** however, **from where do we** derive the requirement of **anointment** for **seven** days ***ab initio*****?** According to Ravina, there is a requirement to anoint the priest on each of the seven days *ab initio*, even though failure to do so does not invalidate the offering throughout the generations. From where is that requirement derived?

אִיבָּעֵית אֵימָא: מִדְּאִיצְטְרִיךְ קְרָא לְמַעוֹטָה, וְאִיבָּעֵית אֵימָא: דְּאָמַר קְרָא: ״וּבִגְדֵי הַקֹּדֶשׁ אֲשֶׁר לְאַהֲרֹן יִהְיוּ לְבָנָיו אַחֲרָיו לְמָשְׁחָה בָהֶם וּלְמַלֵּא בָם אֶת יָדָם״ – אִיתְּקַשׁ מְשִׁיחָה לְרִיבּוּי, מָה רִיבּוּי – שִׁבְעָה, אַף מְשִׁיחָה – שִׁבְעָה.

If you wish, say: It is derived **from** the fact **that the verse:** "And the priest who shall be anointed and who shall be consecrated to serve in his father's stead shall make the atonement," **is necessary to exclude**[N] requirements derived from other sources, i.e., that both donning multiple garments and anointment must be for seven days. Apparently, anointment for seven days is required *ab initio*. **And if you wish, say** instead that it is derived from **that** which **the verse states: "And the sacred garments of Aaron shall be for his sons after him, to be anointed in them**[N] **and to be consecrated in them"** (Exodus 29:29). **Anointment is juxtaposed** in this verse **to** donning **multiple** garments: **Just as** donning **multiple** garments is required **for seven** days *ab initio*, **so too, anointment** is required **for seven** days *ab initio*.

מַאי טַעְמָא דְּמַאן דְּאָמַר: כׇּל הַכָּתוּב בָּהֶן מְעַכֵּב? אָמַר רַבִּי יִצְחָק בַּר בִּיסְנָא: אָמַר קְרָא: ״וְעָשִׂיתָ לְאַהֲרֹן וּלְבָנָיו כָּכָה״ – ״כָּכָה״ עִיכּוּבָא הוּא. תֵּינַח כׇּל

§ After ascertaining the halakhic distinctions between the opinions of Rabbi Yoḥanan and Rabbi Ḥanina with regard to the inauguration, the Gemara proceeds to analyze the rationales for those opinions. **What is the reason** for the opinion **of the one who said:** Failure to perform **all** the details **that are written in its** regard **invalidates** the inauguration? **Rabbi Yitzḥak bar Bisna said** that **the verse states: "And so shall you do to Aaron and to his sons** according to all that I have commanded you, seven days shall you consecrate them" (Exodus 29:35). The term: **So,** teaches that failure to perform the ritual precisely in this manner **invalidates** the inauguration. The Gemara asks: That works out **well** as a source that **all**

HALAKHA

Consecrating the High Priest – הַקְדָּשַׁת כֹּהֵן גָּדוֹל: After a High Priest is appointed, he is anointed with anointing oil and dressed in the eight priestly vestments. In the absence of anointing oil, the priestly vestments suffice to consecrate him (Rambam *Sefer Avoda, Hilkhot Kelei HaMikdash* 1:8, 4:12).

Donning multiple garments for seven days – רִיבּוּי שִׁבְעָה: A High Priest is consecrated by donning and then removing the eight garments on each of the seven days. When there is anointing oil in the Temple, he is also anointed on each of the seven days (Rambam *Sefer Avoda, Hilkhot Kelei HaMikdash* 4:13).

NOTES

From the fact that the verse is necessary to exclude – מִדְּאִצְטְרִיךְ קְרָא לְמַעוֹטָהּ: Perforce, since anointing lasts longer than one day *ab initio*, the number of days established is the number of days stated explicitly in the text, i.e., seven days. In this case, the principle: If you grasped the lesser amount, you have grasped it, applies. In order to derive a greater amount from the Torah one must cite absolute proof that this is the intention of the Torah. Otherwise, one can derive only the lesser amount. In addition, the conclusion that anointing is seven days may rely partially on the second solution cited in the Gemara (see *Tosefot HaRosh*).

To be anointed in them – לְמָשְׁחָה בָהֶם: In fact, in this context the meaning of the term is greatness, not anointment. Apparently, the Gemara relies on additional sources that link anointment to the obligation of donning the multiple garments of the high priesthood (Rav Shmuel Strashun).

מִילְּתָא דִּכְתִיבָא בְּהַאי עִנְיָינָא, מִילְּתָא דְּלָא כְּתִיבָא בְּהַאי עִנְיָינָא – מְנָא לַן?

matters that are written in the context of **this topic** of inauguration in the book of Exodus invalidate the inauguration. However, with regard to **matters that are not written in that context,**[N] but are written in the portion of the inauguration in Leviticus, **from where do we derive** that they invalidate the inauguration?

אָמַר רַב נַחְמָן בַּר יִצְחָק: יָלֵיף ״פֶּתַח״ ״פֶּתַח״. רַב מְשַׁרְשְׁיָא אָמַר: ״וּשְׁמַרְתֶּם אֶת מִשְׁמֶרֶת ה׳״ עִכּוּבָא. רַב אַשִׁי אָמַר: ״כִּי כֵן צֻוֵּיתִי״ – עִכּוּבָא.

Rav Naḥman bar Yitzḥak said: One **derives a** verbal analogy between the word opening that appears in the two portions of the inauguration. It is written in the command concerning the inauguration: "The **opening** of the Tent of Meeting" (Exodus 29:32), and in its fulfillment it is written: "The **opening** of the Tent of Meeting" (Leviticus 8:31). Failure to perform the matters written in both portions invalidates the inauguration.

Rav Mesharshiyya said: The verbal analogy is unnecessary, as the conclusion can be derived directly from the verse written with regard to the implementation of the inauguration: **"And keep the charge of the Lord,** that you not die, for so I am commanded" (Leviticus 8:35). The emphasis on this being the charge of the Lord comes to teach that failure to perform all the details mentioned in the implementation of the command **invalidates** the inauguration.

Rav Ashi says: The phrase: **For so I am commanded,** is the source from which it is derived that all the details written in both portions **invalidate** the inauguration.

תָּנוּ רַבָּנַן: ״כִּי כֵן צֻוֵּיתִי״, ״כַּאֲשֶׁר צִוֵּיתִי״, ״כַּאֲשֶׁר צִוָּה ה׳״. ״כִּי כֵן צֻוֵּיתִי״ – בַּאֲנִינוּת יֹאכְלוּהָ. ״כַּאֲשֶׁר צִוֵּיתִי״ – בִּשְׁעַת מַעֲשֶׂה אָמַר לָהֶם. ״כַּאֲשֶׁר צִוָּה ה׳״ – וְלֹא מֵאֵלַי אֲנִי אוֹמֵר.

Apropos that phrase, the Gemara cites a related halakhic midrash. **The Sages taught:** In the context of the implementation of the inauguration, three variations of the phrase appear: **"For so I am commanded"** (Leviticus 8:35); **"as I commanded"** (Leviticus 10:18); and **"as God has commanded"** (Leviticus 10:15). What does this repetition teach? From the phrase: **"For so I am commanded,"** it is derived that even in a state of **acute mourning,** on the first day after the death of a relative, one must **eat** the offering. God stated the verse: **"As I commanded," at the time of the incident**[N] just after the deaths of Nadav and Avihu, when Aaron and his sons were in a state of acute mourning. And when Moses states: **"As God commanded,"** he is saying: The command is from God **and** it is **not from my** own initiative that **I am saying** it.[N]

אָמַר רַבִּי יוֹסֵי בַּר חֲנִינָא: מִכְנָסַיִם אֵין כְּתוּבִין בַּפָּרָשָׁה, כְּשֶׁהוּא אוֹמֵר: ״וְזֶה הַדָּבָר אֲשֶׁר תַּעֲשֶׂה לָהֶם לְקַדֵּשׁ אֹתָם לְכַהֵן״ – לְהָבִיא הַמִּכְנָסַיִם וַעֲשִׂירִית הָאֵיפָה.

Apropos the matters mentioned that are not explicit in the portion, the Gemara cites that which **Rabbi Yosei bar Ḥanina said: Trousers** are one of the priestly vestments worn during the inauguration, but they **are not written in the** Torah **portion. When** the verse **says: "And this is the matter that you shall do for them to sanctify them for** My **service"** (Exodus 29:1), the superfluous word: And, which appears at the beginning of the verse, comes to add to that which was written previously and **to include trousers and the tenth of an ephah**[NH] offered by a priest on the day that he begins his service.

בִּשְׁלָמָא מִכְנָסַיִם כְּתִיבִי בְּעִנְיָינָא דִּבְגָדִים, אֶלָּא עֲשִׂירִית הָאֵיפָה – מְנָא לַן? אַתְיָא ״זֶה״ ״זֶה״ מִ״וְזֶה קׇרְבַּן אַהֲרֹן וּבָנָיו אֲשֶׁר יַקְרִיבוּ לַה׳ עֲשִׂירִית הָאֵיפָה״.

The Gemara asks: **Granted, trousers** can be derived, as the verse **is written** in the context **of the matter of** priestly **garments** detailed adjacent to the portion of the inauguration. **However,** with regard to **the tenth of an ephah, from where do we** derive that there is an obligation to offer it during the inauguration? The Gemara answers: It is **derived** by means of a verbal analogy between the word **this** that appears in one verse and the word **this** that appears in another. It is written: **"This is the offering of Aaron and of his sons, which they shall offer to the Lord** in the day when he is anointed, **a tenth of an ephah"** (Leviticus 6:13). And in the verse cited above in the context of the inauguration it says: "And this is the matter that you shall do for them," which teaches that there is an obligation to offer a tenth of an ephah during the inauguration.

NOTES

Matters that are not written in that context – מִילְּתָא דְּלָא כְּתִיבָא בְּהַאי עִנְיָינָא: Rashi explains that the matter of placing the *Urim VeTummim* in the breastplate is not mentioned explicitly. Rabbeinu Barukh and Rabbeinu Tam, however, explain that it is clear that the sequestering for seven days is not mentioned in the two portions (*Tosefot Rid*; *Tosefot HaRosh*).

At the time of the incident – בִּשְׁעַת מַעֲשֶׂה: After Nadav and Avihu died, Aaron and his remaining sons were in acute mourning. Moses instructed them to eat from the offerings, despite the fact that generally a priest in a state of acute morning may not partake of sacrificial meat.

And it is not from my own initiative that I am saying it – וְלֹא מֵאֵלַי אֲנִי אוֹמֵר: In this very passage, Moses instructs Aaron and his sons to eat the meat of one of the sacrificial goats. Aaron counters by claiming that it is inconceivable that God would command them to eat from the sacrificial goat of the New Moon while in a state of acute mourning, and Moses concedes that Aaron is correct. That is why Moses has to emphasize that he is not instructing them to eat the other goats and the meal-offering at his own initiative or based on a derivation from the verses. Although the exchange between Aaron and Moses appears later in that portion, there is no absolute chronological order, in the Torah (*Tosafot Yeshanim*, *Tosefot HaRosh*)

Tenth of an ephah – עֲשִׂירִית הָאֵיפָה: This usually refers to the griddle-cake offering and is brought by each priest on the first day of his Temple service. The High Priest brings this offering each day; half of it in the morning and half in the afternoon.

HALAKHA

Tenth of an ephah – עֲשִׂירִית הָאֵיפָה: A priest begins his service in the Temple, and the High Priest begins each day of his service there, by sacrificing a meal-offering of one-tenth of an ephah from his own funds (see tractate *Menaḥot*; Rambam *Sefer Avoda, Hilkhot Kelei HaMikdash* 5:16 and *Kesef Mishne* there).

אָמַר רַבִּי יוֹחָנָן מִשּׁוּם רַבִּי שִׁמְעוֹן
בֶּן יוֹחַאי: מִנַּיִין שֶׁאַף מִקְרָא פָּרָשָׁה
מְעַכֵּב? תַּלְמוּד לוֹמַר: ״וַיֹּאמֶר מֹשֶׁה
אֶל הָעֵדָה זֶה הַדָּבָר אֲשֶׁר צִוָּה ה׳״ –
אֲפִילּוּ דִּיבּוּר מְעַכֵּב.

Rabbi Yoḥanan said in the name of Rabbi Shimon ben Yoḥai: From where is it derived **that even** failure to **read the** Torah **portion** of the inauguration **invalidates** the inauguration?[N] **The verse states: "And Moses said to the assembly: This is the matter** [*davar*] **that God has commanded** to be done" (Leviticus 8:5), teaching that **even** failure to perform the **recitation** [*dibbur*] of the Torah portion to the people **invalidates** the inauguration.

כֵּיצַד הִלְבִּישָׁן? כֵּיצַד הִלְבִּישָׁן?!
מַאי דַּהֲוָה הֲוָה! אֶלָּא: כֵּיצַד
מַלְבִּישָׁן לֶעָתִיד לָבוֹא? לֶעָתִיד לָבוֹא
נַמִּי – לִכְשֶׁיָּבוֹאוּ אַהֲרֹן וּבָנָיו וּמֹשֶׁה
עִמָּהֶם!

§ Apropos the inauguration of the priests, the Gemara asks: **How,** i.e., in what order, did Moses **dress** Aaron and his sons in the priestly vestments? The Gemara wonders: **In what order did he dress them?** That is an irrelevant question, as **what was, was.**[N] The order in which Moses dressed the priests has no practical ramifications. **Rather,** the question must be: **How** will Moses **dress** the priests **in the future,**[N] following the resurrection of the dead, when the Temple service will be restored? The Gemara rejects this question as well: **In the future, too, when Aaron and his sons will come and Moses** will be **with them,** he will know the proper sequence, and there is no point to raising the question.

אֶלָּא: כֵּיצַד הִלְבִּישָׁן לְמִיסְבַּר קְרָאֵי?
פְּלִיגִי בָּהּ בְּנֵי רַבִּי חִיָּיא וְרַבִּי יוֹחָנָן,
חַד אָמַר: אַהֲרֹן וְאַחַר כָּךְ בָּנָיו, וְחַד
אָמַר: אַהֲרֹן וּבָנָיו בְּבַת אַחַת.

Rather, the question is: **How** did Moses **dress them?** The Gemara seeks **to explain the verses**[N] on this topic, as they appear somewhat contradictory. The Gemara responds: **The sons of Rabbi Ḥiyya and Rabbi Yoḥanan disagree with regard to** this matter. **One said:** Moses dressed **Aaron** first **and afterward** Moses dressed **his sons; and one said:** Moses dressed **Aaron and his sons simultaneously,** i.e., consecutively from one to the next, without interruption, to avoid changing the order prescribed in the verses.

אָמַר אַבַּיֵי: בִּכְתוֹנֶת וּמִצְנֶפֶת כּוּלֵּי
עָלְמָא לָא פְּלִיגִי דְּאַהֲרֹן וְאַחַר כָּךְ
בָּנָיו, דְּבֵין בְּצַוָּואָה וּבֵין בַּעֲשִׂיָּה
אַהֲרֹן קָדֵים. כִּי פְּלִיגִי – בְּאַבְנֵט, מַאן
דְּאָמַר אַהֲרֹן וְאַחַר כָּךְ בָּנָיו – דִּכְתִיב:
״וַיַּחְגּוֹר אוֹתוֹ בָּאַבְנֵט״ וַהֲדַר כְּתִיב
״וַיַּחְגּוֹר אוֹתָם אַבְנֵט״. וּמַאן דְּאָמַר
אַהֲרֹן וּבָנָיו בְּבַת אַחַת – דִּכְתִיב:
״וְחָגַרְתָּ אוֹתָם״. וּלְמַאן דְּאָמַר אַהֲרֹן
וּבָנָיו בְּבַת אַחַת, הָכְתִיב: ״וַיַּחְגּוֹר
אוֹתוֹ בָּאַבְנֵט״ וַהֲדַר כְּתִיב: ״וַיַּחְגּוֹר
אוֹתָם אַבְנֵט״!

Abaye said: With regard to the **tunic and mitre everyone agrees that** Moses dressed **Aaron and afterward his sons, as both in** the portion of **the command** concerning the inauguration **and in** the portion of **the implementation,** mention of **Aaron precedes** mention of his sons. **When they disagree,** it is **with regard to the belt.** The Gemara elaborates. The **one who said:** Moses dressed **Aaron and afterward his sons** derives it from that **which is written: "And he girded him with the belt"** (Leviticus 8:7), **and then it is written: "And he girded them with belts"** (Leviticus 8:13).[B] Moses first dressed Aaron in all of the garments, including the belt, and then Moses dressed Aaron's sons. **And** the **one who said:** Moses dressed **Aaron and his sons, simultaneously** derives it from that **which is** subsequently **written: "And gird them** with belts, Aaron and his sons" (Exodus 29:9), indicating that Moses girded them all with belts simultaneously. The Gemara asks: **And** according **to the one who says:** Moses dressed **Aaron and his sons simultaneously, isn't it written: He girded him with the belt, and then it is written: He girded them with belts,** clearly indicating that he dressed Aaron and then his sons?

Perek **I**
Daf **6** Amud **a**

אָמַר לָךְ: הַהוּא אַבְנֵטוֹ שֶׁל כֹּהֵן גָּדוֹל
לֹא זֶה הוּא אַבְנֵטוֹ שֶׁל כֹּהֵן הֶדְיוֹט.

The Gemara answers that he could have **said to you: That** verse comes to teach that **the belt of the High Priest is not the belt of the common priest.** It is explicit in the Torah that the belt of the High Priest is made of fine blue and purple linen. On the other hand, the Torah does not state the materials used in the belt of the common priest, which was in fact linen like the rest of the garments of the common priest. And still one can say that Aaron and his sons were dressed simultaneously.

NOTES

Even failure to read the Torah portion of the inauguration invalidates the inauguration – אַף מִקְרָא פָּרָשָׁה מְעַכֵּב: Some commentaries suggest that the Gemara has returned to the matter of Yom Kippur and states that the High Priest would read the relevant passages from the Torah on that day. According to that reading of the text, like the other details, the *halakha* on Yom Kippur is derived from the inauguration (Rabbi Elyakim).

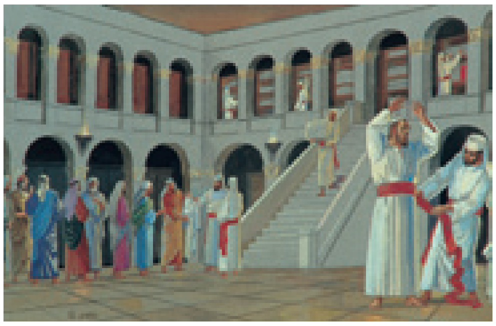
What was, was – מַאי דַּהֲוָה הֲוָה: The commentaries explain that this question is raised in the Gemara when there is a good answer (*Tosefot Ri HaLavan*).

How will Moses dress the priests in the future? – כֵּיצַד מַלְבִּישָׁן לֶעָתִיד לָבוֹא: Apparently, this indicates that following the resurrection of the dead, it will be necessary to consecrate the first priests to serve then as well as the Temple and its vessels (Rav Shmuel Strashun).

To explain the verses – לְמִסְבַּר קְרָאֵי: It has been suggested that this question is tied to another dilemma (6a) raised with regard to whether the belt of the common priest was fashioned from fine blue or purple linen. If these dilemmas are linked, there is a practical dimension to this question (*Aguda*).

BACKGROUND

And he girded them with belts – וַיַּחְגּוֹר אוֹתָם אַבְנֵט: The image below depicts priests waiting to receive the garments worn during their service in the Temple. On the right a priest girds the belt on another priest.



Priests in the dressing chamber in the Temple

וּלְמַאן דְּאָמַר אַהֲרֹן וְאַחַר כָּךְ בָּנָיו, וְהָכְתִיב: ״וְחָגַרְתָּ אוֹתָם אַבְנֵט״! אָמַר לָךְ: הַהוּא קָא מַשְׁמַע לָן אַבְנֵטוֹ שֶׁל כֹּהֵן גָּדוֹל זֶהוּ אַבְנֵטוֹ שֶׁל כֹּהֵן הֶדְיוֹט.

The Gemara asks: **And** according **to the one who said** that Moses dressed **Aaron** first **and then his sons, is it not written: "And you will gird them with belts,"** indicating that they were girded simultaneously? The Gemara responds that he could have **said to you: That** verse **teaches us** that **the belt of the High Priest is** identical to **the belt of the common priest.** Both of them were from fine blue and purple linen. Therefore, although the Torah distinguishes between the girding of the belts, as Moses dressed Aaron before he dressed Aaron's sons, there was a common command to make both belts, indicating that they were made of the same material.

״וַיַּחְגּוֹר אוֹתוֹ אַבְנֵט״ ״וַיַּחְגּוֹר אוֹתָם״ לָמָּה לִי? שְׁמַע מִינָּהּ: אַהֲרֹן וְאַחַר כָּךְ בָּנָיו. וּבְבַת אַחַת מִי מַשְׁכַּחַתְּ לָהּ? לָא צְרִיכָא, דְּאַקְדִּים.

The Gemara asks: If they are identical, **why do I** need both the verse: **"And he girded him with a belt,"** and the verse: **"And he girded them"?** The Gemara explains: **Learn from it** that Moses dressed **Aaron** first **and then** dressed **his sons.** The Gemara asks: **And can you find** a situation where Moses could have girded Aaron and his sons **simultaneously?** The Gemara explains: **It is necessary only** to state that Moses girded Aaron **first**[N] and then proceeded to gird his sons in order of their significance. After girding Aaron he did not dress Aaron in any other garments before girding his sons.

״מַפְרִישִׁין כֹּהֵן גָּדוֹל״ וכו׳. לָמָּה מַפְרִישִׁין? לָמָּה מַפְרִישִׁין?! כִּדְקָאָמְרִינַן, אִי לְרַבִּי יוֹחָנָן כִּדְאִית לֵיהּ, אִי לְרֵישׁ לָקִישׁ כִּדְאִית לֵיהּ!

§ After a long digression in which many peripheral issues were addressed, the Gemara returns to interpreting the mishna. It was taught in the mishna: The Sages would **remove the High Priest** from his house to the Chamber of *Parhedrin*. The Gemara asks: **Why do** the Sages **remove him?**[NH] The Gemara asks in astonishment: **Why do** the Sages **remove him?** It is **as we stated above: Whether** it is according **to Rabbi Yoḥanan, as per his** opinion: Sequestering of the High Priest is derived from the sequestering prior to the inauguration; **or whether it is** according **to Reish Lakish, as per his** opinion: Sequestering of the High Priest is derived from sequestering at Sinai, the answer is clear. What is the point of the Gemara's question?

הָכִי קָאָמַר: מִבֵּיתוֹ לָמָּה פֵּירֵשׁ? תַּנְיָא, רַבִּי יְהוּדָה בֶּן בְּתֵירָה אוֹמֵר: שֶׁמָּא תִּמָּצֵא אִשְׁתּוֹ סְפֵק נִדָּה, וְיָבֹא עָלֶיהָ.

The Gemara explains: **This is** what the Gemara **is saying. Why did he withdraw from his house,** i.e., his wife?[N] The Gemara explained why he must be removed to a special location; but why doesn't his wife join him? **It was taught** in a *baraita*: **Rabbi Yehuda ben Beteira says:** It is due to the concern **lest his wife be found** to be in a situation of **uncertainty** as to whether or not she has the halakhic status of **a menstruating woman, and** he will **have relations with her** and become impure.

אַטּוּ בִּרְשִׁיעֵי עָסְקִינַן?! אֶלָּא: שֶׁמָּא יָבֹא עַל אִשְׁתּוֹ, וְתִמָּצֵא סְפֵק נִדָּה.

The Gemara asks in astonishment: **Is that to say** that **we are dealing with wicked people?** Will the High Priest, aware of the uncertain status of his wife, have relations with her? **Rather,** rephrase the statement: It is due to the concern **lest he have relations with his wife and** then **she be found** to be in a situation of **uncertainty** as to whether or not she has the halakhic status of **a menstruating woman.**[N] In a case where blood is found on the sheets after the couple engaged in relations, and there is uncertainty as to whether or not the High Priest had relations with his wife while she had the halakhic status of a menstruating woman, the status of the High Priest is one of uncertain impurity.

אֲמָרוּהָ רַבָּנַן קַמֵּיהּ דְּרַב חִסְדָּא: כְּמַאן – כְּרַבִּי עֲקִיבָא, דְּאָמַר: נִדָּה מְטַמְּאָה אֶת בּוֹעֲלָהּ. דְּאִי רַבָּנַן, הָא אָמְרִי: אֵין נִדָּה מְטַמְּאָה אֶת בּוֹעֲלָהּ!

The Sages stated the following assumption **before Rav Ḥisda: In accordance with whose** opinion is that a reason for concern? It is **in accordance with** the opinion of **Rabbi Akiva, who said: A menstruating woman** who found blood on the sheets within twenty-fours after having relations, creating uncertainty with regard to her status when she engaged in relations, **renders the man who had with relations with her** retroactively **impure.**[H] **As, if** it were in accordance with the opinion of **the Rabbis,** it is difficult: **Didn't they say** that a woman with regard to whom there is uncertainty as to whether or not she has the halakhic status of **a menstruating woman does not render the man who had with relations with her** retroactively **impure.** Therefore, the High Priest need not leave his wife during the week prior to Yom Kippur.

NOTES

It is necessary only to state that Moses girded Aaron first – לָא צְרִיכָא דְּאַקְדִּים: Some commentaries suggest that the verse is phrased in the plural to teach that had Moses dressed the sons before Aaron unwittingly or intentionally, that would not have invalidated the ritual (*Peirush Kadmon*).

Why do the Sages remove him – לָמָּה מַפְרִישִׁין: The Gemara is posing this question according to the opinions of both Rabbi Yoḥanan and Reish Lakish. According to Rabbi Yoḥanan's opinion, the priests could return home at night and accomplish the same objective. According to Reish Lakish's approach that the sequestering was to separate him from his wife, six days would have sufficed (see Jerusalem Talmud; *Siaḥ Yitzḥak*).

Why did he withdraw from his house, i.e., his wife – מִבֵּיתוֹ לָמָּה פֵּירֵשׁ: Rashi writes that the question is: Why doesn't his wife join him in the *Parhedrin* chamber? Others, citing Rashi, suggest that the question is: Why doesn't the High Priest return home to his wife each evening (*Tosafot Yeshanim*, citing Rabbeinu Yitzḥak; *Tosefot HaRosh*, citing the Rabbi Yehuda bar Natan, who cited his father-in-law, Rashi). Yet others explain that the suggestion is that his wife should accompany him for companionship but not for intimacy. Even if he forgets and has relations with her, he can still purify himself the next day (*Tosefot Rid*).

She will be found to be in a situation of uncertainty as to whether or not she has the halakhic status of a menstruating woman – וְתִמָּצֵא סְפֵק נִדָּה: The Maharsha asks: Why did the Gemara say that the concern is lest the woman enter into a state of uncertainty, and not lest she become a menstruating woman with regard to whom there is no uncertainty? *Tosafot* in tractate *Nidda* and *Tosafot Yeshanim* address this point and claim that in order for the woman to have the status of a menstruating woman with regard to whom there is no uncertainty, menstruation must begin at the precise moment of the relations, which is unlikely. In contrast, the possibility that the wife would become a menstruating woman sometime after engaging in relations is more realistic.

HALAKHA

Why do the Sages remove the High Priest from his house – מִדּוּעַ מַפְרִישִׁין כֹּהֵן גָּדוֹל מִבֵּיתוֹ: The High Priest is removed from his house and separated from his wife seven days before Yom Kippur, lest she be found to be a menstruating woman and render him impure during that week (Rambam *Sefer Avoda, Hilkhot Avodat Yom HaKippurim* 1:3).

Retroactive impurity from menstruation – טוּמְאַת נִדָּה לְמַפְרֵעַ: A woman who impurifies retroactively does not render one who had relations with her impure for seven days. His legal status is that of one who came into contact with a menstruating woman and he is impure for one day, in accordance with the opinion of the Rabbis in their dispute with Rabbi Akiva (Rambam *Sefer Tahara, Hilkhot Metamei Mishkav UMoshav* 3:8; *Kesef Mishne*).

אֲמַר לְהוּ רַב חִסְדָּא: אֲפִילּוּ תֵּימְרוּ רַבָּנַן, עַד כָּאן לָא פְּלִיגִי רַבָּנַן עֲלֵיהּ דְּרַבִּי עֲקִיבָא – אֶלָּא בְּאַחַר אַחַר, אֲבָל בְּחַד אַחַר – מוֹדוּ לֵיהּ.

Rav Ḥisda said to the Sages: **Even if you say** that the mishna is in accordance with the opinion of the **Rabbis, the Rabbis disagree with Rabbi Akiva** with regard to retroactive impurity **only** in a case where blood was discovered on the sheets **long afterward,** after there was time for the woman to leave the bed and bathe and only then discover the blood. Due to the time that elapsed, the Rabbis hold that there is no way to prove a connection between when the woman menstruated and when they engaged in relations. **However,** if the blood was found merely **afterward,** the Rabbis **concede to** Rabbi Akiva that she renders the man retroactively impure.

אָמַר רַבִּי זֵירָא, שְׁמַע מִינָּהּ: בּוֹעֵל נִדָּה אֵינוֹ כְּנִדָּה וְטוֹבֵל בַּיּוֹם.

Rabbi Zeira said: Learn from it that one who is impure because **he had relations with a menstruating woman is unlike a menstruating woman** in terms of the time of immersion. Unlike the woman, who immerses after nightfall following the seventh day after her menstruation ceased, such a man may **immerse** on the seventh **day** and need not wait for nightfall. Therefore, if a High Priest has relations with his wife just before he is sequestered and there is uncertainty as to whether she has the halakhic status of a menstruating woman, the seventh day of his impurity occurs on Yom Kippur eve. He immerses himself that day and completes the purification process at nightfall. This allows him to enter the Temple to perform the Yom Kippur service.

דְּאִי אָמְרַתְּ בּוֹעֵל נִדָּה כְּנִדָּה, אֵימַת טָבֵיל – בְּלֵילְיָא, לְמָחָר הֵיכִי עָבֵיד עֲבוֹדָה? וְהָא בָּעֵי הַעֲרֵב הַשֶּׁמֶשׁ! אֶלָּא לָאו שְׁמַע מִינָּהּ: בּוֹעֵל נִדָּה אֵינוֹ כְּנִדָּה.

As, if you say that one who is impure because **he had relations with a menstruating woman is like a menstruating woman** in terms of the time of immersion, **when does he immerse?** He may immerse only **at night** after seven complete days. Since that night is Yom Kippur, **how can he perform** the Yom Kippur **service the next day,? Isn't he required** to wait for **sunset** following his immersion to complete the purification process? Until then his status is that of one who immersed that day, who may not serve in the Temple until the nightfall following his immersion. **Rather,** must one **not conclude from it** that one who is impure because **he had relations with a menstruating woman is unlike a menstruating woman** in terms of the time of immersion? He immerses on the seventh day, Yom Kippur eve, and at nightfall he may serve in the Temple.

רַב שִׁימִי מִנְּהַרְדְּעָא אָמַר: אֲפִילּוּ תֵּימָא בּוֹעֵל נִדָּה כְּנִדָּה – דְּמַפְרְשִׁינַן לֵיהּ שָׁעָה אַחַת סָמוּךְ לִשְׁקִיעַת הַחַמָּה.

Rav Shimi from Neharde'a says: Even if **you say** that one who is impure because **he had relations with a menstruating woman is like a menstruating woman** with regard to the time of immersion, the High Priest is not removed from his house at night. Rather, **we sequester him one hour just** before **sunset** on the eighth day prior to Yom Kippur, slightly before the start of the seven-day period, leaving seven full days to count prior to Yom Kippur. Although he is removed from his house more than seven days prior to Yom Kippur, that slight addition is not sufficient to have the period considered eight days.

מֵיתִיבִי: כָּל חַיָּיבֵי טְבִילוֹת טְבִילָתָן בַּיּוֹם, נִדָּה וְיוֹלֶדֶת – טְבִילָתָן בַּלַּיְלָה. נִדָּה – אִין, בּוֹעֵל נִדָּה – לָא!

The Gemara **raises an objection** to the opinion that one who is impure because he had relations with a menstruating woman immerses at night: With regard to **all** those **obligated in immersions, their immersion is during the day.** The exceptions are **a menstruating woman and a woman after childbirth, whose immersion is at night.** It can be learned by inference: With regard to **a menstruating woman, yes,** she immerses at night; with regard to one who is impure because **he had relations with a menstruating woman, no,** he does not immerse at night.

נִדָּה, וְכָל דְּאָתֵי מֵרִבּוּיָיא.

The Gemara rejects that proof because the term **menstruating woman** in that *baraita* includes the woman **and everyone whose inclusion** in the impurity **is derived** from her status. The understanding is that a man who has relations with a menstruating woman assumes her impurity, and therefore his immersion would be identical to hers.

מֵיתִיבִי: בַּעַל קֶרִי כְּמַגַּע שֶׁרֶץ, בּוֹעֵל נִדָּה כִּטְמֵא מֵת. מַאי לָאו – לִטְבִילָה? לֹא, לְטוּמְאָתָן.

The Gemara **raises** another **objection:** The halakhic status of **one** who is ritually impure due to **a seminal emission** is **like** that of one who came into **contact with a creeping animal,**[N] whereas the legal status of **one** who is ritually impure because he **had relations with a menstruating woman is like** that of one who became **impure** with ritual impurity imparted by **a corpse.** The Gemara asks: **What,** does the *baraita* **not** mean that one who had relations with a menstruating woman is like one impure with impurity imparted by a corpse in terms of **immersion,** which he may perform during the day? The Gemara rejects that conclusion. **No,** the *baraita* is merely comparing the duration of **their impurity.** One who experiences a seminal emission is impure for one day, like one who came into contact with a creeping animal; one who has relations with a menstruating woman is impure for seven days, like one impure with impurity imparted by a corpse.

טוּמְאָתָן?! בְּהֶדְיָא כְּתִיב בְּהוּ! הַאי טוּמְאַת שִׁבְעָה כְּתִיב בֵּיהּ, וְהַאי טוּמְאַת שִׁבְעָה כְּתִיב בֵּיהּ!

The Gemara wonders: For what purpose would the *baraita* come to teach the duration of **their impurity?** The Torah **explicitly writes** the durations of **their** impurity. **This,** one impure with impurity imparted by a corpse, has **impurity of seven** days **written in his** regard; **and** similarly, **that,** one who is impure because he had relations with a menstruating woman, has **impurity of seven** days **written in his** regard. There is no need for the *baraita* to derive a matter explicitly written in the Torah from another matter explicitly written in the Torah.

NOTES

The halakhic status of one who is impure due to a seminal emission is like that of one who came into contact with a creeping animal – בַּעַל קֶרִי כְּמַגַּע שֶׁרֶץ: The Gemara in tractate *Pesaḥim* explains that the two cases have an additional feature in common. One who comes into contact with a creeping animal becomes impure whether the contact was unwitting, intentional, or due to circumstances beyond his control. The same is true for a man who experiences a seminal emission, whether unwittingly or due to circumstances beyond his control (Rosh; Ritva).

Perek **I**
Daf **6** Amud **b**

אֶלָּא לָאו – לִטְבִילָתָן?

Rather, must **it not** be that the *baraita* is equating them with regard **to their immersion,** in that both one who has relations with a menstruating woman and one impure with impurity imparted by a corpse immerse during the day?

לֹא, לְעוֹלָם לְטוּמְאָתָן, סֵיפָא אִצְטְרִיכָא לֵיהּ: אֶלָּא שֶׁחָמוּר מִמֶּנּוּ בּוֹעֵל נִדָּה שֶׁמְּטַמֵּא מִשְׁכָּב וּמוֹשָׁב בְּטוּמְאָה קַלָּה, לְטַמֵּא אוֹכָלִין וּמַשְׁקִין.

The Gemara rejects that conclusion. **No; actually,** the *baraita* is referring **to** the duration of **their impurity.**[N] Although there is nothing novel in that equation, it **was necessary for** the *tanna* to teach **the latter clause** of the *baraita*: **However,** in one sense, the case of **one** who is impure because he **had relations with a menstruating woman** is **more severe than** one impure with impurity imparted by a corpse. One who is impure because he had relations with a menstruating woman **transmits impurity through** lying on **a bed or** sitting on **a chair,** even if he never came into direct contact with the chair or the bed. He renders the bed or chair impure **with a mild** form of **impurity.** He confers upon them first-degree ritual impurity status, sufficient only to **render foods and liquids impure.** One impure with impurity imparted by a corpse transmits impurity by means of direct contact.

תָּא שְׁמַע, דְּתָנֵי רַבִּי חִיָּיא: הַזָּב וְהַזָּבָה וְהַמְּצוֹרָע וְהַמְּצוֹרַעַת וּבוֹעֵל נִדָּה וּטְמֵא מֵת – טְבִילָתָן בַּיּוֹם, נִדָּה וְיוֹלֶדֶת – טְבִילָתָן בַּלַּיְלָה! תְּיוּבְתָּא.

Come and **hear** an additional proof **that Rabbi Ḥiyya taught:** For **the** ***zav*** **and the** ***zava*** **and the leper and the female leper, and one who had relations with a menstruating woman, and one who is ritually impure** with impurity imparted by **a corpse, their immersion is during the day.** For **a menstruating woman and a woman after childbirth, their immersion is at night.** The Gemara concludes that this *baraita* is indeed **a conclusive refutation** of the opinion of Rav Shimi from Neharde'a, who said that one who is impure because he had relations with a menstruating woman immerses at night.

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Actually, the *baraita* is referring to the duration of their impurity – לְעוֹלָם לְטוּמְאָתָן: The Gemara in tractate *Pesaḥim* suggests an additional novelty: The two cases are similar with regard to their banishment from the camp and the places that they may not enter (*Rosh*; *Tosafot*).

וְעַד שֶׁאַתָּה מַפְרִישׁוֹ מִטּוּמְאַת בֵּיתוֹ, הַפְרִישֵׁהוּ מִטּוּמְאַת הַמֵּת! אָמַר רַב תַּחְלִיפָא אֲבוּהּ דְּרַב הוּנָא (בַּר תַּחְלִיפָא) מִשְּׁמֵיהּ דְּרָבָא: זֹאת אוֹמֶרֶת ״טוּמְאַת הַמֵּת הוּתְּרָה הִיא בַּצִּיבּוּר״.

With regard to the sequestering of the High Priest, the Gemara asks: **And before you remove him**[N] **from the** potential of **impurity of his house, remove him from the** potential of the more severe **impurity** imparted by **a corpse.**[N] The Sages should have instituted an ordinance prohibiting visitors to the High Priest lest one die while in his chamber and render him impure. **Rav Taḥlifa, father of Rav Huna bar Taḥlifa,**[P] **said in the name of Rava: That is to say** that **impurity** imparted by a **corpse is permitted in** cases involving **the public.**[N] In cases where the public is involved, impurity imparted by a corpse does not prevent the Temple service from being conducted. Since the service of the High Priest on Yom Kippur is a service involving communal offerings, impurity imparted by a corpse does not invalidate the service.

רָבִינָא אָמַר: אֲפִילּוּ תֵּימָא ״טוּמְאַת הַמֵּת דְּחוּיָה הִיא בַּצִּבּוּר״ – טוּמְאַת הַמֵּת לָא שְׁכִיחָא, טוּמְאַת בֵּיתוֹ שְׁכִיחָא.

Ravina said: Even if **you say that impurity** imparted by **a corpse is** merely **overridden**[N] **in public** and not completely permitted, the idea that the High Priest is not removed from the potential of impurity imparted by a corpse can be understood. **Impurity** imparted by **a corpse is uncommon.** The likelihood that one visiting the High Priest will suddenly die is minimal. In contrast, **impurity of his house is common,** as uncertainty with regard to his wife's status as a menstruating woman could arise at any moment.

אִיתְּמַר, טוּמְאַת הַמֵּת, רַב נַחְמָן אָמַר: הוּתְּרָה הִיא בַּצִּיבּוּר, וְרַב שֵׁשֶׁת אָמַר: דְּחוּיָה הִיא בַּצִּיבּוּר.

There is an amoraic dispute with regard to the effect of impurity imparted by a corpse on the conduct of the Temple service. **It was stated** with regard to **impurity** imparted by **a corpse** that **Rav Naḥman said: It is permitted in** cases involving **the public;** e.g., when a majority of the Jewish people is impure, the service of a ritually pure priest is not preferable to that of an impure priest. The Temple service proceeds as though there was no impurity at all. **And Rav Sheshet said:** Impurity imparted by a corpse is merely **overridden in** cases involving **the public,**[H] and service performed by a ritually pure priest is preferable.

הֵיכָא דְּאִיכָּא טְמֵאִין וּטְהוֹרִין בְּהַהוּא בֵּית אָב – כּוּלֵּי עָלְמָא לָא פְּלִיגִי דִּטְהוֹרִין עָבְדִי, טְמֵאִין לָא עָבְדִי. כִּי פְּלִיגִי – לְאַהֲדוּרֵי וּלְאַתּוּיֵי טְהוֹרִין מִבֵּית אָב אַחֲרִינָא.

The Gemara restricts the scope of the dispute. In a case **where there are** both **ritually impure and pure** priests in **that patrilineal family** tasked with serving in the Temple on that day, **everyone,** even Rav Naḥman, **agrees that the pure** priests **serve** and **the impure** priests **do not serve.**[N] **When they disagree,** it is with regard to a case where the entire patrilineal family is impure. Is it necessary **to seek out and bring pure** priests **from a different patrilineal family** belonging to the same priestly watch, who are tasked with serving in the Temple on a different day that week?

רַב נַחְמָן אָמַר: הֶיתֵּר הִיא בַּצִּיבּוּר, וְלָא מְהַדְּרִינַן. וְרַב שֵׁשֶׁת אָמַר: דְּחוּיָה הִיא בַּצִּיבּוּר, וּמְהַדְּרִינַן.

Rav Naḥman said: The prohibition against performing the Temple service in a state of impurity imparted by a corpse **is permitted** in cases involving **the public, and we do not** need to **seek out** other priests. Since the Torah permitted the performance of the Temple service by priests impure with impurity imparted by a corpse, it is completely permitted and it is as though the service is performed in purity. **Rav Sheshet said:** The prohibition of impurity imparted by a corpse **is overridden** in cases involving **the public,** and wherever possible **we seek out** ritually pure priests.

אִיכָּא דְּאָמְרִי: אֲפִילּוּ הֵיכָא דְּאִיכָּא טְהוֹרִין וּטְמֵאִין בְּהַהוּא בֵּית אָב פָּלֵיג רַב נַחְמָן וְאָמַר, עָבְדִי נַמִי טְמֵאִין,

Some say that the dispute is slightly different: **Even** in a case **where there are** both **ritually pure and ritually impure** priests in **that patrilineal family, Rav Naḥman disagreed** with Rav Sheshet **and said** that the priests serve **even** when they are **impure,**

NOTES

Before you remove him – **עַד שֶׁאַתָּה מַפְרִישׁוֹ**: Many early and later commentaries wondered about this question. The Gemara should not have asked why he is separated from his wife, but rather why he should not also be separated from impurity imparted by a corpse. Some explain that the Gemara is in fact asking: Why suggest that the separation is due to concern with regard to impurity from his wife, when it could have been explained that the separation is due to concern with regard to impurity imparted by a corpse (*Tosefot Ri HaLavan*)? This question is especially difficult because if the High Priest is sequestered due to concern that someone might die in his presence, all the more so would it be necessary to separate him from his wife (Rav Shmuel Strashun).

Remove him from the potential of more severe impurity imparted by a corpse – **הַפְרִישֵׁהוּ מִטּוּמְאַת הַמֵּת**: Rashi explains that the concern is that a visitor might die in the High Priest's chamber. Many commentaries question this explanation because that scenario is extremely unlikely, and because it is clear that the *tanna* is not concerned about potential death since he holds that a replacement wife need not be appointed lest the first wife die. Others counter that while it is unlikely that any single visitor might suddenly die, the High Priest will be receiving many guests in the course of the week, and that increases the likelihood that one will die (*Gevurat Ari*). Others explain that the concern is that a priest impure with impurity imparted by a corpse will render the High Priest impure through contact (Rav Yonatan of Lunel; *Tosafot Yeshanim*). Finally, the possibility that the High Priest might be exposed to impurity imparted by a corpse is less likely in the Temple than it is in his house (*Tosefot Ri HaLavan*).

Impurity imparted by a corpse is permitted in cases involving the public – **טוּמְאַת הַמֵּת הוּתְּרָה הִיא בְּצִיבּוּר**: In this case, a High Priest who became impure would proceed to perform the Yom Kippur service even though his replacement remains pure (*Peirush Kadmon*).

Permitted and overridden – **הוּתְּרָה וּדְחוּיָה**: The difference between these two approaches extends beyond the immediate discussion of purity and impurity. The essence of the problem is this: When a specific prohibition is overridden in a particular case, does it mean that the status of the prohibition is as though it does not exist? Or is the prohibition merely not observed due to an unusual circumstance, in which case one must avoid violating the prohibition to whatever degree possible? Two cases where this question applies pertain to Shabbat: Offerings on Shabbat and saving a life on Shabbat. The question is whether all prohibitions are permitted, or whether one must ensure to whatever degree possible that he performs only those actions essential to sacrificing the offering or saving the life (see *Beit Yosef, Oraḥ Ḥayyim* 328).

The impure priests do not serve – **טְמֵאִין לָא עָבְדִי**: This would be so even if the impure priests were more prominent and worthy. They are not among those who enter the lottery to perform service that day (Ritva).

PERSONALITIES

Rav Taḥlifa, father of Rav Huna bar Taḥlifa – **רַב תַּחְלִיפָא אֲבוּהּ דְּרַב הוּנָא בַּר תַּחְלִיפָא**: This attribution of a father to his son is employed when the father is less prominent than his son and there are other Sages with the same first name. In order to identify Rav Taḥlifa in this case, the Gemara refers to him by mentioning his well-known son.

HALAKHA

Impurity imparted by a corpse is merely overridden in cases involving the public – **טוּמְאָה דְּחוּיָה בְּצִיבּוּר**: Even though communal offerings are offered by impure priests, this does not mean that the impurity is permitted, but rather that it is overridden in exigent circumstances. Therefore, if there are impure and pure priests in the same patrilineal family, one seeks out the pure priests even if they are in the minority, and even brings them from other patrilineal families. The Rambam rules in accordance with the opinion of Rav Sheshet, following the principle that the *halakha* is ruled in accordance with his opinion in ritual matters. Apparently, other *amora'im* maintain that impurity imparted by a corpse is overridden in cases involving the public, as does the *tanna*, Rabbi Yosei (Rambam *Sefer Avoda, Hilkhot Biat HaMikdash* 4:14–16 and *Kesef Mishne* there).

דְּכָל טוּמְאַת מֵת בְּצִיבּוּר – רַחֲמָנָא שַׁרְיָיהּ.

as in **all** situations **of impurity** imparted **by corpses** in cases involving **the public, the Merciful One permits** those who are impure to perform the Temple service.

אָמַר רַב שֵׁשֶׁת: מְנָא אָמֵינָא לָהּ – דְּתַנְיָא: הָיָה עוֹמֵד וּמַקְרִיב מִנְחַת הָעוֹמֶר וְנִטְמֵאת בְּיָדוֹ – אוֹמֵר, וּמְבִיאִין אַחֶרֶת תַּחְתֶּיהָ. וְאִם אֵין שָׁם אֶלָּא הִיא אוֹמְרִין לוֹ: הֱוֵי פִּקֵּחַ, וּשְׁתוֹק.

The Gemara analyzes the rationale behind the two opinions. **Rav Sheshet said: From where do I** derive to **say** that impurity is overridden in cases involving the public? It is **as it was taught** in a *baraita*: If a priest **was standing and sacrificing the *omer* meal-offering**[B] **and it became impure in his hand,** the priest, who was aware of what transpired, **says** that it is impure and the priests **bring another** meal-offering **in its stead. And if** the meal-offering in his hand is **the only** meal-offering available **there, the** other priests **say to him: Be shrewd and keep silent;** do not tell anyone that it is impure.

קָתָנֵי מִיהַת: אוֹמֵר, וּמְבִיאִין אַחֶרֶת תַּחְתֶּיהָ! – אָמַר רַב נַחְמָן: מוֹדִינָא הֵיכָא דְּאִיכָּא שִׁירַיִים לַאֲכִילָה.

In any case, it is teaching that he says that it is impure and the priests **bring another** meal-offering[N] **in its place.** Apparently, when it is possible to perform the service in a state of purity, even in cases involving the public, it is preferable to do so, and the prohibition of ritual impurity is not permitted. **Rav Naḥman** rejected the proof and **said: I concede** that in a case **where there are remnants** of the offering designated **for eating**[N] it must be performed in purity wherever possible. Although it is permitted to sacrifice an offering when impure, the mitzva to eat portions of the offering must be performed in a state of purity. Therefore, in cases where portions of the offering are eaten, the preference is to sacrifice the offering in a state of purity.

מֵיתִיבִי: הָיָה מַקְרִיב מִנְחַת פָּרִים וְאֵילִים וּכְבָשִׂים וְנִטְמֵאת בְּיָדוֹ, אוֹמֵר וּמְבִיאִין אַחֶרֶת תַּחְתֶּיהָ. וְאִם אֵין שָׁם אֶלָּא הִיא – אוֹמְרִין לוֹ: הֱוֵי פִּקֵּחַ, וּשְׁתוֹק.

The Gemara **raises an objection** to the opinion of Rav Naḥman from the *Tosefta*: If a priest **was sacrificing the meal-offering** accompanying the sacrifice of **bulls,**[N] **rams, or sheep, and** the meal-offering **became impure in his hand,** the priest **says** that it is impure **and** the priests **bring another** meal-offering **in its stead. And if** the meal-offering in his hand is **the only** meal-offering available **there, the** other priests **say to him: Be shrewd and keep silent;** do not tell anyone that it is impure.

מַאי לָאו – פָּרִים אֵילִים וּכְבָשִׂים דְּחַג!

What, is it not referring to the **bulls, rams, and sheep** of **the festival** of *Sukkot*,[N] which are communal offerings that are not eaten? Apparently, even in cases of communal offerings, the priests seek to perform the service in a state of purity and the prohibition of impurity is not permitted but merely overridden.

אָמַר לָךְ רַב נַחְמָן: לֹא, פָּרִים – פַּר עֲבוֹדָה זָרָה, אַף עַל גַּב דְּצִיבּוּר הוּא, כֵּיוָן דְּלָא קְבִיעַ לֵיהּ זְמַן – מְהַדְּרִינַן. אֵילִים – בְּאֵילוֹ שֶׁל אַהֲרֹן, דְּאַף עַל גַּב דִּקְבִיעַ לֵיהּ זְמַן, כֵּיוָן דְּיָחִיד הוּא – מְהַדְּרִינַן. כְּבָשִׂים – בְּכֶבֶשׂ הַבָּא עִם הָעוֹמֶר, דְּאִיכָּא שִׁירַיִים לַאֲכִילָה.

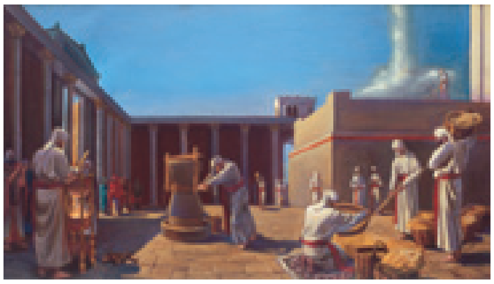
Rav Naḥman could have **said to you: No,** the **bulls** mentioned in the *Tosefta* are not standard communal offerings. Rather, the reference is to the **bull** sacrificed when the entire community engages in **idolatry** unwittingly. **Although** this offering is a **communal** offering, **since it has no** specific **time fixed** for its sacrifice, **we seek out** a pure meal-offering in its stead.

Similarly, **the rams** mentioned in the *Tosefta* are not additional offerings of the Festival. Rather, the reference is to the **ram of Aaron** sacrificed on Yom Kippur. **Although it has a** specific **time fixed** for its sacrifice, **since** it is an offering brought **by an individual,** the High Priest, **we seek out** a pure meal-offering in its stead, as service in a state of impurity is permitted only for communal offerings.

The sheep mentioned are not those for the daily offerings or the additional offerings of the Festival. Rather, the reference is to **the sheep that accompanies the *omer*** meal-offering, as in that ase, **there are remnants** designated **for eating.** Therefore, the meal-offering must be offered in purity.

BACKGROUND

Omer meal-offering – מִנְחַת הָעוֹמֶר: The *omer* meal-offering was one-tenth of an ephah of barley, offered in the Temple on the sixteenth of Nisan, the second day of the Passover festival. The sacrifice was brought irrespective of whether the sixteenth of Nisan was a Shabbat or a weekday. The *omer* was harvested from the newly ripe barley on the night following the first day of Passover, and was prepared as roasted flour. A handful was burned on the altar; the rest was eaten by the priests. In addition to the *omer*, a male sheep was sacrificed as a burnt-offering, together with a wine libation and two-tenths of an ephah of wheat flour as a meal-offering. Once the *omer* was offered, it was permitted to eat grain from the new harvest. It is a mitzva by Torah law to count the days from the sixteenth of Nisan until the festival of *Shavuot*.



Priests preparing the *omer* meal-offering

NOTES

He says that it is impure and the priests bring another meal-offering – אוֹמֵר וּמְבִיאִים אַחֶרֶת: Why is a replacement offering brought? After all, even according to the approach that impurity is overridden in cases involving the public, a replacement should not be necessary, since the first offering was accepted (*Sha'ar HaMelekh*). Some commentaries explain that based on the opinion of Rabbi Yehoshua, failure to fulfill every detail of an offering prevents that offering from effecting atonement (*Me'il Shmuel*). Rashi in tractate *Menaḥot* explains that a replacement is brought to underscore to the public the severity of ritual impurity, so that they may learn that in a case involving an individual, impurity is not overridden.

Remnants of the offering designated for eating – שִׁירַיִים לַאֲכִילָה: The permissibility of sacrificing an offering in impurity pertains to the service on the altar and in the Temple; however, it remains prohibited for priests to eat sacred food while impure. Therefore, the *halakha* is not that the impurity is completely nullified; it is merely permitted in the Temple.

The meal-offering accompanying the sacrifice of bulls – מִנְחַת פָּרִים: Why does the cited case address the meal-offering accompanying the bulls rather than addressing the bulls themselves? It is because one is allowed to bring a meal-offering several days after the offering that it accompanies. Therefore, there is no rush to bring the meal-offering on that very day, and it need not be offered in impurity (*Zikhron She'erit Yosef*).

What, is it not referring to the bulls, rams, and sheep of the festival of *Sukkot* – מַאי לָאו פָּרִים אֵילִים וּכְבָשִׂים דְּחַג: Of course, the Gemara could have suggested that the offerings are those sacrificed on the other Festivals, Passover or *Shavuot*; however, *Sukkot* was chosen because of the great number of offerings sacrificed then (*Tosefot Ri HaLavan*).

מֵיתִיבִי: דָּם שֶׁנִּטְמָא וּזְרָקוֹ, בְּשׁוֹגֵג – הוּרְצָה, בְּמֵזִיד – לֹא הוּרְצָה! כִּי תַּנְיָא הַהִיא – דְּיָחִיד.

The Gemara **raises an** additional **objection** to the opinion of Rav Naḥman: With regard to **blood that became impure and** a priest **sprinkled it** on the altar, if he did so **unwittingly,** the offering is **accepted.** If he sprinkled the blood **intentionally,** the offering is **not accepted.** Apparently, even in cases involving the public, performing service in the Temple in a state of impurity is not permitted. This objection is rejected: **When that** *baraita* **was taught,** it was with regard to the offering of an **individual,** where the prohibition of impurity is certainly in effect.

תָּא שְׁמַע: עַל מַה הַצִּיץ מְרַצֶּה – עַל הַדָּם וְעַל הַבָּשָׂר וְעַל הַחֵלֶב שֶׁנִּטְמָא, בֵּין בְּשׁוֹגֵג בֵּין בְּמֵזִיד, בֵּין בְּאוֹנֶס בֵּין בְּרָצוֹן, בֵּין בְּיָחִיד בֵּין בַּצִּיבּוּר. וְאִי סָלְקָא דַּעְתָּךְ טוּמְאָה הֶיתֵּר הִיא בַּצִּיבּוּר – לָמָּה לִי לְרַצּוֹיֵי?

The Gemara continues: **Come** and **hear** a different argument based on that which was taught in a *baraita*. **For what does the frontplate** worn by the High Priest **effect acceptance?**[H] It effects acceptance **for the blood, for the flesh, and for the fat** of an offering **that became impure** in the Temple, **whether** it became impure **unwittingly or whether** it became impure **intentionally, whether** it was **due to** circumstances **beyond his control or whether** it was done **willfully, whether** it was **in** the framework of **an individual** offering **or whether it was in** the framework of **a communal** offering. **And if it enters your mind** that **impurity is permitted in** cases involving **the public, why do I** need the frontplate to **effect acceptance?** If the prohibition of impurity is permitted, no pardon is necessary.

אָמַר לָךְ רַב נַחְמָן: כִּי קָתָנֵי הַצִּיץ מְרַצֶּה – אַדְּיָחִיד. וְאִיבָּעֵית אֵימָא: אֲפִילּוּ תֵּימָא בַּצִּיבּוּר, בְּהָנָךְ דְּלָא קְבִיעַ לָהּ זְמַן.

The Gemara responds that **Rav Naḥman** could have **said to you: When** the *baraita* **teaches** that **the frontplate effects acceptance** it is not referring to the entire list of items cited in the *baraita*; it is referring to **an individual** offering brought in impurity, not to a communal offering. The communal offering is mentioned only in the sense that in that case too, impurity is permitted, albeit for a different reason. Or **if you wish, say** instead: **Even** if **you say** that the frontplate effects acceptance for a **communal** offering, it is only for **those** offerings that **lack a fixed time.** Rav Naḥman concedes that with regard to those communal offerings that have no specific time fixed for their sacrifice, the prohibition of performing the service in impurity remains in effect and requires the acceptance effected by the frontplate.

מֵיתִיבִי: ״וְנָשָׂא אַהֲרֹן אֶת עֲוֹן הַקֳּדָשִׁים״ – וְכִי אֵיזֶה עָוֹן הוּא נוֹשֵׂא? אִם עֲוֹן פִּיגּוּל – הֲרֵי כְּבָר נֶאֱמַר ״לֹא יֵרָצֶה״, וְאִם עֲוֹן נוֹתָר – הֲרֵי כְּבָר נֶאֱמַר ״לֹא יֵחָשֵׁב״,

The Gemara **raises an objection.** It is stated: **"And Aaron will gain forgiveness for the sin committed in the sacred things** that the children of Israel shall hallow in all their sacred gifts, and it shall be always upon his forehead that they may be accepted favorably before the Lord" (Exodus 28:38). **And for which sin does** the frontplate **gain forgiveness? If** it is for **the sin of *piggul*,**[N] an offering disqualified by the intention to sacrifice or eat it after the permitted time, **it has already been stated:** "And if it is eaten at all on the third day, it is *piggul*; **it shall not be accepted"** (Leviticus 19:7). There is no acceptance of an offering that became *piggul*. **And if it is** for **the sin of *notar*,** meat of an offering left after the permitted time for eating it passed, **it has already been stated:** "And if any of the flesh of the sacrifice of his peace-offerings is eaten on the third day, it shall not be accepted, **neither shall it be credited** to he who offered it" (Leviticus 7:18).

HALAKHA

For what does the frontplate worn by the High Priest effect acceptance – עַל מַה הַצִּיץ מְרַצֶּה: The frontplate effects acceptance for individual and communal offerings sacrificed in impurity. Even for offerings that were unfit to have their blood sprinkled due to impurity, the frontplate effect acceptance after the fact (Rambam *Sefer Avoda, Hilkhot Pesulei HaMukdashin* 1:34).

NOTES

***Piggul* – פִּיגּוּל:** *Piggul* represents a severe disqualification of an offering, and one who eats from its meat is liable to receive *karet*. *Piggul* may take effect during one of the four sacrificial rites: Slaughter, receiving the blood, carrying the blood, and sprinkling the blood. If, during one of these four rites, the priest declares his intention to sacrifice the animal after its allotted time, the offering is irreversibly disqualified.

הָא אֵינוֹ נוֹשֵׂא אֶלָּא עֲוֹן טוּמְאָה שֶׁהוּתְּרָה מִכְּלָלָהּ בְּצִיבּוּר. וְקַשְׁיָא לְרַב שֵׁשֶׁת! תַּנָּאֵי הִיא. דְּתַנְיָא: צִיץ, בֵּין שֶׁיֶּשְׁנוֹ עַל מִצְחוֹ בֵּין שֶׁאֵינוֹ עַל מִצְחוֹ – מְרַצֶּה, דִּבְרֵי רַבִּי שִׁמְעוֹן.

Apparently, the frontplate **gains forgiveness only** for **the sin of impurity, which was exempted from its general** prohibition **in** cases involving **the public.**[NH] This poses **a difficulty to** the opinion of **Rav Sheshet,**[N] who said that the prohibition of impurity is overridden in cases involving the public, as the *baraita* clearly states that impurity is permitted. The Gemara responds: According to Rav Sheshet, the question of whether the prohibition of impurity is permitted or overridden in cases involving the public **is** the subject of a **dispute between *tanna'im*, as it was taught** in a *baraita*: **The frontplate effects acceptance whether it is on** the High Priest's **forehead or whether it is not on** the High Priest's **forehead** when the offering becomes impure. This is **the statement of Rabbi Shimon.**

רַבִּי יְהוּדָה אוֹמֵר: עוֹדֵהוּ עַל מִצְחוֹ – מְרַצֶּה, אֵין עוֹדֵהוּ עַל מִצְחוֹ – אֵינוֹ מְרַצֶּה. אָמַר לוֹ רַבִּי שִׁמְעוֹן: כֹּהֵן גָּדוֹל בְּיוֹם הַכִּפּוּרִים יוֹכִיחַ, שֶׁאֵין עוֹדֵהוּ עַל מִצְחוֹ וּמְרַצֶּה!

Rabbi Yehuda says: As long as it is on his forehead it effects acceptance; if **it is no longer on his forehead it does not effect acceptance.**[H] **Rabbi Shimon said to** Rabbi Yehuda: **The** case of the **High Priest on Yom Kippur** can **prove** that your statement is incorrect, **as** on Yom Kippur when the High priest wears only four linen garments the frontplate is **no longer on his forehead, and** it still **effects acceptance.**

אָמַר לוֹ רַבִּי יְהוּדָה: הַנַּח לְכֹהֵן גָּדוֹל בְּיוֹם הַכִּפּוּרִים, שֶׁטּוּמְאָה הוּתְּרָה לוֹ בְּצִיבּוּר. מִכְּלָל דְּרַבִּי שִׁמְעוֹן סָבַר – טוּמְאָה דְּחוּיָה הִיא בְּצִיבּוּר.

Rabbi Yehuda said to him: Leave the case of **the High Priest on Yom Kippur, as** the atonement of the frontplate is unnecessary because the prohibition of performing the Temple service in **impurity is permitted in** cases involving **the public.** Learn **by inference** that **Rabbi Shimon holds that impurity is overridden in** cases involving **the public,** and that is why the atonement of the frontplate is necessary. The dispute between Rav Sheshet and Rav Naḥman is based on a tannaitic dispute, and the *baraita* cited above is in accordance with the opinion of Rabbi Yehuda.

אָמַר אַבָּיֵי: בְּנִשְׁבַּר הַצִּיץ – דְּכוּלֵּי עָלְמָא לָא פְּלִיגִי דְּלָא מְרַצֶּה. כִּי פְּלִיגִי – דְּתָלֵי בְּסִיכְתָּא. רַבִּי יְהוּדָה סָבַר: ״עַל מֵצַח וְנָשָׂא״,

The Gemara proceeds to analyze the tannaitic dispute between Rabbi Shimon and Rabbi Yehuda. **Abaye said:** In a case **where the frontplate broke, everyone,** including Rabbi Shimon, **agrees that** the frontplate **no** longer **effects acceptance. When they disagree is** in a case where the frontplate is not on his forehead but is **hanging on a peg. Rabbi Yehuda holds** that the verse: "And it shall be **on the forehead** of Aaron **and** Aaron **shall gain forgiveness** for the sin committed in the sacred things" (Exodus 28:38) means that the frontplate atones for sin as long as it is on his forehead.

וְרַבִּי שִׁמְעוֹן סָבַר: ״תָּמִיד לְרָצוֹן לִפְנֵי ה׳״. מַאי ״תָּמִיד״? אִילֵּימָא תָּמִיד עַל מִצְחוֹ, מִי מַשְׁכַּחַתְּ לַהּ? מִי לָא בָּעֵי מֵיעַל לְבֵית הַכִּסֵּא, וּמִי לָא בָּעֵי מֵינָם? אֶלָּא תָּמִיד מְרַצֶּה הוּא.

And Rabbi Shimon holds that emphasis should be placed on the end of that verse: "It shall **be always** upon his forehead that they may **be accepted**[N] **before the Lord."** From this, Rabbi Shimon derived that the frontplate always effects acceptance, even when it is not upon the High Priest's forehead, as **what is** the meaning of the word **always** in the verse? **If we say** that it means that the frontplate must **always** be **on** the High Priest's **forehead,**[N] **do you find** that situation in reality? **Doesn't he need to enter the bathroom,** when he must remove the frontplate bearing the name of God? Similarly, **doesn't he need to sleep,**[N] at which time he removes the priestly vestments? **Rather,** it means that the frontplate **always effects acceptance,** whether or not it is on his forehead.

NOTES

Which was exempted from its general prohibition in cases involving the public – שֶׁהוּתְּרָה מִכְּלָלָהּ בְּצִיבּוּר: The phrase: From its general prohibition, means that there are exceptions with regard to a particular halakhic principle. For example, the *halakha* prohibiting sacrifice of an offering in a state of impurity is overridden in cases involving the public. The principle is that a prohibition without exceptions is more severe than one with exceptions.

This poses a difficulty to the opinion of Rav Sheshet – וְקַשְׁיָא לְרַב שֵׁשֶׁת: Some versions of the Gemara omit this phrase. In fact, one commentary explains that this *baraita* poses a difficulty to the opinion of Rav Naḥman, since his opinion is that impurity is permitted in matters involving the public, which obviates the need for the frontplate (Rabbi Elyakim; *Dikdukei Soferim*).

It shall be always upon his forehead that they may be accepted – תָּמִיד לְרָצוֹן: The punctuation of the verse links the word "always" to the phrase: "It shall be on his forehead," contrary to the interpretation of the Gemara. This reading supports Rabbi Shimon's opinion that perforce, "always" cannot be interpreted according to its plain meaning, and the frontplate effects acceptance independent of whether it is on the High Priest's forehead.

Wearing the frontplate – לְבִישַׁת הַצִּיץ: In the Jerusalem Talmud, there is an amoraic dispute whether the High Priest wore the frontplate every day or only on Shabbat and Festivals. That dispute is in accordance with the opinion of Rabbi Shimon, who says that the frontplate effects acceptance whether or not it is on the High Priest's forehead.

Front and back view of the High Priest wearing the frontplate

Doesn't he need to sleep – וּמִי לָא בָּעֵי מֵינָם: Some commentaries prove from this statement that the High Priest was permitted to wear the frontplate even when he was not in the Temple or engaged in Temple service. If that were not the case, the Gemara would have simply asked: Does the High Priest never leave the Temple? Similarly, why doesn't Rabbi Shimon cite support for his opinion that the frontplate was not perpetually on the High Priest's forehead from the case of Yom Kippur, when he obviously does not have the frontplate on his forehead? Perhaps Yom Kippur is an exception, as the High Priest is specifically commanded to remove the frontplate during the service. Therefore it does not contradict the word "always," which here means whenever the High Priest is commanded to have the frontplate of his forehead (*Leviyat Ḥen*; *Ohel Moshe*).

HALAKHA

Which was exempted from its general prohibition in cases involving the public – שֶׁהוּתְּרָה מִכְּלָלָהּ בְּצִיבּוּר: The frontplate effects acceptance for the impurity of offerings that are eaten but not for the definite impurity of people, with the exception of impurity whose prohibition is overridden in matters involving the public, for which the frontplate effects acceptance (Rambam *Sefer Avoda, Hilkhot Biat HaMikdash* 4:7).

When does the frontplate effect acceptance – מָתַי מְרַצֶּה הַצִּיץ: The Rambam rules in accordance with the opinion of Rabbi Yehuda that the frontplate effects acceptance only when it is in place on the High Priest's forehead. This is consistent with the principle that the *halakha* is ruled in accordance with the opinion of Rabbi Yehuda in disputes with Rabbi Shimon. Although the Rambam ruled in accordance with the opinion of Rabbi Shimon with regard to impurity in cases involving the public, the two disputes are not linked (Rambam *Sefer Avoda, Hilkhot Biat HaMikdash* 4:7 and *Kesef Mishne* there).

וּלְרַבִּי יְהוּדָה נַמִּי, הָא כְּתִיב ׳תָּמִיד׳ – הַהוּא תָּמִיד שֶׁלֹּא יַסִּיחַ דַּעְתּוֹ מִמֶּנּוּ, כִּדְרַבָּה בַּר רַב הוּנָא. דְּאָמַר רַבָּה בַּר רַב הוּנָא: חַיָּיב אָדָם לְמַשְׁמֵשׁ בִּתְפִילָּיו בְּכׇל שָׁעָה וְשָׁעָה, קַל וָחוֹמֶר מִצִּיץ.

The Gemara asks: **And** according **to Rabbi Yehuda as well, isn't it written: "Always"?** Clearly it does not mean that the frontplate must always be on his forehead. The Gemara answers: **That** term: **"Always,"** teaches that the High Priest must always be aware that the frontplate is on his head, and **that he should not be distracted from it.** This is **in accordance with** the statement **of Rabba bar Rav Huna, as Rabba bar Rav Huna said: A person must touch** the **phylacteries** on **his** head[H] and on his arm **each and every hour,** to maintain awareness of their presence. This is derived by means of **an *a fortiori*** inference **from the frontplate:**

HALAKHA

A person must touch the phylacteries on his head – חַיָּיב אָדָם לְמַשְׁמֵשׁ בִּתְפִילָּיו: A person must frequently touch his phylacteries to maintain perpetual awareness of their presence. One need not do so during prayer (*Magen Avraham*). With regard to what length of time constitutes a lapse of awareness, one may rely on the statements of Rabbeinu Yona and the Rosh that only idle conversation and the like constitute a lapse of awareness with regard to phylacteries (*Shulḥan Arukh, Oraḥ Ḥayyim* 28:1).

Perek **I**
Daf **8** Amud **a**

וּמַה צִּיץ, שֶׁאֵין בּוֹ אֶלָּא אַזְכָּרָה אַחַת, אָמְרָה תּוֹרָה ״עַל מִצְחוֹ תָּמִיד״ – שֶׁלֹּא יַסִּיחַ דַּעְתּוֹ מִמֶּנּוּ, תְּפִילִּין שֶׁיֵּשׁ בָּהֶן אַזְכָּרוֹת הַרְבֵּה – עַל אַחַת כַּמָּה וְכַמָּה.

Just as with regard to **the frontplate, which has only one mention** of God's name, **the Torah said:** "It shall **be always upon his forehead,"** teaching that **that he should not be distracted from it,** with regard to **phylacteries, which have numerous mentions** of God's name in their four passages from the Torah, **all the more so**[N] one may not be distracted from them.

וּלְרַבִּי שִׁמְעוֹן דְּאָמַר תָּמִיד מְרַצֶּה, וְהָא כְּתִיב ״עַל מִצְחוֹ וְנָשָׂא״! הַהוּא לִקְבּוֹעַ לוֹ מָקוֹם הוּא דַּאֲתָא.

The Gemara asks: **And** according **to Rabbi Shimon, who says** that the verse: "It shall be always upon his forehead," teaches that the frontplate **effects acceptance** even when it is not on the High Priest's forehead, **isn't it** also **written: "On his forehead…and shall gain forgiveness"?** The Gemara answers: **That** verse **comes to establish the place** where the High Priest should position the frontplate, not to indicate that it effects acceptance only when it is on his forehead.

וְרַבִּי יְהוּדָה, לִקְבּוֹעַ לוֹ מָקוֹם מְנָא לֵיהּ? נָפְקָא לֵיהּ מֵ״עַל מִצְחוֹ״. וְרַבִּי שִׁמְעוֹן נַמִּי, תֵּיפּוֹק לֵיהּ מֵ״עַל מִצְחוֹ״! אִין הָכִי נַמִּי.

The Gemara asks: **And** according to **Rabbi Yehuda, from where does he** derive the *halakha* **to establish** the frontplate's **place** on the High Priest's forehead? The Gemara answers: **He derives it** from that which is written: **"On his forehead."** The Gemara asks: **And Rabbi Shimon, too, let him derive** the placement of the frontplate from: **"On his forehead."** The Gemara responds: **Yes, it is indeed so;** that is Rabbi Shimon's source.

אֶלָּא ״עַל מִצְחוֹ וְנָשָׂא״ מַאי עָבֵיד לֵיהּ? אָמַר לָךְ: רָאוּי לְמֵצַח – מְרַצֶּה, שֶׁאֵינוֹ רָאוּי לְמֵצַח – אֵינוֹ מְרַצֶּה, לְאַפּוֹקֵי נִשְׁבַּר הַצִּיץ, דְּלָא מְרַצֶּה.

The Gemara asks: **Rather,** if so, with regard to the verse: **"On his forehead…and shall gain forgiveness," what** does Rabbi Shimon **do with** that verse? The Gemara responds that Rabbi Shimon could have **said to you:** The frontplate that is intact and **fit for** placement on **the** High Priest's **forehead effects acceptance;**[N] that **which is not fit for** placement on **the** High Priest's **forehead does not effect acceptance.** This comes **to exclude** a case where **the frontplate broke,** in **which** case **it does not effect acceptance.**

וּלְרַבִּי יְהוּדָה, נִשְׁבַּר הַצִּיץ מְנָא לֵיהּ? נָפְקָא לֵיהּ מִ״מֵּצַח״ ״מִצְחוֹ״. וְרַבִּי שִׁמְעוֹן: ״מֵצַח״ ״מִצְחוֹ״ לָא מַשְׁמַע לֵיהּ.

The Gemara asks: **And** according **to Rabbi Yehuda, from where does he** derive the ruling that in a case where **the frontplate broke** it does not effect acceptance?[N] The Gemara responds: **He derives it** from the fact that the Torah did not say **forehead,** and instead said **his forehead,** teaching that it must be fit for the forehead of the High Priest. **And Rabbi Shimon does not learn** anything from the difference between **forehead** and **his forehead.**

NOTES

All the more so – עַל אַחַת כַּמָּה וְכַמָּה: See *Tosafot*, who challenge this *a fortiori* inference. In *Sefer Yere'im* it is explained that the purpose of touching the phylacteries is to be constantly aware of them lest they fall and be trampled, in which case their leather casing would not protect them. That resolves the question asked by *Tosafot* as well.

The frontplate that is fit for placement on the High Priest's forehead effects acceptance – רָאוּי לְמֵצַח מְרַצֶּה: This statement is seen as the principal source for Rabbi Zeira's *halakha* that even with regard to actions that are not obligatory, if the action cannot be performed at all, failure to perform that action invalidates the matter. Here, according to Rabbi Shimon, the frontplate is effective even when not on the High Priest's forehead; nevertheless, if it is broken, it does not effect acceptance (Rav Shmuel Strashun).

From where does he derive the ruling that in a case where the frontplate broke it does not effect acceptance – נִשְׁבַּר הַצִּיץ מְנָא לֵיהּ: At first glance this question seems unnecessary, since Rabbi Yehuda holds that the frontplate effects acceptance only when it is on the High Priest's forehead, and a broken frontplate cannot be worn. Some commentaries suggest that the Gemara is asking how Rabbi Yehuda knows that the verse is teaching the position of the frontplate, and not that the frontplate must be whole. If he derives that it must be whole, Rabbi Yehuda is left without a source to teach that the frontplate must be on the High Priest's forehead (*Tosafot Yeshanim*; *Tosefot Rid*; *Tosefot HaRosh*).

נֵימָא הָנֵי תַּנָּאֵי כְּהָנֵי תַּנָּאֵי; דְּתַנְיָא: אֶחָד זֶה וְאֶחָד זֶה מַזִּין עָלָיו כׇּל שִׁבְעָה מִכׇּל חַטָּאוֹת שֶׁהָיוּ שָׁם, דִּבְרֵי רַבִּי מֵאִיר. רַבִּי יוֹסֵי אוֹמֵר: אֵין מַזִּין עָלָיו אֶלָּא שְׁלִישִׁי וּשְׁבִיעִי בִּלְבַד. רַבִּי חֲנִינָא סְגַן הַכֹּהֲנִים אוֹמֵר: כֹּהֵן הַשּׂוֹרֵף אֶת הַפָּרָה מַזִּין עָלָיו כׇּל שִׁבְעָה. כֹּהֵן גָּדוֹל בְּיוֹם הַכִּפּוּרִים – אֵין מַזִּין עָלָיו אֶלָּא שְׁלִישִׁי וּשְׁבִיעִי.

§ The Gemara suggests: **Let us say** that the dispute between **these** ***tanna'im***, Rabbi Yehuda and Rabbi Shimon, who disagree with regard to a case of impurity involving the public, **is like** the dispute between **those *tanna'im*, as it was taught** in a *baraita*: **Both** in **this** case of a High Priest prior to Yom Kippur[H] **and** in **that** case of a priest prior to burning the red heifer,[H] on **all seven** days of his sequestering **one sprinkles upon him** purification water mixed with ashes from **all the** previous red heifer **sin-offerings that were** safeguarded **there** in the Temple. This is **the statement of Rabbi Meir.** Since these priests may have become impure with impurity imparted by a corpse at any point prior to their sequestering, one sprinkles the water upon them during all seven days, as there is no certainty which are the third and seventh days.[N]

Rabbi Yosei says: One sprinkles the water **upon him only on the third and seventh** days, not on all seven, as sprinkling upon him twice is sufficient to purify him.

Rabbi Ḥanina, the deputy High **Priest, says:** With regard to **the priest who burns the heifer, one sprinkles** the water **upon him all seven** days. However, with regard to the **High Priest on Yom Kippur, one sprinkles** the water **upon him only on the third and seventh** days.[N]

מַאי לָאו בְּהָא קָא מִיפַּלְגִי; רַבִּי מֵאִיר סָבַר: טוּמְאָה דְּחוּיָה הִיא בַּצִּיבּוּר, וְרַבִּי יוֹסֵי סָבַר: טוּמְאָה הֶיתֵּר הִיא בַּצִּיבּוּר.

The Gemara clarifies: **What,** is it **not with regard to this** point that **they disagree? Rabbi Meir holds:** The prohibition against performing the Temple service in a state of **impurity is overridden** in cases involving **the public.** Therefore, one sprinkles the water upon the priest all seven days to ensure purification. **And Rabbi Yosei holds:** The prohibition against performing the Temple service in a state of **impurity is permitted** in cases involving **the public.** Therefore, it may be sufficient to sprinkle the water on the third and the seventh days.

וְתִסְבְּרָא? אִי סָבַר רַבִּי יוֹסֵי הֶיתֵּר הִיא בַּצִּיבּוּר – הַזָּאָה כְּלָל לָמָּה לִי? אֶלָּא, דְּכוּלֵּי עָלְמָא הָנֵי תַּנָּאֵי סָבְרִי טוּמְאָה דְּחוּיָה הִיא בַּצִּיבּוּר,

This suggestion surprises the Gemara: **And** how can **you understand** the opinion of Rabbi Yosei in that manner? **If Rabbi Yosei holds** that impurity imparted by a corpse **is permitted in** cases involving **the public, why do I** need **sprinkling at all? Rather,** it must be that **everyone,** i.e., both *tanna'im*, **holds that impurity** imparted by a corpse **is overridden in** cases involving **the public,** and that is why sprinkling is necessary.

וְהָכָא בְּהָא קָמִיפַּלְגִי; רַבִּי מֵאִיר סָבַר: אָמְרִינַן ״טְבִילָה בִּזְמַנָּהּ מִצְוָה״, וְרַבִּי יוֹסֵי סָבַר: לָא אָמְרִינַן ״טְבִילָה בִּזְמַנָּהּ מִצְוָה״.

And here the *tanna'im* **disagree with regard to this** matter. **Rabbi Meir holds: We say that immersion at its** appointed **time**[H] **is a mitzva.** Beginning with the moment that an impure person is eligible for immersion, whenever he immerses, even if he delays doing so, he is purified. Nevertheless, it is a mitzva to immerse as soon as one is eligible. It is similarly a mitzva to have the purification waters sprinkled as soon as the priest is eligible. Since there is concern that perhaps the High Priest became impure during the three days prior to his sequestering, there is an obligation to sprinkle him each day beginning with day one, since that might be the third day of his impurity. **And Rabbi Yosei holds: We do not say that immersion at its** appointed **time is a mitzva,** and the same is true with regard to sprinkling. Therefore, sprinkling on the third and seventh days of his sequestering is sufficient, despite their not necessarily being the third and seventh days of his impurity.

וְסָבַר רַבִּי יוֹסֵי לָא אָמְרִינַן טְבִילָה בִּזְמַנָּהּ מִצְוָה? וְהָתַנְיָא: הֲרֵי שֶׁהָיָה שֵׁם כָּתוּב עַל בְּשָׂרוֹ – הֲרֵי זֶה לֹא יִרְחַץ, וְלֹא יָסוּךְ, וְלֹא יַעֲמוֹד בִּמְקוֹם הַטִּנּוֹפֶת. נִזְדַּמְּנָה לוֹ טְבִילָה שֶׁל מִצְוָה – כּוֹרֵךְ עָלָיו גֶּמִי, וְטוֹבֵל. רַבִּי יוֹסֵי אוֹמֵר: יוֹרֵד וְטוֹבֵל כְּדַרְכּוֹ, וּבִלְבַד שֶׁלֹּא יְשַׁפְשֵׁף.

And does **Rabbi Yosei hold** that **we do not say that immersion at its** appointed **time is a mitzva? Wasn't it taught** in a *baraita*: With regard to **one who had a** sacred **name** of God **written on his flesh,**[H] **he** may **neither bathe, nor smear oil** on his flesh, **nor stand in a place of filth. If an immersion** by means of which he fulfills a **mitzva happened** to present itself **to him, he wraps a reed**[B] **over** God's name **and** then **descends and immerses,** allowing the water to penetrate so that there will be no interposition between him and the water. **Rabbi Yosei says:** Actually, **he descends and immerses in his** usual **manner,** and he need not wrap a reed over the name, **provided that he does not rub** the spot and erase the name.

HALAKHA

Sprinkling on the High Priest for Yom Kippur – **הַזָּאָה עַל כֹּהֵן לְיוֹם הַכִּפּוּרִים**: The priests sprinkle the purification water on the High Priest on the third and seventh days of his sequestering prior to Yom Kippur, unless one of those days is Shabbat. The Rambam rules in accordance with the opinions of Rabbi Yosei and Rabbi Ḥanina, the deputy High Priest (Rambam *Sefer Avoda, Hilkhot Avodat Yom HaKippurim* 1:4 and *Kesef Mishne* there).

Sprinkling on the priest who burns the red heifer – **הַזָּאָה עַל הַכֹּהֵן הַשּׂוֹרֵף אֶת הַפָּרָה**: The priests sprinkle the purification water on the priest who burns the heifer on the third and seventh days of his seven-day sequestering, lest he became impure with impurity imparted by a corpse. This is a stringency instituted for the red heifer ceremony. The Rambam did not rule in accordance with the opinion of Rabbi Yosei, as it was an individual opinion against Rabbi Meir and Rabbi Ḥanina, the deputy High Priest, as well as Rava (*Kesef Mishne*; Rambam *Sefer Avoda, Hilkhot Para Aduma* 2:4).

Immersion at its appointed time – **טְבִילָה בִּזְמַנָּהּ**: A woman immersing after the conclusion of the seven clean days following her menstrual period is obligated to immerse at the appointed time if her husband is in town, in order to enable him to fulfill the mitzva of procreation. In general, however, there is no obligation to immerse at the appointed time (*Torat HaShelamim*). The *Beit Yosef* rules in accordance with the ruling of Rabbeinu Tam cited in the *Tur* and the ruling of *Tosafot* (*Biur HaGra*; *Shulḥan Arukh*, *Yoreh De'a* 197:2).

One who had a sacred name of God written on his flesh – **הָיָה שֵׁם כָּתוּב עַל בְּשָׂרוֹ**: A person who has a sacred name inscribed on his skin may neither bathe, nor smear oil on his flesh, nor stand in a place of filth. In the event that he is obligated to immerse, he wraps a reed over the name and immerses. If he has no reed, he loosens his garments to avoid an interposition and makes certain not to stand naked in the presence of the Divine Name, in accordance with the opinion of the first *tanna* (Rambam *Sefer HaMadda, Hilkhot Yesodei HaTorah* 6:6).

NOTES

Purification from impurity imparted by a corpse – **טָהֳרָה מִטּוּמְאַת מֵת**: One who becomes impure with impurity imparted by a corpse must be sprinkled with a mixture of ashes from a red heifer and flowing water on the third and seventh days before immersing in a ritual bath. The Torah states: "He that touches the dead…shall be impure seven days; he shall purify himself on the third day and on the seventh day, and he shall be pure; but if he does not purify himself on the third day and the seventh day, he shall not be pure" (Numbers 19:11–12).

Sprinkling for Yom Kippur – **הַזָּאָה לְיוֹם הַכִּפּוּרִים**: Some commentaries explain that there certainly is no debate with regard to the High Priest's purity on Yom Kippur itself, since it makes no difference whether he was sprinkled during all seven days or only on the third and seventh days. The dispute is with regard to the days of sequestering; Rabbi Meir maintains that he must be pure during those days as well (*Ohel Moshe*).

BACKGROUND

Reed – **גֶּמִי**: The reed referred to in this context is probably an umbrella term for objects produced from the papyrus sedge plant, *Cyperus papyrus* L. This plant, which grows in streams and swamps, was used in various industries. Its outer, harder section was used in the weaving of mats, while paper was manufactured from its inner part in ancient Egypt and other countries. These soft inner parts were also converted into strips with which objects could be tied, and occasionally as a bandage for a wound.

וְקַיְימָא לַן דְּבִטְבִילָה בִּזְמַנָּהּ מִצְוָה קָא מִיפַּלְגִי, דְּתַנָּא קַמָּא סָבַר: לָא אָמְרִינַן טְבִילָה בִּזְמַנָּהּ מִצְוָה, וְרַבִּי יוֹסֵי סָבַר: אָמְרִינַן טְבִילָה בִּזְמַנָּהּ מִצְוָה! אֶלָּא, דְּכוּלֵּי עָלְמָא לְהָנֵי תַּנָּאֵי אָמְרִינַן טְבִילָה בִּזְמַנָּהּ מִצְוָה.

And we maintain that it is with regard to the issue of whether **immersion at the** appointed **time** is **a mitzva that they disagree. The first *tanna* holds: We do not say that immersion at its** appointed **time is a mitzva.** Therefore, one must wait to immerse until he procures a reed with which to cover God's name, even if it means delaying the immersion. **And Rabbi Yosei holds: We say that immersion at its** appointed **time is a mitzva.** Therefore, one must not delay the immersion until he procures a reed but must immerse immediately. The dispute between Rabbi Meir and Rabbi Yosei was not based on whether or not immersion on time is a mitzva. **Rather,** it must be **that everyone** agrees that according **to these *tanna'im* we say that immersion at its** appointed **time is a mitzva.**

וְהָכָא בְּהָא קָמִיפַּלְגִי; רַבִּי מֵאִיר סָבַר: מַקְשִׁינַן הַזָּאָה לִטְבִילָה, וְרַבִּי יוֹסֵי סָבַר: לָא מַקְשִׁינַן הַזָּאָה לִטְבִילָה.

And here they disagree with regard to this matter. **Rabbi Meir holds: We equate sprinkling with immersion;** just as immersion at its appointed time is a mitzva, so too, sprinkling at its appointed time is a mitzva. **And Rabbi Yosei holds: We do not equate sprinkling with immersion;** although immersion at its appointed time is a mitzva, sprinkling at its appointed time is not.

וְרַבִּי חֲנִינָא סְגַן הַכֹּהֲנִים, אִי מַקִּישׁ הַזָּאָה לִטְבִילָה – אֲפִילּוּ כֹּהֵן בְּיוֹם הַכִּפּוּרִים נַמִי, אִי לֹא מַקִּישׁ הַזָּאָה לִטְבִילָה – אֲפִילּוּ כֹּהֵן הַשּׂוֹרֵף אֶת הַפָּרָה נַמִי לֹא!

The Gemara asks: **And** with regard to the opinion of **Rabbi Ḥanina, the deputy** High **Priest,** why does he distinguish between sprinkling purification water on the High Priest before Yom Kippur and doing so to the priest before he burns the red heifer? **If he equates sprinkling with immersion,** then one should sprinkle purification water all seven days **even** on **the** High **Priest** prior to Yom Kippur. **If he does not equate sprinkling with immersion,** then **even** on **the priest who burns the** red **heifer** one would **also not** sprinkle purification waters all seven days.

לְעוֹלָם לֹא מַקִּישׁ, וְכֹהֵן הַשּׂוֹרֵף אֶת הַפָּרָה – מַעֲלָה בְּעָלְמָא.

The Gemara answers: **Actually, Rabbi Ḥanina, the deputy** High **Priest, does not equate** sprinkling with immersion, and fundamentally, one need not sprinkle purification water all seven days in either case. **And** with regard to the **priest who burns the heifer,** the Sages **merely** established **a higher standard.** This is one of the many stringencies that the Sages instituted with regard to the priest who burns the heifer in an attempt to underscore that the ritual must be performed in purity.

כְּמַאן אָזְלָא הָא דְּתָנוּ רַבָּנַן: אֵין בֵּין כֹּהֵן הַשּׂוֹרֵף אֶת הַפָּרָה לְכֹהֵן גָּדוֹל בְּיוֹם הַכִּפּוּרִים אֶלָּא

The Gemara asks: **With whose** opinion, among the *tanna'im* cited above, **does** the following *baraita* **that the Sages taught, correspond? The only** difference **between the priest who burns the heifer and the High Priest** performing the service **on Yom Kippur is**

Perek **I**
Daf **8** Amud **b**

שֶׁזֶּה פְּרִישָׁתוֹ לִקְדוּשָּׁה, וְאֶחָיו הַכֹּהֲנִים נוֹגְעִין בּוֹ, וְזֶה פְּרִישָׁתוֹ לְטָהֳרָה, וְאֵין אֶחָיו הַכֹּהֲנִים נוֹגְעִין בּוֹ. כְּמַאן – אוֹ רַבִּי מֵאִיר אוֹ רַבִּי יוֹסֵי. דְּאִי רַבִּי חֲנִינָא סְגַן הַכֹּהֲנִים – הָא אִיכָּא נַמִי הָא.

that the sequestering of this High Priest prior to Yom Kippur is **for** the purpose of **sanctity,** i.e., to ensure that he appreciates the gravity of the occasion and to fill him with reverence in preparation for entering the Holy of Holies. **His brethren, the priests,** may **touch him,** as the objective of his sequestering is unrelated to any concern of impurity. In contrast, **the sequestering of that** priest who burns the heifer is **for** the purpose of **purity, and his brethren, the priests,** may **not touch him.**[H] **In accordance with whose** opinion is this *baraita*? It is in accordance with the opinion of **either Rabbi Meir or Rabbi Yosei. As, if** it were in accordance with the opinion of **Rabbi Ḥanina, the deputy** High **Priest, isn't there also this** difference between the two priests: One sprinkles purification waters on the priest who burns the heifer all seven days that he is sequestered, whereas one sprinkles purification waters on the High Priest before Yom Kippur only on the third and seventh days?

HALAKHA

His brethren, the priests, may not touch him – אֵין אֶחָיו הַכֹּהֲנִים נוֹגְעִין בּוֹ: During the sequestering of the priest who will burn the heifer, no priests are allowed to touch him, lest they render him impure (Rambam *Sefer Tahara, Hilkhot Para Aduma* 2:1).

מַתְקִיף לָהּ רַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא: בִּשְׁלָמָא רִאשׁוֹן – שֶׁמָּא שְׁלִישִׁי, שֵׁנִי – שֶׁמָּא שְׁלִישִׁי, שְׁלִישִׁי – שֶׁמָּא שְׁלִישִׁי, חֲמִישִׁי – שֶׁמָּא שְׁבִיעִי, שִׁשִּׁי – שֶׁמָּא שְׁבִיעִי, שְׁבִיעִי – שֶׁמָּא שְׁבִיעִי.

§ **Rabbi Yosei, son of Rabbi Ḥanina, strongly objects to** the opinion that one sprinkles purification waters on the priest who burns the heifer all seven days because those days may be the third or seventh day of his impurity. **Granted,** on the **first** day of the seven one sprinkles the water, as **perhaps** it is **the third** day of his impurity; and on the **second** day of the seven one sprinkles the water, as **perhaps** it is **the third** day of his impurity, if he became impure the day before he was sequestered. The same is true for the **third** day; one sprinkles the water, as **perhaps** that is **the third** day of his impurity. By the same token, on the **fifth** day one sprinkles the water, as **perhaps** that is **the seventh** day of his impurity if he became impure two days before he was sequestered. On the **sixth** day one sprinkles the water, as **perhaps** that is **the seventh** day of his impurity if he became impure the day before he was sequestered. On the **seventh** day one sprinkles the water, as **perhaps** that is **the seventh** day of his impurity.

אֶלָּא רְבִיעִי, לָמָּה לִי הַזָּאָה כְּלָל? לֹא בִּשְׁלִישִׁי אִיכָּא לְסַפּוֹקֵי, וְלֹא בִּשְׁבִיעִי אִיכָּא לְסַפּוֹקֵי!

However, on the **fourth** day after he was sequestered, **why do I** require **sprinkling at all? Neither with regard to** the possibility that it may be the **third** day of his impurity **is there uncertainty,** since he has already been sequestered for three days, **nor with regard to** the possibility that it may be the **seventh** day of his impurity **is there uncertainty,** as even if it were, sprinkling would be useless because he did not have purification water sprinkled on him on the third day of his impurity. Nothing is accomplished by sprinkling the water on the priest on the fourth day.

וּלְטַעְמִיךְ, הַזָּאָה כׇּל שִׁבְעָה מִי אִיכָּא? וְהָא קַיְימָא לַן דְּהַזָּאָה שְׁבוּת, וְאֵינָהּ דּוֹחָה אֶת הַשַּׁבָּת. אֶלָּא מַאי אִית לָךְ לְמֵימַר – שִׁבְעָה לְבַר מִשַּׁבָּת, הָכָא נַמִי – שִׁבְעָה לְבַר מֵרְבִיעִי.

The Gemara asks: **And** according **to your reasoning, is there** ever **sprinkling** on the priest **all seven** days? **Don't we maintain that sprinkling is** prohibited by **rabbinic decree**[N] issued to enhance the character of Shabbat as a day of rest, **and** therefore, sprinkling **does not override Shabbat.**[H] **Rather, what have you to say?** When it was instituted to sprinkle the water on the priest, it was for **seven** days **except for Shabbat. Here too,** say that sprinkling is performed for **seven** days **except for** the **fourth** day[N] of sequestering.

אָמַר רָבָא: הִלְכָּךְ, כֹּהֵן גָּדוֹל בְּיוֹם הַכִּפּוּרִים, דְּלָא בִּדִידַן תַּלְיָא מִילְּתָא, אֶלָּא בִּקְבִיעָא דְיַרְחָא תַּלְיָא מִילְּתָא – בִּתְלָתָא בְּתִשְׁרֵי בָּעֵי לְאַפְרוֹשֵׁי, וְכׇל אֵימַת דְּמִתְרַמֵּי תְּלָתָא בְּתִשְׁרֵי – מַפְרְשִׁינַן לֵיהּ. אֲבָל כֹּהֵן הַשּׂוֹרֵף אֶת הַפָּרָה, דְּבִדִידַן תַּלְיָא מִילְּתָא – מַפְרְשִׁינַן לֵיהּ בִּרְבִיעִי בַּשַּׁבָּת, כִּי הֵיכִי דְּנִיתְרְמֵי רְבִיעִי שֶׁלּוֹ בַּשַּׁבָּת.

Rava said: Therefore, with regard to **the High Priest on Yom Kippur,** where **the matter** of the beginning of the seven-day period **is not dependent on us; rather, the matter is dependent on the determination of the** first day of the new **month,** for that reason it is **required to remove** the High Priest from his home **on the third of Tishrei, and whenever the third of Tishrei occurs** on a weekday, **we remove him** from his house. Therefore, both on the fourth day of his sequestering and on Shabbat, no sprinkling is performed. **However,** with regard to the **priest who burns the heifer,** where **the matter** of the beginning of the seven-day period **is dependent on us, we remove him** from his home **on the fourth day of the week,** Wednesday, **so that the fourth day of his** sequestering **will occur on Shabbat.** In that way, sprinkling will not be performed only one day of the seven, as the day on which sprinkling is prohibited will coincide with the day on which sprinkling is unnecessary.

״לְלִשְׁכַּת פַּרְהֶדְרִין״. תַּנְיָא, רַבִּי יְהוּדָה: וְכִי לִשְׁכַּת פַּרְהֶדְרִין הָיְתָה? וַהֲלֹא לִשְׁכַּת בָּלְווֹטֵי הָיְתָה!

§ Having discussed the obligation to sequester the High Priest prior to Yom Kippur, the Gemara interprets the next matter in the mishna: The High Priest is removed from his house **to the Chamber of** ***Parhedrin*****. It was taught** in a *baraita* that **Rabbi Yehuda** said: **And was it** called **the Chamber of** ***Parhedrin*****,** the chamber for the annual royal appointees? **Wasn't it** called **the Chamber of** ***Balvatei*****,**[L] the chamber for ministers and council heads?

NOTES

Sprinkling is prohibited by rabbinic decree – הַזָּאָה שְׁבוּת: The obvious question arises: Isn't there a halakhic principle that rabbinic decrees are not in effect in the Temple? In that case, why is sprinkling prohibited there on Shabbat? Some explain that several rabbinic decrees are violated in the process of sprinkling, e.g., the sprinkling itself, carrying the water, and others. Actions that entail violation of multiple decrees were not permitted in the Temple (*Sha'ar HaMelekh*; *Mitzpe Eitan*; *Mikhtav LeḤizkiyahu*).

Seven days except for the fourth day – שִׁבְעָה לְבַר מֵרְבִיעִי: The commentaries ask: What if the third day occurs on Shabbat, precluding the possibility of sprinkling on that day? In that case, since there was no sprinkling on the third day, there can be no sprinkling on the seventh, and the High Priest will not be ritually pure on Yom Kippur. They answer that the obligation is not to sprinkle specifically on the third day. The obligation begins on the third day (*Tosefot Ri HaLavan*).

LANGUAGE

Balvatei – בָּלְווֹטֵי: From the Greek βουλευτής, *bouleutès*, meaning councilman of the city or senator.

HALAKHA

Sprinkling does not override Shabbat – אֵין הַזָּאָה דּוֹחָה שַׁבָּת: The prohibition against sprinkling on Shabbat qualifies as a rabbinic decree issued to enhance the character of Shabbat as a day of rest. Consequently, the performance of sprinkling does not override Shabbat. The priest who burned the heifer was therefore sequestered on a Wednesday so that the fourth day of his separation would coincide with Shabbat (Rambam *Sefer Tahara, Hilkhot Para Aduma* 2:5).

אֶלָּא, בִּתְחִלָּה הָיוּ קוֹרִין אוֹתָהּ לִשְׁכַּת בָּלְוָוטֵי, וּמִתּוֹךְ שֶׁנּוֹתְנִין עָלָיו מָמוֹן לַכְּהוּנָּה וּמַחֲלִיפִין אוֹתָהּ כׇּל שְׁנֵים עָשָׂר חוֹדֶשׁ, כְּפַרְהֶדְרִין הַלָּלוּ שֶׁמַּחֲלִיפִין אוֹתָם כׇּל שְׁנֵים עָשָׂר חוֹדֶשׁ, לְפִיכָךְ הָיוּ קוֹרְאִין אוֹתָהּ לִשְׁכַּת פַּרְהֶדְרִין.

Rather, initially, during the era of Shimon HaTzaddik and his colleagues, who were rewarded with long lives due to their righteousness, **they would call it the Chamber of *Balvatei*,** a term connoting significance, since it was a place designated for the High Priest. **However, because** people were **giving money** in order to be appointed **to the** High **Priesthood,** the position was filled by unworthy individuals. Due to their wickedness, they did not survive the year, and they were **replaced every twelve months**[N] **like the *parhedrin* who are replaced every twelve months.**[B] **Therefore, the chamber was called** disparagingly the Chamber of ***Parhedrin.*** Since the High Priest was replaced every year, the new appointee would renovate the chamber to reflect his own more elaborate tastes.

תְּנַן הָתָם: הַנַּחְתּוֹמִין לֹא חִיְּיבוּ אוֹתָן חֲכָמִים לְהַפְרִישׁ אֶלָּא תְּרוּמַת מַעֲשֵׂר וְחַלָּה.

Apropos the *Parhedrin* chamber, the Gemara discusses a related *halakha*. **We learned** in a mishna **there** in tractate *Demai*: With regard to doubtfully tithed produce, i.e., produce purchased from an *am ha'aretz* with regard to whom there is uncertainty whether or not he tithed the produce, **the Sages required bakers**[H] **to separate only *teruma* of the tithe,**[N] which is one one-hundredth of the produce that is given to the priests, and ***ḥalla*,** separated from the dough and given to priests.[N]

בִּשְׁלָמָא תְּרוּמָה גְּדוֹלָה לֹא, דְּתַנְיָא:

The Gemara asks: **Granted, *teruma gedola*,** which is equal to approximately one-fiftieth of the produce and is given to a priest, need **not** be separated from doubtfully-tithed produce, **as it was taught** in a *baraita*:

BACKGROUND

Appointed for twelve months – מְמֻנִּים לִשְׁנֵים עָשָׂר חוֹדֶשׁ: The officials appointed in Rome and its districts were typically appointed for one year, both when the appointments were official, e.g., the selection of senators, and when the appointments were personal appointments of the elected officials. Many officials attempted to fill their private coffers with tax money they would extort from the community during their brief period in office. One of their methods was to impose levies on members of different professions beyond their legal obligations. Among these officials were appointees whose function was to monitor prices. These were a special category of *parhedrin*.

HALAKHA

***Teruma* of bakers – תְּרוּמוֹת הַנַּחְתּוֹמִים:** In the case of doubtfully tithed produce, the Sages required bakers to separate only *teruma* of the tithe. The baker would separate it in purity with the *ḥalla* separated from the dough, in accordance with the opinion of Rabbi Yoḥanan in the Jerusalem Talmud. The buyer is obligated to separate all tithes in accordance with the continuation of the mishna cited here (Rambam *Sefer Zera'im, Hilkhot Ma'asrot* 9:12).

NOTES

Replaced every twelve months – וּמַחֲלִיפִים אוֹתָהּ כׇּל שְׁנֵים עָשָׂר חוֹדֶשׁ: Rashi and other commentaries explain that it was the chamber that was replaced annually, as the High Priests were wicked and were interested in flaunting their wealth and power.

***Teruma* of the tithe – תְּרוּמַת מַעֲשֵׂר:** *Tosafot* ask: Why wouldn't the *am ha'aretz* attempt to sell the *teruma* of the tithe rather than give it to the priests? After all, although an Israelite may not eat it, the priest cannot prove that it is his. Rashi and *Tosafot* explain that this is not a concern because it is a minuscule amount of produce. In his commentary on tractate *Sota* Rashi writes that since such a sale is forbidden, the concern is that the *am ha'aretz* might keep it in his house until he finds a buyer, and he might later forget that it is forbidden and come to eat it.

Separating *terumot* and doubtfully tithed produce – הַפְרָשַׁת תְּרוּמוֹת וּדְמַאי: When one separates *teruma* and tithes from produce from which it is certain those gifts were not yet separated, he does so in the following manner. First he separates *teruma gedola*, which is typically one-fiftieth of the crop, but may be more or less than that amount. The *teruma* is sacred and an Israelite may neither eat it nor derive benefit from it. Then he separates the first tithe, which is given to a Levite, who in turn separates one tenth, a tithe from the tithe, and gives it to a priest. That is *teruma* of the tithe, whose legal status is that of *teruma*. The remainder of the first tithe is the property of the Levite and is not sacred.

The owner of the grain must separate an additional tithe from the crop, which he must bring to Jerusalem and eat there. This is known as second tithe. During the third and sixth years of the seven-year Sabbatical cycle, poor man's tithe is separated instead of second tithe. It is given to the poor, and like first tithe, it is not sacred.

When one buys produce from an *am ha'aretz*, who is not meticulous in separating tithes, the concern arises that the seller did not tithe his produce, and it assumes the legal status of doubtfully tithed produce. The buyer separates first tithe but need not give it to a Levite. Since the tithe has no sanctity, the purchaser may keep it, because the burden of proof is incumbent upon the claimant and the Levite cannot prove unequivocally that the produce was not tithed. However, the purchaser must separate *teruma* of the tithe, which is sacred, and give it to a priest.

Second tithe is also separated from doubtfully tithed produce and taken to Jerusalem and eaten there. Poor man's tithe is likewise separated, but its legal status is identical to that of first tithe and it remains in the possession of the buyer. In certain circumstances, e.g., with regard to bakers, the Sages ruled leniently in the matter of doubtfully tithed produce.

לְפִי שֶׁשָּׁלַח בְּכׇל גְּבוּלֵי יִשְׂרָאֵל וְרָאָה שֶׁאֵין מַפְרִישִׁין אֶלָּא תְּרוּמָה גְּדוֹלָה בִּלְבַד.

This is **because** Yoḥanan the High Priest **sent** emissaries **throughout all the** areas located within the **borders of** ***Eretz Yisrael*** to assess the situation **and saw that** the people **were separating only** ***teruma gedola***[N] and were neglecting to separate tithes. Therefore, he issued a decree that anyone who purchases produce from an *am ha'aretz* must be concerned about the possibility that it was not tithed and is required to tithe it.[H] Since even an *am ha'aretz* separates *teruma gedola*, the bakers who purchased grain from them were not required to do so.

מַעֲשֵׂר רִאשׁוֹן וּמַעֲשַׂר עָנִי נַמִּי לָא – הַמּוֹצִיא מֵחֲבֵירוֹ עָלָיו הָרְאָיָה. אֶלָּא מַעֲשֵׂר שֵׁנִי, נַפְרְשׁוּ וְנִסְקוּ, וְנִיכְלוּהוּ בִּירוּשָׁלַיִם!

And granted, bakers need not separate **first tithe and poor man's tithe**[N] due to the principle: **The burden of proof rests upon the claimant.** Neither first tithe, given to Levites, nor poor man's tithe, given to the poor, is sacred. It is merely the property of the Levite and the pauper, respectively. Since with regard to doubtfully tithed produce, by definition, there is no certainty that one is actually required to tithe it, if the Levite or the pauper should seek to take possession of the gifts, they must first prove that in fact the produce was not tithed. **However,** with regard to **second tithe,** why are the bakers exempt? **Let them separate**[N] second-tithe from the produce, **take it up** to Jerusalem, **and eat it in Jerusalem,** which is the *halakha* with regard to anyone else who purchases doubtfully tithed produce.

אָמַר עוּלָּא: מִתּוֹךְ שֶׁפַּרְהֶדְרִין הַלָּלוּ חוֹבְטִין אוֹתָן כׇּל שְׁנֵים עָשָׂר חֹדֶשׁ, וְאוֹמְרִים לָהֶן: מִכְרוּ בְּזוֹל, מִכְרוּ בְּזוֹל! לָא אַטְרְחוּנְהוּ רַבָּנַן. מַאי פַּרְהֶדְרִין – פּוּרְסֵי.

Ulla said: It is **because these *parhedrin*,** government appointees, **beat** the bakers throughout the **entire twelve months** of their tenure **and tell them: Sell** your baked goods **cheaply, sell** them **cheaply.** Since the officers insist that the bakers refrain from raising their prices, **the Sages did not** further **burden them** with the exertion of separating second tithe from a large quantity of grain and taking it to Jerusalem, as they would be unable to raise their prices to cover the cost of the lost grain and the trip to Jerusalem. Since the presumptive status of the grain is that it was tithed, and the obligation to tithe doubtfully tithed produce is a stringency, the Sages exempted the baker from the obligation to do so. **What** is the meaning of ***parhedrin*?** These are royal **appointees** [***pursei***][L] charged with performance of different tasks.

אָמַר רַבָּה בַּר בַּר חָנָה אָמַר רַבִּי יוֹחָנָן: מַאי דִּכְתִיב: ״יִרְאַת ה׳ תּוֹסִיף יָמִים וּשְׁנוֹת רְשָׁעִים תִּקְצֹרְנָה״, ״יִרְאַת ה׳ תּוֹסִיף יָמִים״ – זֶה מִקְדָּשׁ רִאשׁוֹן, שֶׁעָמַד אַרְבַּע מֵאוֹת וְעֶשֶׂר שָׁנִים וְלֹא שִׁמְּשׁוּ בּוֹ אֶלָּא שְׁמוֹנָה עָשָׂר כֹּהֲנִים גְּדוֹלִים,

§ Apropos the Second Temple period, when High Priests were frequently replaced, the Gemara cites that **Rabba bar bar Ḥana said** that **Rabbi Yoḥanan said: What is** the meaning of that **which is written: "The fear of the Lord prolongs days, but the years of the wicked will be shortened"** (Proverbs 10:27)? **The fear of the Lord prolongs days; that** is a reference to the **First Temple, which stood** for **four hundred and ten years and in** which **only eighteen High Priests**[N] **served,** as is written in the lists of the genealogy of the priests in the Bible.

״וּשְׁנוֹת רְשָׁעִים תִּקְצֹרְנָה״ – זֶה מִקְדָּשׁ שֵׁנִי, שֶׁעָמַד אַרְבַּע מֵאוֹת וְעֶשְׂרִים שָׁנָה, וְשִׁמְּשׁוּ בּוֹ יוֹתֵר מִשְּׁלֹשׁ מֵאוֹת כֹּהֲנִים. צֵא מֵהֶם אַרְבָּעִים שָׁנָה שֶׁשִּׁמֵּשׁ שִׁמְעוֹן הַצַּדִּיק, וּשְׁמוֹנִים שֶׁשִּׁמֵּשׁ יוֹחָנָן כֹּהֵן גָּדוֹל, עֶשֶׂר שֶׁשִּׁמֵּשׁ יִשְׁמָעֵאל בֶּן פָּאבִי, וְאָמְרִי לָהּ אַחַת עֶשְׂרֵה שֶׁשִּׁמֵּשׁ רַבִּי אֶלְעָזָר בֶּן חַרְסוּם – מִכָּאן וְאֵילָךְ צֵא וַחֲשׁוֹב: כׇּל אֶחָד וְאֶחָד לֹא הוֹצִיא שְׁנָתוֹ.

But the years of the wicked will be shortened; that is a reference to the **Second Temple, which stood** for **four hundred and twenty years and in** which **over three hundred High Priests served.** In calculating the tenures of the High Priests, **deduct from** the figure[N] of four hundred and twenty years **forty years that Shimon HaTzaddik served, and eighty** years **that Yoḥanan the High Priest served,**[B] **ten** years **that Yishmael ben Pavi served, and some say eleven** years **that Rabbi Elazar ben Ḥarsum served.** These men were all righteous and were privileged to serve extended terms. After deducting those one hundred and thirty or one hundred and forty-one years, **go out and calculate from this** point **forward** and conclude: **Each and every one** of the remaining High Priests **did not complete his year** in office,[N] as the number of remaining High Priests is greater than the number of years remaining.

NOTES

The people were separating only *teruma gedola* – שֶׁאֵין מַפְרִישִׁין אֶלָּא תְּרוּמָה גְּדוֹלָה בִּלְבַד: Some commentaries explain that the reason that even an *am ha'aretz* separated *teruma gedola* is that, by Torah law, one fulfills his obligation with a single grain. Even people who typically treat mitzvot with contempt would fulfill this simple mitzva (*Tosefot Ri HaLavan*).

The decree to separate tithes – גְּזֵרַת הַפְרָשַׁת מַעַשְׂרוֹת: The people were not diligent in the separation of tithes because one who eats *teruma* is punishable by death at the hand of Heaven, while one who wrongfully eats first tithe merely fails to fulfill a positive mitzva (Rabbeinu Ḥananel).

With regard to second tithe let them separate – מַעֲשֵׂר שֵׁנִי נַפְרְשׁוּ: Although it is prohibited *ab initio*, if one redeems even a significant amount of consecrated items in exchange for one *peruta*, it is an effective redemption. In that case, why shouldn't the bakers separate second tithe and then redeem it? Some answer that redemption of that kind is ineffective with regard to second tithe (*Tosafot Yeshanim*). Others explain that the problem with that solution is that there may not be a *peruta* available when he needs it for redemption (*Tosefot HaRosh*).

Eighteen High Priests – שְׁמוֹנָה עָשָׂר כֹּהֲנִים גְּדוֹלִים: See *Tosafot*, where several interpretations of this statement are suggested. Rav Ya'akov Emden has pointed out that it is difficult to cite proof from the book of Chronicles for the number of High Priests, since it is likely that there were other High Priests beyond those listed. One example is Jehoiada the priest, who crowned King Joash. It is therefore unclear whether the list includes all the High Priests who served, and one can only rely on the rabbinic tradition.

Deduct from the figure – צֵא מֵהֶם: Certain notable High Priests are not listed here. Among them are Yehoshua ben Yehotzadak, the first High Priest during the Second Temple era, and Yoḥanan ben Narbai. Perhaps they were not listed because their terms were short (*Tosafot Yeshanim*) or because the duration of their service is unknown (Rav Ya'akov Emden).

Did not complete his year in office – לֹא הוֹצִיא שְׁנָתוֹ: It is unlikely that all these High Priests were removed from their position while alive. Josephus claims that only three High Priests were forced from their positions (*Tosefot Ri HaLavan*).

HALAKHA

The decree concerning doubtfully tithed produce – גְּזֵירַת דְּמַאי: During the time of Yoḥanan the High Priest it was discovered that while the people observed the obligation to separate *teruma gedola*, they were lax with regard to separating first and second tithes. It was therefore determined that only those people with the presumptive status of one who separates tithes could be trusted, while the crops of an *am ha'aretz* were suspected to be untithed. Produce purchased from an *am ha'aretz* is characterized as doubtfully tithed produce, which is tithed due to that uncertainty (Rambam *Sefer Zera'im, Hilkhot Ma'asrot* 9:1).

LANGUAGE

Royal appointees [*pursei*] – פּוּרְסֵי: From the Greek ἔφορος, *eforos*, meaning supervisor or appointee.

BACKGROUND

Eighty years that Yoḥanan the High Priest served – שְׁמוֹנִים שֶׁשִּׁמֵּשׁ יוֹחָנָן כֹּהֵן גָּדוֹל: Multiple sources make it clear that the Gemara does not mean that Yoḥanan Hyrcanus the Hasmonean held the position himself for eighty years. Actually, several members of the Hasmonean dynasty served as High Priests during those eighty years.

אֲמַר רַבִּי יוֹחָנָן בֶּן תּוֹרְתָא: מִפְּנֵי מָה חָרְבָה שִׁילֹה – מִפְּנֵי שֶׁהָיוּ בָּהּ שְׁנֵי דְּבָרִים, גִּלּוּי עֲרָיוֹת וּבִזְּיוֹן קָדָשִׁים. גִּלּוּי עֲרָיוֹת – דִּכְתִיב: ״וְעֵלִי זָקֵן מְאֹד וְשָׁמַע אֵת כׇּל אֲשֶׁר יַעֲשׂוּן בָּנָיו לְכׇל יִשְׂרָאֵל וְאֵת אֲשֶׁר יִשְׁכְּבוּן אֶת הַנָּשִׁים הַצּוֹבְאוֹת פֶּתַח אֹהֶל מוֹעֵד״. וְאַף עַל גַּב דְּאָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי אָמַר רַבִּי יוֹחָנָן: כׇּל הָאוֹמֵר בְּנֵי עֵלִי חָטְאוּ – אֵינוֹ אֶלָּא טוֹעֶה, מִתּוֹךְ

§ Apropos the sins of the High Priests in the Second Temple, the Gemara cites that **Rabbi Yoḥanan ben Torta said: Due to what** reason **was** the Tabernacle in **Shiloh**[B] **destroyed** in the time of the prophet Samuel? It was destroyed **due to** the fact **that there were two matters** that existed **in** the Tabernacle: **Forbidden sexual relations and degradation** of **consecrated items.** There were **forbidden sexual relations, as it is written: "Now Eli was very old and he heard what his sons were doing to all of Israel, how they lay with the women who did service at the opening of the Tent of Meeting"** (I Samuel 2:22). **And although Rabbi Shmuel bar Naḥmani said** that **Rabbi Yoḥanan said: Anyone who says that the sons of Eli sinned** by engaging in forbidden sexual relations **is nothing other than mistaken,** even according to the alternative interpretation of the verse that it was **due to** the fact

BACKGROUND

Shiloh – שִׁילֹה: When the Jewish people entered Eretz Yisrael, they erected the Tabernacle in Gilgal. It was later moved to Shiloh, where it stood for 369 years.

Tel Shiloh, believed to be the site of ancient Shiloh

Ruins at Tel Shiloh

Perek **I**
Daf **9** Amud **b**

שֶׁשָּׁהוּ אֶת קִינֵּיהֶן. מִיהָא מַעֲלֶה עֲלֵיהֶן הַכָּתוּב כְּאִילּוּ שְׁכָבוּם.

that they deferred the sacrifice of **their** bird-offerings[N] by women after childbirth; **nevertheless, the verse ascribes to them as if they lay** with **them.** These women came to the Tabernacle to sacrifice doves or pigeons as bird-offerings as part of their purification process, which would permit them to engage in sexual relations with their husbands. Eli's sons delayed the sacrifice of these offerings and thereby delayed the return of these women to their husbands and their fulfillment of the mitzva of procreation. Even though, according to this opinion, Eli's sons did not actually engage in sexual relations with these women, the verse attributes that degree of severity to their conduct.

בִּזְּיוֹן קָדָשִׁים – דִּכְתִיב: ״גַּם בְּטֶרֶם יַקְטִרוּן אֶת הַחֵלֶב וּבָא נַעַר הַכֹּהֵן וְאָמַר לָאִישׁ הַזּוֹבֵחַ תְּנָה בָשָׂר לִצְלוֹת לַכֹּהֵן וְלֹא יִקַּח מִמְּךָ בָּשָׂר מְבוּשָּׁל כִּי אִם חָי וַיֹּאמֶר אֵלָיו הָאִישׁ קַטֵּר יַקְטִירוּן כַּיּוֹם הַחֵלֶב וְקַח לְךָ כַּאֲשֶׁר תְּאַוֶּה נַפְשֶׁךָ וְאָמַר לוֹ כִּי עַתָּה תִתֵּן וְאִם לֹא לָקַחְתִּי בְחׇזְקָה וַתְּהִי חַטַּאת הַנְּעָרִים גְּדוֹלָה מְאֹד אֶת פְּנֵי ה׳ כִּי נִאֲצוּ הָאֲנָשִׁים אֵת מִנְחַת ה׳״.

Eli's sons also sinned in the **degradation of consecrated items, as it is written: "Before the fat was made burned, the priest's servant came and said to the man who sacrificed: Hand over some flesh to roast for the priest, for he will not take cooked flesh from you, but raw. And if the man said to him: Let the fat be burnt first and then take as much as you want, then he would say: No, hand it over right now, or I will take it by force. The sin of the young men against the Lord was very great, for the men treated the Lord's offerings with contempt"** (I Samuel 2:15–17).

מִקְדָּשׁ רִאשׁוֹן מִפְּנֵי מָה חָרַב? מִפְּנֵי שְׁלֹשָׁה דְּבָרִים שֶׁהָיוּ בּוֹ: עֲבוֹדָה זָרָה, וְגִלּוּי עֲרָיוֹת, וּשְׁפִיכוּת דָּמִים. עֲבוֹדָה זָרָה – דִּכְתִיב: ״כִּי קָצַר הַמַּצָּע מֵהִשְׂתָּרֵעַ״.

§ The *Tosefta* continues with a discussion of the sins of the Jewish people over the generations: **Due to what** reason **was the First Temple destroyed?** It was destroyed **due to** the fact **that there were three matters** that existed **in the** First Temple: **Idol worship, forbidden sexual relations, and bloodshed. Idol worship, as it is written: "The bed is too short**[N] **for stretching** [*mehistare'a*], and the cover is too narrow for gathering" (Isaiah 28:20).

NOTES

They deferred the sacrifice of their bird-offerings – שֶׁשָּׁהוּ אֶת קִינֵּיהֶן: Even though technically a woman after childbirth is permitted to have conjugal relations with her husband even before bringing the offering, the women would wait at the Tabernacle to be present at the time that their offerings were sacrificed (Rabbi Elyakim). Others explain that the women of the time were particularly stringent and accepted upon themselves not to return to their husbands before the offerings were sacrificed (*Me'iri*). By preventing a woman from returning to her husband, they interfered with the relationship between husband and wife, which is tantamount to having relations with her. Some explain that since the sons of Eli detained the women, the women were forced to stay overnight and to sleep in the Tabernacle. When it says that they lay with the women, it means they slept in the same place as the women (Rabbi Yoshiya Pinto).

The bed is too short – כִּי קָצַר הַמַּצָּע: Why does the Gemara cite this verse, which requires interpretation, rather than any number of verses that testify to the existence of idolatry during the First Temple era? Perhaps it is because this verse explicitly expresses that the prophet was insistent about this sin (*Tosefot Ri HaLavan*). Alternatively, perhaps this verse was cited because it is an opportunity to teach a favored interpretation to it (*Gevurat Ari*).

NOTES

Two counterparts – **שְׁנֵי רֵעִים**: Some explain that this phrase is used to avoid blasphemy. The two counterparts are two priests; one a priest of God and one a priest of Baal (*Ben Yehoyada*).

They were wicked – **רְשָׁעִים הָיוּ**: That generation committed many sins for which they were not punished because they put their trust in God. They were punished only for violating the most severe prohibitions (Rabbi Yoshiya Pinto).

מַאי ״קָצַר הַמַּצָּע מֵהִשְׂתָּרֵעַ״? אֲמַר רַבִּי יוֹנָתָן: קָצַר מַצָּע זֶה מֵהִשְׂתָּרֵר עָלָיו שְׁנֵי רֵעִים כְּאֶחָד.

What is the meaning of: **“The bed is too short for stretching?” Rabbi Yonatan said: This bed is too short for two counterparts** [*re'im*][N] **to dominate** [*mehistarer*]**.** *Mehistare'a* is a contraction of *mehistarer re'im*. It is inconceivable that there would be in one Temple both service of God and worship of the idol placed there by King Manasseh.

״וְהַמַּסֵּכָה צָרָה כְּהִתְכַּנֵּס״ אֲמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי: כִּי מָטֵי רַבִּי יוֹנָתָן לְהַאי קְרָא בָּכֵי, אֲמַר, מַאן דִּכְתִיב בֵּיהּ: ״כֹּנֵס כַּנֵּד מֵי הַיָּם״ נַעֲשֵׂית לוֹ מַסֵּכָה צָרָה!

What is the meaning of: **And the cover** [*vehamasseikha*] **is too narrow** [*tzara*] **for gathering** [*kehitkannes*]**? Rabbi Shmuel bar Naḥmani said** that **when Rabbi Yonatan reached this verse, he wept** and **said: For He about Whom it is written: “He gathers** [*kones*] **waters of the sea together as a heap”** (Psalms 33:7), **the idol** [*masseikha*] **became a rival** [*tzara*]**?** In the homiletic interpretation, *masseikha* is interpreted as idol and *tzara* is interpreted as rival, as in the term used to describe the relationship between two women married to the same husband, *isha tzara*.

גִּלּוּי עֲרָיוֹת, דִּכְתִיב: ״וַיֹּאמֶר ה׳ יַעַן כִּי גָּבְהוּ בְּנוֹת צִיּוֹן וַתֵּלַכְנָה נְטוּיוֹת גָּרוֹן וּמְשַׂקְּרוֹת עֵינָיִם הָלוֹךְ וְטָפוֹף תֵּלַכְנָה וּבְרַגְלֵיהֶן תְּעַכַּסְנָה״. ״יַעַן כִּי גָּבְהוּ בְּנוֹת צִיּוֹן״ – שֶׁהָיוּ מְהַלְּכוֹת אֲרוּכָּה בְּצַד קְצָרָה, ״וַתֵּלַכְנָה נְטוּיוֹת גָּרוֹן״ – שֶׁהָיוּ מְהַלְּכוֹת בְּקוֹמָה זְקוּפָה, ״וּמְשַׂקְּרוֹת עֵינָיִם״ – דְּהָווּ מָלְיָין כּוּחְלָא עֵינֵיהֶן, ״הָלוֹךְ וְטָפוֹף תֵּלַכְנָה״ – שֶׁהָיוּ מְהַלְּכוֹת עָקֵב בְּצַד גּוּדָל, ״וּבְרַגְלֵיהֶן תְּעַכַּסְנָה״ – אֲמַר רַבִּי יִצְחָק: שֶׁהָיוּ מְבִיאוֹת מוֹר וַאֲפַרְסְמוֹן וּמַנִּיחוֹת בְּמִנְעֲלֵיהֶן, וּכְשֶׁמַּגִּיעוֹת אֵצֶל בַּחוּרֵי יִשְׂרָאֵל בּוֹעֲטוֹת וּמַתִּיזוֹת עֲלֵיהֶן, וּמַכְנִיסִין בָּהֶן יֵצֶר הָרַע כְּאֶרֶס בִּכְעוּס.

With regard to **forbidden sexual relations, it is written: “The Lord says because the daughters of Zion are haughty and walk with outstretched necks and wanton eyes, walking and mincing as they go and making a tinkling with their feet”** (Isaiah 3:16).

Because the daughters of Zion are haughty, indicates a **tall** woman walking **alongside** a **short** one so that the tall woman would stand out.

And walk with outstretched necks, indicates **that they would walk with upright stature** and carry themselves in an immodest way.

And wanton eyes, indicates **that they would fill their eyes with blue eye shadow** in order to draw attention to their eyes.

Walking and mincing as they go, indicates **that they would walk** in small steps, **heel to toe,** so onlookers would notice them.

Making a tinkling [*te'akasna*] **with their feet, Rabbi Yitzḥak said:** This teaches **that they would bring myrrh and balsam and place** them **in their shoes** and would walk in the marketplaces of Jerusalem. **And once they approached** a place where **young Jewish men** were congregated, **they would stamp** their feet on the ground **and splash** the perfume **toward them and instill the evil inclination into them like venom of a viper** [*ke'eres bikhos*]**.**

שְׁפִיכוּת דָּמִים – דִּכְתִיב: ״וְגַם דָּם נָקִי שָׁפַךְ מְנַשֶּׁה [הַרְבֵּה מְאֹד] עַד אֲשֶׁר מִלֵּא אֶת יְרוּשָׁלַםִ פֶּה לָפֶה״.

With regard to **bloodshed it is written: “Moreover, Manasseh shed innocent blood very much, until he had filled Jerusalem from one end to another”** (II Kings 21:16).

אֲבָל מִקְדָּשׁ שֵׁנִי, שֶׁהָיוּ עוֹסְקִין בַּתּוֹרָה וּבְמִצְוֹת וּגְמִילוּת חֲסָדִים מִפְּנֵי מָה חָרַב? מִפְּנֵי שֶׁהָיְתָה בּוֹ שִׂנְאַת חִנָּם. לְלַמֶּדְךָ שֶׁשְּׁקוּלָה שִׂנְאַת חִנָּם כְּנֶגֶד שָׁלֹשׁ עֲבֵירוֹת: עֲבוֹדָה זָרָה, גִּלּוּי עֲרָיוֹת, וּשְׁפִיכוּת דָּמִים.

However, considering that the people during **the Second Temple** period **were engaged in Torah** study, observance of **mitzvot, and acts of kindness,** and that they did not perform the sinful acts that were performed in the First Temple, **why was** the Second Temple **destroyed?** It was destroyed **due to** the fact **that there was wanton hatred** during that period. This comes **to teach you that** the sin of **wanton hatred is equivalent to the three** severe **transgressions: Idol worship, forbidden sexual relations and bloodshed.**

רְשָׁעִים הָיוּ, אֶלָּא שֶׁתָּלוּ בִּטְחוֹנָם בְּהַקָּדוֹשׁ בָּרוּךְ הוּא. אֲתָאן לְמִקְדָּשׁ רִאשׁוֹן, דִּכְתִיב: ״רָאשֶׁיהָ בְּשׁוֹחַד יִשְׁפֹּטוּ וְכֹהֲנֶיהָ בִּמְחִיר יוֹרוּ וּנְבִיאֶיהָ בְּכֶסֶף יִקְסֹמוּ וְעַל ה׳ יִשָּׁעֵנוּ לֵאמֹר הֲלֹא ה׳ בְּקִרְבֵּנוּ לֹא תָבוֹא עָלֵינוּ רָעָה״. לְפִיכָךְ הֵבִיא עֲלֵיהֶן הַקָּדוֹשׁ בָּרוּךְ הוּא שָׁלֹשׁ גְּזֵרוֹת כְּנֶגֶד שָׁלֹשׁ עֲבֵירוֹת שֶׁבְּיָדָם, שֶׁנֶּאֱמַר: ״לָכֵן בִּגְלַלְכֶם צִיּוֹן שָׂדֶה תֵחָרֵשׁ וִירוּשָׁלַיִם עִיִּין תִּהְיֶה וְהַר הַבַּיִת לְבָמוֹת יָעַר״.

The Gemara continues: **They were wicked;**[N] **however, they put their faith in the Holy One, Blessed be He.** With that statement **we have come to** the **First Temple** era, about **which it is written: “Her chiefs judge for bribes, her priests give rulings for a fee, and her prophets divine for pay; yet they rely on the Lord, saying: The Lord is in our midst, no tragedy will overtake us”** (Micah 3:11). At least the final portion of the verse was to their credit. **Therefore, the Holy One, Blessed be He, brought upon them three decrees corresponding to their three wicked sins, as it is stated: “Therefore, due to you Zion will be plowed as a field, Jerusalem will become heaps of ruins, and the Temple Mount will be a like shrine in the woods”** (Micah 3:12).

וּבְמִקְדָּשׁ רִאשׁוֹן לָא הֲוָה בֵּיהּ שִׂנְאַת חִנָּם?! וְהָכְתִיב: ״מְגוּרֵי אֶל חֶרֶב הָיוּ אֶת עַמִּי לָכֵן סְפוֹק אֶל יָרֵךְ״. וְאָמַר רַבִּי (אֱלִיעֶזֶר): אֵלּוּ בְּנֵי אָדָם שֶׁאוֹכְלִין וְשׁוֹתִין זֶה עִם זֶה, וְדוֹקְרִין זֶה אֶת זֶה בַּחֲרָבוֹת שֶׁבִּלְשׁוֹנָם!

The Gemara asks: **And in the First Temple** era **was there** really **no baseless hatred? Isn't it written:** "Cry and wail, son of man, for this will befall my people, this will befall all the princes of Israel: **They will be cast before the sword together with my people, therefore strike the thigh**" (Ezekiel 21:17)? **Rabbi Eliezer** interpreted this verse and **said: These are people who eat and drink with each other, and stab each other with verbal barbs.** Apparently, even those who were close were filled with hatred toward one another.

הַהִיא בִּנְשִׂיאֵי יִשְׂרָאֵל הֲוַאי, דִּכְתִיב: ״זְעַק וְהֵילֵל בֶּן אָדָם כִּי הִיא הָיְתָה בְעַמִּי״. וְתַנְיָא: ״זְעַק וְהֵילֵל בֶּן אָדָם״ יָכוֹל לַכֹּל? תַּלְמוּד לוֹמַר: ״הִיא בְּכָל נְשִׂיאֵי יִשְׂרָאֵל״.

The Gemara answers: **That** behavior **was** found only among **the princes of Israel, as it is written: "Cry and wail, son of man, for this will befall my people"; and it was taught** in a *baraita*: **"Cry and wail, son of man,** for this will befall my people"; one **might** have thought that this unsavory trait was common **to all.** Therefore, **the verse states: "This will befall all the princes of Israel."** It was only the leaders of the nation who harbored baseless hatred for each other; the people of the nation as a whole did not hate one another.

רַבִּי יוֹחָנָן וְרַבִּי אֶלְעָזָר דְּאָמְרִי תַּרְוַויְיהוּ: רִאשׁוֹנִים שֶׁנִּתְגַּלָּה עֲוֹנָם – נִתְגַּלָּה קִצָּם, אַחֲרוֹנִים שֶׁלֹּא נִתְגַּלָּה עֲוֹנָם – לֹא נִתְגַּלָּה קִצָּם.

§ It was **Rabbi Yoḥanan and Rabbi Elazar who both said:** In the case of **the former,** the people in the First Temple era, **whose sin was exposed** and no attempt was made to disguise their conduct, the **end of their** punishment **was exposed,** and the prophet informed them that they would return to their land in seventy years. In the case of **the latter,** the people in the Second Temple era, **whose sin was not exposed;** rather, they attempted to disguise their conduct, the **end** of **their** punishment **was not exposed.**

אָמַר רַבִּי יוֹחָנָן: טוֹבָה צִפּוֹרְנָן שֶׁל רִאשׁוֹנִים מִכְּרֵיסוֹ שֶׁל אַחֲרוֹנִים. אֲמַר לֵיהּ רֵישׁ לָקִישׁ: אַדְּרַבָּה, אַחֲרוֹנִים עֲדִיפִי, אַף עַל גַּב דְּאִיכָּא שִׁעְבּוּד מַלְכִיּוֹת – קָא עָסְקִי בַּתּוֹרָה! אֲמַר לֵיהּ: בִּירָה תּוֹכִיחַ, שֶׁחָזְרָה לָרִאשׁוֹנִים וְלֹא חָזְרָה לָאַחֲרוֹנִים.

Rabbi Yoḥanan said: The fingernails of the former are preferable to the belly[N] **of the latter. Reish Lakish said to him: On the contrary, the latter were superior; even though there is subjugation by the kingdoms, they are engaged in Torah study.** Rabbi Yoḥanan **said to** Reish Lakish: **The Temple will prove** that the former were superior, **as it** was **restored to the former.** The Second Temple was constructed after the destruction of the first. However, after the destruction of the Second Temple, **it** was **not restored to the latter.** Apparently, the former were superior to the latter.

שָׁאֲלוּ אֶת רַבִּי אֶלְעָזָר: רִאשׁוֹנִים גְּדוֹלִים אוֹ אַחֲרוֹנִים גְּדוֹלִים? אָמַר לָהֶם: תְּנוּ עֵינֵיכֶם בַּבִּירָה. אִיכָּא דְּאָמְרִי, אָמַר לָהֶם: עֵידֵיכֶם בִּירָה.

Similarly, the Sages **asked Rabbi Elazar: Are the former greater or are the latter greater? He said to them: Look to the Temple** and see if it has been restored, as it was to our predecessors. **Some say** the exchange was slightly different: **He said to them: The Temple is your witness.**[N] The restoration of the Temple after the destruction of the First Temple, attests to the fact that the former generation was greater.

רֵישׁ לָקִישׁ הֲוֵי סָחֵי בְּיַרְדְּנָא, אֲתָא רַבָּה בַּר בַּר חָנָה יְהַב לֵיהּ יְדָא. אֲמַר לֵיהּ: אֱלָהָא! סָנֵינָא לְכוּ, דִּכְתִיב ״אִם חוֹמָה הִיא נִבְנֶה עָלֶיהָ טִירַת כָּסֶף וְאִם דֶּלֶת הִיא נָצוּר עָלֶיהָ לוּחַ אָרֶז״ אִם עֲשִׂיתֶם עַצְמְכֶם כַּחוֹמָה וַעֲלִיתֶם כּוּלְּכֶם בִּימֵי עֶזְרָא – נִמְשַׁלְתֶּם כַּכֶּסֶף, שֶׁאֵין רָקָב שׁוֹלֵט בּוֹ, עַכְשָׁיו שֶׁעֲלִיתֶם כִּדְלָתוֹת נִמְשַׁלְתֶּם כָּאֶרֶז שֶׁהָרָקָב שׁוֹלֵט בּוֹ.

Reish Lakish was swimming in the Jordan River[B] when **Rabba bar bar Ḥana came and gave him a hand**[N] to help him out. Reish Lakish **said to him: My God! I hate you** Babylonians, **as it is written: "If she be a wall**[N] **we will build a silver turret upon her, if she be a door**[N] **we will cover her with boards of cedar"** (Song of Songs 8:9). This is the meaning of the verse as it applies to the Jewish people: **Had you rendered yourselves** a solid bloc **like a wall and all ascended** to Eretz Yisrael **in the days of Ezra, you would have been likened to silver, which rot does not infest,** in the sense that you would have merited experiencing the Divine Presence in all its glory. **Now that you ascended like doors,** and only some of you came to Eretz Yisrael, **you are likened to cedar, which rot infests,** and you merit experiencing only partial revelation of the Divine Presence.

NOTES

The fingernails…the belly – צִפּוֹרֶן...כְּרֵיסוֹ: Several interpretations were offered for this comparison. Some say that despite the fact that a fingernail is made for scratching and stabbing and a belly is soft, the sharp fingernails of the first generations were more pleasant than the soft bellies of the later ones (*Or HaYashar*). The imagery may be connected to the process of eating, when most of the food enters the stomach but some ends up under the fingernails. Even so, the fingernails of the earlier generations were preferable (*Ben Yehoyada*). The comparison apparently derives from the fact that both body parts are semicircles and differ merely in size.

Look to [*eineikhem*] the Temple…the Temple is your witness [*eideikhem*] – תְּנוּ עֵינֵיכֶם...עֵידֵיכֶם בִּירָה: The difference between the two versions of the statement is based on the Jerusalem Talmud which states that the first Temple was mostly destroyed, but the Second Temple was completely razed to the ground following the Bar Kokheva rebellion. The punishment suffered by the later generations was worse than that of the earlier generations (*Gevurat Ari*).

Gave him a hand – יְהַב לֵיהּ יְדָא: The connection between the story and the statement is this: Rabba bar bar Ḥana helped Reish Lakish up, whereupon the latter said that his actions show the strength of the immigrants. Still, he complained that because the Jews did not come to Eretz Yisrael from Babylonia en masse, they weakened the entire nation (*Li Lishua*).

Wall – חוֹמָה: A wall's stones are connected to each other (Rabbi Elyakim), which makes it a strong and solid mass consisting of small components (*Benayahu*).

Door – דֶּלֶת: Few people can enter a door simultaneously. That represents the small number of people who returned to Eretz Yisrael (*Benayahu*).

BACKGROUND

Jordan River – יַרְדְּנָא:

Jordan River in the area of the Jordan Park in northern Israel

מַאי אֶרֶז? אָמַר עוּלָּא: סַסְמָגוֹר. מַאי סַסְמָגוֹר? אָמַר רַבִּי אַבָּא: בַּת קוֹל. כְּדְתַנְיָא: מִשֶּׁמֵּתוּ נְבִיאִים הָאַחֲרוֹנִים חַגַּי זְכַרְיָה וּמַלְאָכִי נִסְתַּלְּקָה רוּחַ הַקֹּדֶשׁ מִיִּשְׂרָאֵל, וַעֲדַיִין הָיוּ מִשְׁתַּמְּשִׁין בְּבַת קוֹל.

The Gemara asks: **What** rot infests **cedar?**[N] **Ulla said: It is *sasmagor*,**[B] a type of worm. The Gemara asks: **What** does ***sasmagor*** have to do with the Divine Presence during the Second Temple era? **Rabbi Abba said:** Just as little remains from a cedar tree infested by this worm, similarly, all that remained from the Divine Presence during the Second Temple period was a **Divine Voice, as it was taught** in a *baraita*: **After the last prophets Haggai, Zechariah, and Malachi died, the Divine Spirit** of prophetic revelation **departed from the Jewish people, and they were still utilizing a Divine Voice,** which they heard as an echo of prophecy.

וְרֵישׁ לָקִישׁ מִי מִשְׁתָּעֵי בַּהֲדֵי רַבָּה בַּר בַּר חָנָה? וּמָה רַבִּי (אֱלִיעֶזֶר), דְּמָרָא דְּאַרְעָא דְּיִשְׂרָאֵל הֲוָה, וְלָא הֲוָה מִשְׁתָּעֵי רֵישׁ לָקִישׁ בַּהֲדֵיהּ, דְּמַאן דְּמִשְׁתָּעֵי רֵישׁ לָקִישׁ בַּהֲדֵיהּ בַּשּׁוּק יַהֲבוּ לֵיהּ עִיסְקָא בְּלָא סָהֲדֵי, בַּהֲדֵי רַבָּה בַּר בַּר חָנָה מִשְׁתָּעֵי?!

The Gemara asks: **And would Reish Lakish speak with Rabba bar bar Ḥana** in public? **Just as Rabbi Elazar, who was the master of Eretz Yisrael** in wisdom and character, **and** nevertheless, **Reish Lakish would not speak with him**[N] in public, as Reish Lakish was sparing in his speech and extended friendship to only a select few prominent, righteous people, to the extent that **a person to whom Reish Lakish** was seen **speaking in the marketplace, one would give him** a loan and **do business** with him **without witnesses;** would he **have spoken with Rabba bar bar Ḥana?**

אָמַר רַב פַּפָּא: שְׁדֵי גַּבְרָא בֵּינַיְיהוּ, אוֹ רֵישׁ לָקִישׁ הֲוָה וּזְעִירִי, אוֹ רַבָּה בַּר בַּר חָנָה הֲוָה וְרַבִּי אֶלְעָזָר. כִּי אֲתָא לְקַמֵּיהּ דְּרַבִּי יוֹחָנָן אֲמַר לֵיהּ: לָאו הַיְינוּ טַעְמָא, אִי נַמִּי סְלִיקוּ כּוּלְּהוּ בִּימֵי עֶזְרָא לָא הֲוָה שַׁרְיָא שְׁכִינָה בְּמִקְדָּשׁ שֵׁנִי, דִּכְתִיב: ״יַפְתְּ אֱלֹהִים לְיֶפֶת וְיִשְׁכֹּן בְּאָהֳלֵי שֵׁם״.

Rav Pappa said: Cast a man between them,[N] and say that the incident did not involve Reish Lakish and Rabba bar bar Ḥana. **It was either Reish Lakish** bathing in the river **and Ze'iri,** the prominent Babylonian Sage, who extended him a hand, **or** it was **Rabba bar bar Ḥana** who was in the river **and Rabbi Elazar** extended a hand to him. In any event, **when** the Sage who heard what Reish Lakish said **came before Rabbi Yoḥanan** and related it, Rabbi Yoḥanan **said to him: That is not the reason; even had they all ascended in the days of Ezra, the Divine Presence would not have rested in the Second Temple, as it is written: "God will enlarge Japheth, and dwell in the tents of Shem"** (Genesis 9:27).

NOTES

Cedar [*erez*] – אֶרֶז: The *ge'onim* write that the Gemara mentions the cedar because in Hebrew, *erez* evokes the word *raz*, meaning secret. The cedar tree is connected to prophecy, the revelation of secrets.

Reish Lakish would not speak with him – וְלָא הֲוָה מִשְׁתָּעֵי רֵישׁ לָקִישׁ בַּהֲדֵיהּ: *Tosafot* explain that he would not have started a conversation. *Tosafot Yeshanim* writes that he would not have spoken to him casually.

Cast a man between them – שְׁדֵי גַּבְרָא בֵּינַיְיהוּ: This phrase suggests that there were three people involved in the incident, and Reish Lakish spoke with the third individual (Ritva).

BACKGROUND

Sasmagor – **סַסְמָגוֹר:** The Arukh explains that this is a worm that strikes fear into wood, from the verse "the worm [*sas*] shall eat them like wool" (Isaiah 51:8) and *magor*, meaning fear. Others explain that *sasmagor* means wood that has been filled with holes by a woodworm.

Above: Beechwood, infested by the common woodworm. Diameter of the holes is about 1–1.5 mm.

Left: Woodworms eating away at tree bark

אַף עַל גַּב דְּיַפְתְּ אֱלֹהִים לְיֶפֶת – אֵין הַשְּׁכִינָה שׁוֹרָה אֶלָּא בְּאָהֳלֵי שֵׁם.

The Gemara explains: **Although God will enlarge Japheth,** referring to the Persians, who descended from Japheth and who assisted in constructing the Second Temple, **the Divine Presence rests only in the tents of Shem,** in the First Temple, which was built by King Solomon without the patronage of a foreign power.

וּפַרְסָאֵי מְנָא לָן דְּמִיֶּפֶת קָאָתוּ? דִּכְתִיב: ״בְּנֵי יֶפֶת גּוֹמֶר וּמָגוֹג וּמָדַי וְיָוָן וְתוּבָל וּמֶשֶׁךְ וְתִירָס״. גּוֹמֶר – זֶה גֶּרְמַמְיָא, מָגוֹג – זוֹ קַנְדְּיָא, מָדַי – זוֹ מַקֵדוֹנְיָא, יָוָן – כְּמַשְׁמָעוֹ, תּוּבַל – זֶה בֵּית אוּנַיְיקִי, מֶשֶׁךְ – זוֹ מוּסְיָא, תִּירָס; פְּלִיגִי בָּהּ רַבִּי סִימַאי וְרַבָּנַן, וְאָמְרִי לָהּ רַבִּי סִימוֹן וְרַבָּנַן. חַד אָמַר: זוֹ בֵּית תְּרַיְיקִי וְחַד אָמַר: זוֹ פָּרַס. תָּנֵי רַב יוֹסֵף: תִּירָס זוֹ פָּרַס.

§ The Gemara asks: **From where do we** derive that **the Persians descend from Japheth?** The Gemara answers: **As it is written: “The sons of Japheth were Gomer and Magog and Madai and Javan and Tuval and Meshech and Tiras”** (Genesis 10:2). The Gemara explains: **Gomer, that is Germamya;**[L] **Magog, that is Kandiya;**[L] **Madai, that is Macedonia; Javan, in accordance with its plain meaning,** Greece; **Tuval, that is** the nation called **Beit Unaiki;**[L] **Meshech, that is Musya.**[L] With regard to **Tiras, Rabbi Simai and the Rabbis disagree, and some say** the dispute is between **Rabbi Simon and the Rabbis: One said: That is Beit Teraiki,**[L] and one said: **That is Persia.** According to that approach, Persia is listed among the descendants of Japheth. **Rav Yosef taught: Tiras is Persia.**

״סַבְתָּה וְרַעְמָה וְסַבְתְּכָא״, תָּנֵי רַב יוֹסֵף: סַקִּיסְתָּן גַּוַּיְיתָא, וְסַקִּיסְתָּן בָּרַיְיתָא. בֵּין חֲדָא לַחֲדָא מֵאָה פַּרְסֵי, וְהֶיקֵּפָהּ אַלְפָא פַּרְסֵי.

The list of nations continues: “And **Sabtah and Raamah and Sabteca”** (Genesis 10:7). **Rav Yosef taught:** These are **the inner Sakistan**[L] **and the outer Sakistan. Between one and the other** there was a distance of **one hundred parasangs, and the circumference** of the land was **one thousand parasangs.**

״וַתְּהִי רֵאשִׁית מַמְלַכְתּוֹ בָּבֶל וְאֶרֶךְ וְאַכַּד וְכַלְנֵה״. בָּבֶל – כְּמַשְׁמָעָהּ, אֶרֶךְ – זֶה אוֹרִיכוּת, וְאַכַּד – זֶה בַּשְׁכַּר, כַּלְנֵה – זֶה נוֹפֶר נִינְפִי.

The Gemara continues interpreting the verses. It is stated: **“And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh,** in the land of Shinar” (Genesis 10:10). **Babel in accordance with its plain meaning,** Babylonia; **Erech, that is** the city known then as **Orikhut; and Accad, that is** the place known then as **Baskar; Calneh, that is Nofer Ninefi.**

״מִן הָאָרֶץ הַהִיא יָצָא אַשּׁוּר״. תָּנֵי רַב יוֹסֵף: אַשּׁוּר זֶה סִילֵק. ״וַיִּבֶן אֶת נִינְוֵה וְאֶת רְחוֹבוֹת עִיר וְאֶת כָּלַח״. נִינְוֵה – כְּמַשְׁמָעוֹ, רְחוֹבוֹת עִיר – זוֹ פְּרַת דְּמֵישָׁן, כָּלַח – זוֹ פְּרַת דְּבוֹרְסִיף, ״וְאֶת רֶסֶן בֵּין נִינְוֵה וּבֵין כָּלַח הִיא הָעִיר הַגְּדוֹלָה״. רֶסֶן – זֶה אַקְטֵיסְפוֹן, ״הִיא הָעִיר הַגְּדוֹלָה״ – אֵינִי יוֹדֵעַ אִם נִינְוֵה הָעִיר הַגְּדוֹלָה, אִם רֶסֶן הָעִיר הַגְּדוֹלָה. כְּשֶׁהוּא אוֹמֵר: ״וְנִינְוֵה הָיְתָה עִיר גְּדוֹלָה לֵאלֹהִים מַהֲלַךְ שְׁלֹשֶׁת יָמִים״ – הֱוֵי אוֹמֵר: נִינְוֵה הִיא הָעִיר הַגְּדוֹלָה.

The Torah continues: **“Out of that land went forth Asshur”** (Genesis 10:11). **Rav Yosef taught: Asshur, that is Silek,**[L] meaning that is the region where the town Silkiya was built. **“And built Nineveh and Rehoboth-ir and Calah”** (Genesis 10:11). **Nineveh, in accordance with its plain meaning; Rehovoth-ir, that is** the town later known as **Perat of Meishan; Calah, that is Perat of Bursif. “And Resen between Nineveh and Calah, it is the great city”** (Genesis 10:12). **Resen, that is** the town later known as **Akteisfon.**[L] **It is the great city; I do not know whether** this means that **Nineveh** is **the great city,** or **whether** it means that **Resen** is **the great city. When it says: “And Nineveh was a great city of God, a three-day journey across”** (Jonah 3:3), **you must say** that **Nineveh is the great city.**

״וְשָׁם אֲחִימָן שֵׁשַׁי וְתַלְמַי יְלִידֵי הָעֲנָק״. תָּנָא: אֲחִימָן – מְיוּמָּן שֶׁבָּאַחִים, שֵׁשַׁי – שֶׁמֵּשִׂים אֶת הָאָרֶץ כִּשְׁחִיתוֹת, תַּלְמַי – שֶׁמֵּשִׂים אֶת הָאָרֶץ תְּלָמִים תְּלָמִים. דָּבָר אַחֵר: אֲחִימָן בָּנָה עֲנָת, שֵׁשַׁי בָּנָה אָלוּשׁ, תַּלְמַי בָּנָה תַּלְבּוּשׁ. ״יְלִידֵי הָעֲנָק״ – שֶׁמַּעֲנִיקִין הַחַמָּה בְּקוֹמָתָן.

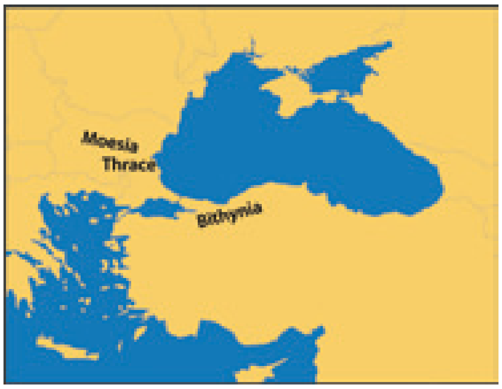
The Gemara continues to discuss the interpretation of names in the Bible. The Torah says: **“And there were Ahiman, Sheshai, and Talmai, the children of Anak”** (Numbers 13:22). **It was taught: Ahiman** was so called because he was the greatest and most **skillful** [*meyuman*] **of his brothers.** Ahiman is a contraction of brother [*aḥ*] and right [*yamin*], which is the skilled hand. **Sheshai** was so called because **he renders the ground like pits** [*sheḥitot*][N] with his strides. **Talmai** was so called because **he renders the ground** filled with **furrows** [*telamim*] with his strides. **Alternatively: Ahiman built** the city of **Anat; Sheshai built** the town **Alush; Talmai built** the city of **Talbush. The children of Anak** is referring to the fact that it appears **that the sun is a necklace** [*shema’anikin*] around their necks because of **their height.**

LANGUAGE

Germamya – גֶּרְמַמְיָא: Apparently a reference to the region of Garamnea in northern Assyria, near Armenia.

Kandiya – קַנְדְּיָא: The variant reading, Gutia, is probably more accurate. It is a reference to the land of the Goths in Asia Minor.

Beit Unaiki – בֵּית אוּנַיְיקִי: From the Bithynia region in Asia Minor.



Map of Asia Minor showing the location of Moesia, Thrace, and Bithynia

Musya – מוּסְיָא: Referring to the land of Moesia, which is north of Thrace.

Beit Teraiki – בֵּית תְּרַיְיקִי: Referring to the land of Thrace in northern Greece.

Sakistan – סַקִּיסְתָּן: This word refers to Sistan, a region in present-day eastern Iran and southern Afghanistan which constituted an enormous province in the Sassanid Empire. Sistan was the ancient homeland of the Saka people, a Scythian tribe, and it held special significance in Zoroastrianism.

Silek – סִילֵק: This is short for the important city of Seleucia situated on the Tigris River.

Akteisfon – אַקְטֵיסְפוֹן: This is the metropolis Ctesiphon on the Tigris, across the river from the city of Seleucia which is in modern-day Iraq.

Arch of Ctesiphon, the only remaining structure from ancient Ctesiphon

NOTES

Sheshai was so called because he renders the ground like pits – שֵׁשַׁי שֶׁמֵּשִׂים אֶת הָאָרֶץ כִּשְׁחִיתוֹת: Rashi is surprised at this homiletic interpretation, since it does not fit the name Sheshai well. Instead, he suggests that the Gemara means that Sheshai was as heavy as marble [*shayish*], which is more similar to his name. It was his heavy weight that rendered the ground full of holes like pits. That is the interpretation in the midrash as well.

אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי אָמַר רַבִּי: עֲתִידָה רוֹמִי שֶׁתִּפּוֹל בְּיַד פָּרַס, שֶׁנֶּאֱמַר: ״לָכֵן שִׁמְעוּ עֲצַת ה׳ אֲשֶׁר יָעַץ (עַל) אֱדוֹם וּמַחְשְׁבוֹתָיו אֲשֶׁר חָשַׁב (עַל) יוֹשְׁבֵי תֵימָן אִם לֹא יִסְחָבוּם צְעִירֵי הַצֹּאן אִם לֹא יַשִּׁים עֲלֵיהֶם נְוֵהֶם״.

§ Apropos the opinion that Tiras is Persia, the Gemara addresses a related matter. **Rabbi Yehoshua ben Levi said** that **Rabbi** Yehuda HaNasi **said: Rome is destined to fall into the hands of Persia, as it is stated: "Now hear the plan that the Lord has devised for Edom, and the thoughts He has considered for the residents of Teiman. Surely the youngest of the flock will drag them away, surely their habitation will be appalled due to them"** (Jeremiah 49:20).

מַתְקִיף לַהּ רַבָּה בַּר עוּלָּא: מַאי מַשְׁמַע דְּהַאי צְעִירֵי הַצֹּאן פָּרַס הוּא – דִּכְתִיב: ״הָאַיִל אֲשֶׁר רָאִיתָ בַּעַל הַקְּרָנַיִם (הוּא) מַלְכֵי מָדַי וּפָרָס״. וְאֵימָא יָוָן, דִּכְתִיב: ״וְהַצָּפִיר הַשָּׂעִיר מֶלֶךְ יָוָן״!

Rabba bar Ulla strongly objected to this. From **where** may it be **inferred that this** phrase: **Youngest of the flock, is Persia?** It is **as it is written: "The ram that you saw sporting two horns are the kings of Media and Persia"** (Daniel 8:20), and the ram is a member of the flock mentioned in the verse. Still, how is that proof? **And say** that youngest of the flock refers to **Greece,** who will overthrow Rome, **as it is written: "The goat is the king of Greece"** (Daniel 8:21). The goat, too, could be characterized as a member of the flock.

כִּי סְלֵיק רַב חֲבִיבָא בַּר סוּרְמָקֵי אֲמָרָהּ קַמֵּיהּ דְּהַהוּא מֵרַבָּנַן, אֲמַר לֵיהּ: מַאן דְּלָא יָדַע פָּרוּשֵׁי קְרָאֵי מוֹתִיב תְּיוּבְתָּא לְרַבִּי?! מַאי ״צְעִירֵי הַצֹּאן״ – זוּטְרָא דַּאֲחוּהִי, דְּתָנֵי רַב יוֹסֵף: תִּירָס זֶה פָּרַס.

When Rav Ḥaviva bar Surmakei ascended from Babylonia to Eretz Yisrael, **he stated** this difficulty **before a certain one of the Sages.** That Sage **said to him: One who does not know how to interpret verses** is so arrogant that he **raises an objection to** the opinion of the great **Rabbi** Yehuda HaNasi? Indeed, Rabba bar Ulla misunderstood the basis of Rabbi Yehuda HaNasi's interpretation. **What** is the meaning of the phrase: **The youngest of the flock?** It means **the youngest of the brothers,** a reference to Persia, **as Rav Yosef taught: Tiras,** the youngest of Japheth's sons, **that is Persia.**

אָמַר רַבָּה בַּר בַּר חָנָה אָמַר רַבִּי יוֹחָנָן מִשּׁוּם רַבִּי יְהוּדָה בְּרַבִּי אֶלְעַאי: עֲתִידָה רוֹמִי שֶׁתִּפּוֹל בְּיַד פָּרַס. קַל וָחוֹמֶר; וּמַה מִּקְדָּשׁ רִאשׁוֹן שֶׁבְּנָאוּהוּ בְּנֵי שֵׁם וְהֶחֱרִיבוּהוּ כַּשְׂדִּיִּים – נָפְלוּ כַּשְׂדִּיִּים בְּיַד פַּרְסִיִּים, מִקְדָּשׁ שֵׁנִי שֶׁבְּנָאוּהוּ פַּרְסִיִּים וְהֶחֱרִיבוּהוּ רוֹמִיִּים – אֵינוֹ דִּין שֶׁיִּפְּלוּ רוֹמִיִּים בְּיַד פַּרְסִיִּים?

Similarly, **Rabba bar bar Ḥana said** that **Rabbi Yoḥanan said in the name of Rabbi Yehuda, son of Rabbi Elai: Rome is destined to fall into the hands of Persia.** This is derived by means of an *a fortiori* inference: **Just as the First Temple, that the descendants of Shem built it and the Chaldeans destroyed it,** and in turn **the Chaldeans,** ruled by Belshazzar, **fell to Persians,** ruled by Darius the Mede and his son-in-law Cyrus the Persian; **the Second Temple, that the Persians built it and the Romans destroyed it, is it not right that the Romans will fall into the hands of the Persians?**

אָמַר רַב: עֲתִידָה פָּרַס שֶׁתִּפּוֹל בְּיַד רוֹמִי. אָמְרוּ לֵיהּ רַב כָּהֲנָא וְרַב אַסִּי לְרַב: בָּנוֹיֵי בְּיַד סָתוֹרֵי?! אֲמַר לְהוּ: אִין, גְּזֵירַת מֶלֶךְ הִיא. אִיכָּא דְּאָמְרִי, אֲמַר (לֵיהּ): אִינְהוּ נַמִי הָא קָא סָתְרִי בֵּי כְנִישְׁתָּא.

In contrast, **Rav said: Persia is destined to fall into the hands of Rome. Rav Kahana and Rav Asi,** Rav's students, **said to Rav: The builders** will fall **into the hands of the destroyers?** Is that justice? **He said to them:** Although it seems unjust, **yes, that is the King's decree.**[N] **Some say** that **he said** this **to them: They, too, are destroyers of synagogues,** and they are no better than the Romans.

תַּנְיָא נַמִי הָכִי: עֲתִידָה פָּרַס שֶׁתִּפּוֹל בְּיַד רוֹמִי. חֲדָא – דְּסָתְרִי בֵּי כְנִישְׁתָּא, וְעוֹד: גְּזֵירַת מֶלֶךְ הוּא שֶׁיִּפְּלוּ בּוֹנִין בְּיַד סוֹתְרִין. דְּאָמַר רַב יְהוּדָה אָמַר רַב: אֵין בֶּן דָּוִד בָּא עַד שֶׁתִּפְשׁוֹט מַלְכוּת רוֹמִי הָרְשָׁעָה בְּכָל הָעוֹלָם כּוּלּוֹ תִּשְׁעָה חֳדָשִׁים שֶׁנֶּאֱמַר: ״לָכֵן יִתְּנֵם עַד עֵת יוֹלֵדָה יָלָדָה וְיֶתֶר אֶחָיו יְשׁוּבוּן עַל בְּנֵי יִשְׂרָאֵל״.

That was also taught in a *baraita*: **Persia is destined to fall into the hands of Rome. One** reason is that **they destroyed synagogues. And furthermore, it is the King's decree that the builders** will fall **into the hands of the destroyers, as Rav Yehuda said** that **Rav said: The son of David will come only when the wicked kingdom of Rome spreads** its dominance **throughout the world for nine months, as it is stated: "Therefore He will give them up until she who is to bear has borne; then the remnants of his brethren will return with the children of Israel"** (Micah 5:2). The duration of Rome's rule over the world will be the duration of a pregnancy, nine months.

תָּנוּ רַבָּנַן: כָּל הַלְּשָׁכוֹת שֶׁהָיוּ בַּמִּקְדָּשׁ לֹא הָיוּ לָהֶן מְזוּזָה, חוּץ מִלִּשְׁכַּת פַּרְהֶדְרִין שֶׁהָיְתָה בָּהּ בֵּית דִּירָה לְכֹהֵן גָּדוֹל.

§ The Gemara resumes the discussion of the High Priest's relocation to the *Parhedrin* chamber. **The Rabbis taught: None of the chambers in the Temple had a *mezuza* except for the Chamber of *Parhedrin*, in which there was a place of residence of the High Priest.**[H] Only residences in which one sleeps require a *mezuza*, and the only chamber in the Temple that fits that description was the *Parhedrin* chamber.

NOTES

That is the King's decree – גְּזֵירַת מֶלֶךְ הִיא: Some commentaries explain that the fall of the Persians was decreed to expose the truth with regard to their ostensible graciousness manifest in the rebuilding of the Temple. According to the Gemara in tractate *Rosh HaShana*, the Persians built the Second Temple in a manner that would facilitate its later destruction. Once they are conquered, it will serve as a clear indication that they are no better than the Romans, who actually destroyed the Temple (*Ben Yehoyada*).

HALAKHA

***Mezuzot* on the Temple Mount – מְזוּזוֹת בְּהַר הַבַּיִת:** The chambers, courtyards, synagogues, and houses of study on the Temple Mount were exempt from the mitzva of *mezuza* because they were not residences. None of the Temple gates had a *mezuza* except for the gate of Nicanor and the one inside it. In addition, the *Parhedrin* chamber, where the High Priest resided before Yom Kippur, was required to have a *mezuza* affixed(Rambam *Sefer Ahava, Hilkhot Mezuza* 6:6).

אָמַר רַבִּי יְהוּדָה: וַהֲלֹא כַּמָּה לְשָׁכוֹת הָיוּ בַּמִּקְדָּשׁ שֶׁהָיָה לָהֶן בֵּית דִּירָה, וְלֹא הָיָה לָהֶן מְזוּזָה. אֶלָּא לִשְׁכַּת פַּרְהֶדְרִין גְּזֵירָה הָיְתָה.

Rabbi Yehuda said: That is not the reason; after all, **weren't there several chambers in the Temple in which there was a place of residence** designated for priests to sit and sleep, and yet **they did not have a *mezuza*? Rather,** the *mezuza* in **the Chamber of *Parhedrin*** was there because there **was a** rabbinic **decree.**

מַאי טַעְמָא דְּרַבִּי יְהוּדָה? אָמַר (רָבָא): קָסָבַר רַבִּי יְהוּדָה כָּל בַּיִת שֶׁאֵינוֹ עָשׂוּי לִימוֹת הַחַמָּה וְלִימוֹת הַגְּשָׁמִים – אֵינוֹ בַּיִת. אִיתִיבֵיהּ אַבַּיֵי: וְהָכְתִיב: "וְהִכֵּיתִי (אֶת) בֵּית הַחוֹרֶף עַל בֵּית הַקָּיִץ"! אֲמַר לֵיהּ: בֵּית חוֹרֶף וּבֵית קַיִץ – אִיקְּרִי, בַּיִת סְתָמָא – לָא אִיקְּרִי.

The Gemara asks: **What is the reason** for the opinion **of Rabbi Yehuda**[N] that there was no fundamental obligation to affix a *mezuza* in the *Parhedrin* chamber, and that one was affixed there due to a decree? **Rava said** that **Rabbi Yehuda holds:** The legal status of **any house that is not designated** for residence both **for the summer and for the rainy season is not** that of **a house** and therefore does not require a *mezuza*. **Abaye raised an objection to his** opinion from a verse. How could you suggest that the legal status of a residence occupied for only part of the year is not that of a house? **Isn't it written: "I will strike the winter-house with the summer-house"** (Amos 3:15)? Apparently, even a residence occupied only half the year is a house. Rava **said to him:** A residence occupied only part of the year may be **called the winter-house or the summer-house. It is not called a house unmodified.** A house is a structure used year round.

אִיתִיבֵיהּ אַבַּיֵי: סוּכַּת הֶחָג בֶּחָג, רַבִּי יְהוּדָה מְחַיֵּיב וַחֲכָמִים פּוֹטְרִין. וְתָנֵי עֲלָהּ: רַבִּי יְהוּדָה מְחַיֵּיב בְּעֵירוּב וּבִמְזוּזָה וּבְמַעֲשֵׂר.

Abaye raised a different **objection to** the opinion of Rava, from a mishna: If one brought produce from the field into **the *sukka*** that he constructed for **the festival** of *Sukkot* **on the festival** of *Sukkot*, **Rabbi Yehuda obligates** him to tithe the produce **and the Rabbis exempt** him from tithing the produce. **And it was taught concerning** the mishna: **Rabbi Yehuda obligates** the owner of that *sukka* to include the *sukka* **in** the **joining** of courtyards, like any of the houses in the courtyard; **and in** the mitzva of affixing a ***mezuza*** in the *sukka*;[H] **and in** separating **tithes** from produce brought into the *sukka*. One is obligated to tithe his produce only when its processing has been completed. When he brings the produce into the house, he is obligated to tithe it. Rabbi Yehuda holds that the legal status of a *sukka*, in which one resides for a mere seven days, is that of a house in terms of the mitzva of *mezuza*.

וְכִי תֵּימָא: מִדְּרַבָּנַן. בִּשְׁלָמָא עֵירוּב וּמְזוּזָה – אִיכָּא לְמֵימַר מִדְּרַבָּנַן, אֶלָּא מַעֲשֵׂר מִי אִיכָּא לְמֵימַר מִדְּרַבָּנַן?

And if you say that Rabbi Yehuda rules that **by rabbinic law** the status of the *sukka* is like that of a house, but that by Torah law his opinion is consistent with Rava's opinion, **granted,** with regard to the **joining** of courtyards **and *mezuza*, it is** possible **to say** that the obligation is **by rabbinic law; however,** with regard to **tithes, is it** possible **to say** that according to Rabbi Yehuda the obligation is **by rabbinic law?**

Perek **I**
Daf **10** Amud **b**

דִּילְמָא אָתֵי לְאַפְרוֹשֵׁי מִן הַחִיּוּב עַל הַפָּטוּר וּמִן הַפָּטוּר עַל הַחִיּוּב.

In that case, there is the concern **lest one come to separate** tithes[N] **from the obligated** produce to fulfill the obligation **for the exempt** produce,[N] **or from the exempt** produce to fulfill the obligation **for the obligated** produce. Produce that one is obligated to tithe by rabbinic law has the status of exempt produce by Torah law. Since it is difficult to distinguish between produce that one is obligated to tithe by Torah law and produce that one is obligated to tithe by rabbinic law, one might seek to fulfill his obligation by separating tithes from one for the other. In both cases, both the produce designated as a tithe and the produce for which it was tithed would retain the status of untithed produce. Therefore, Rabbi Yehuda could not have said that a *sukka* is considered a house by rabbinic law.[N]

NOTES

What is the reason for the opinion of Rabbi Yehuda – מַאי טַעְמָא דְּרַבִּי יְהוּדָה: Indeed, one could ask why the Rabbis maintain that the other chambers did not require a *mezuza*. Perhaps, although the other chambers were populated by priests day and night, they were not designated as residences and therefore did not require a *mezuza*. The *Parhedrin* chamber, on the other hand, was designated for the purpose of housing the High Priest, which supports the reasoning of the Rabbis more than the distinction of Rabbi Yehuda (*Siaḥ Yitzḥak*).

HALAKHA

A *sukka* during the Festival – סוּכַּת הֶחָג בֶּחָג: A *sukka* is exempt from a *mezuza* even during the Festival when one resides therein, because it is not a permanent dwelling (*Shulḥan Arukh, Yoreh De'a* 286:11).

NOTES

Lest one come to separate tithes – דִּילְמָא אָתֵי לְאַפְרוֹשֵׁי: Tosafot are surprised by this concern since the Sages instituted an obligation to tithe in many cases where this problem was not a source of concern. *Tosafot* therefore distinguish between cases where confusion is likely and those where it is unlikely. Some commentaries explain that the Gemara's point is: If this is indeed a rabbinic ordinance, the *tanna* should have emphasized that fact to avoid misunderstanding (*Ohel Moshe*).

Tithing from the obligated produce to fulfill the obligation for the exempt produce – מִן הַחִיּוּב עַל הַפָּטוּר: In *Tosafot Yeshanim* the following question is raised: Although there is no Torah obligation to tithe this produce, it is not entirely exempt, and if tithes were taken, they would be considered tithes. Why then, does the Torah refer to this produce as exempt? The answer is that even though in this case the tithe is a legitimate tithe, there are cases in which the produce is entirely exempt from tithing, which is the concern of the Gemara (see Rav Shmuel Strashun).

Rabbi Yehuda's reasoning – טַעֲמוֹ שֶׁל רַבִּי יְהוּדָה: In the Jerusalem Talmud, the rationale for Rabbi Yehuda's opinion is that the entire Temple is exempt from *mezuza*, as the mitzva does not apply in any structure that is publicly owned or sacred, with the exception of the *Parhedrin* chamber. The commentaries debate why the Babylonian Talmud did not include this point.

אֶלָּא אָמַר אַבַּיֵי: בְּשִׁבְעָה – דְּכוּלֵּי עָלְמָא לָא פְּלִיגִי דְּמִיחַיְּיבָא, כִּי פְּלִיגִי – בִּשְׁאָר יְמוֹת הַשָּׁנָה. רַבָּנַן סָבְרִי: גָּזְרִינַן שְׁאָר יְמוֹת הַשָּׁנָה אַטּוּ שִׁבְעָה, וְרַבִּי יְהוּדָה סָבַר: לָא גָּזְרִינַן.

Rather, Abaye said: The dispute with regard to the *mezuza* in the *Parhedrin* chamber must be explained differently. **During** the **seven** days that the High Priest lives in the *Parhedrin* chamber during his sequestering, **everyone agrees that** the chamber is **obligated** in the mitzva to affix a *mezuza* there. **When they disagree** is with regard to **the rest of the days of the year,** when no one resides there. **The Rabbis hold: We issue a decree** and require that a *mezuza* be affixed during the rest of the year **due to** those **seven** days that the High Priest lives there; **and Rabbi Yehuda holds: We do not issue** that **decree,** and there is no obligation to affix a *mezuza* to the chamber the rest of the year.

אֲמַר לֵיהּ רָבָא: וְהָא סוּכַּת הֶחָג בֶּחָג קָתָנֵי!

Rava said to him: But isn't it taught in the mishna cited above: **The *sukka*** that he constructed for **the festival** of *Sukkot* **on the festival** of *Sukkot*? Apparently, contrary to the opinion of Abaye, the dispute is whether or not there is an obligation to affix a *mezuza* to the *sukka* during the Festival itself. If, as Abaye said, the *tanna'im* agree that there is an obligation to affix a *mezuza* during the festival of *Sukkot* even though it is used for only a brief period, on what basis do the Rabbis rule that there is no obligation even on the Festival itself?

אֶלָּא אָמַר רָבָא: בִּשְׁאָר יְמוֹת הַשָּׁנָה – כּוּלֵּי עָלְמָא לָא פְּלִיגִי דִּפְטוּרָה, כִּי פְּלִיגִי – בְּשִׁבְעָה. וְסוּכָּה טַעְמָא לְחוּד, וְלִשְׁכָּה טַעְמָא לְחוּד.

Rather, Rava said: During the rest of the days of the year, everyone agrees that the *Parhedrin* chamber **is exempt** from the obligation to affix a *mezuza* there. **When they disagree** is with regard to the **seven** days that the High Priest lives there, and with regard to a *sukka* during the Festival. **And** in order to resolve the contradiction between the opinions about the obligation of the chamber and of the *sukka*, the Gemara asserts: With regard to the ***sukka*** **the reason is discrete, and** with regard to the **chamber the reason is discrete.**

סוּכָּה טַעְמָא לְחוּד; רַבִּי יְהוּדָה לְטַעֲמֵיהּ, דְּאָמַר: סוּכָּה דִּירַת קֶבַע בָּעֵינַן, וּמִיחַיְּיבָא בִּמְזוּזָה. וְרַבָּנַן לְטַעְמַיְיהוּ, דְּאָמְרִי: סוּכָּה דִּירַת עֲרַאי בָּעֵינַן, וְלָא מִיחַיְּיבָא בִּמְזוּזָה.

The Gemara explains: With regard to ***sukka*****, the reason is discrete. Rabbi Yehuda** conforms **to his** standard line of **reasoning, as he said:** In order to fulfill the mitzva of ***sukka*****, we require a** well-built **permanent residence.** A permanent residence is **obligated in** the mitzva of ***mezuza*****. The Rabbis** conform **to their** standard line of **reasoning, as they say:** In order to fulfill the mitzva of ***sukka*****, we require a temporary residence,** not a full-fledged house. A temporary residence is **not obligated in** the mitzva of ***mezuza*****.**

וְלִשְׁכָּה טַעְמָא לְחוּד; רַבָּנַן סָבְרִי: דִּירָה בְּעַל כׇּרְחָהּ – שְׁמָהּ דִּירָה, וְרַבִּי יְהוּדָה סָבַר: דִּירָה בְּעַל כׇּרְחָהּ – לֹא שְׁמָהּ דִּירָה, וּמִדְּרַבָּנַן הוּא דְּתַקִּינוּ לָהּ, שֶׁלֹּא יֹאמְרוּ כֹּהֵן גָּדוֹל חָבוּשׁ בְּבֵית הָאֲסוּרִין.

And similarly, with regard to the **chamber, the reason is discrete. The Rabbis hold: A residence** in which one resides **involuntarily**[N] **is** nevertheless **considered a residence.** Although the High Priest resides in the *Parhedrin* chamber due to a mitzva and not of his own volition, its legal status is that of a residence and a *mezuza* must be affixed. **And Rabbi Yehuda holds: A residence** in which one resides **involuntarily is not considered a residence.** Therefore, there should be no obligation to affix a *mezuza* in the *Parhedrin* chamber, just as there is no obligation to do so in the other Temple chambers in which priests reside. However, the Sages **instituted** this obligation **by rabbinic law so that** people **will not say: The High Priest is imprisoned in jail,** as only in substandard residences that appear unfit for residence is there no obligation to affix a *mezuza*.

מַאן תָּנָא לְהָא, דְּתָנוּ רַבָּנַן:

Who is the *tanna* who **taught** the following *baraita*? **As the Sages taught:**

NOTES

A residence in which one resides involuntarily – דִּירָה בְּעַל כׇּרְחָהּ: According to Rabbi Yehuda, why is a *sukka* obligated in the mitzva of *mezuza* considering that one does not reside in a *sukka* of his own volition? The answer is that a *sukka* is not considered an involuntary residence, because one's family joins him there (*Tosefot HaRosh*; *Tosafot Yeshanim*). Another reason that a *sukka* is not considered an involuntary residence is that it can be erected wherever one chooses (*Ohel Moshe*).

כָּל הַשְּׁעָרִים שֶׁהָיוּ שָׁם לֹא הָיָה לָהֶם מְזוּזָה, חוּץ מִשַּׁעַר נִיקָנוֹר, שֶׁלִּפְנִים מִמֶּנּוּ לִשְׁכַּת פַּרְהֶדְרִין.

All the gates that were there on the east side of the Temple courtyard **did not have a *mezuza* except for the Gate of Nicanor,**[B] **as** in the courtyard just **inside** the gate was **the Chamber of *Parhedrin,*** in which there is an obligation to affix a *mezuza*. Therefore, a *mezuza* was affixed to the gate as well.

לֵימָא רַבָּנַן הִיא וְלָא רַבִּי יְהוּדָה, דְּאִי רַבִּי יְהוּדָה – הִיא גּוּפָהּ גְּזֵירָה, וַאֲנַן נֵיקוּם וְנִגְזוֹר גְּזֵירָה לִגְזֵירָה? אֲפִילּוּ תֵּימָא רַבִּי יְהוּדָה, כּוּלָּהּ חֲדָא גְּזֵירָה הִיא.

Let us say that the *baraita* is in accordance with the opinion of **the Rabbis and not** in accordance with the opinion of **Rabbi Yehuda, as, if** it were in accordance with the opinion of **Rabbi Yehuda,** a difficulty arises. The principle is that decrees are issued only to prevent violation of a Torah prohibition. The fact that a *mezuza* was affixed to the *Parhedrin* chamber **itself** is due to a rabbinic **decree, and will we** then **proceed to issue a decree** to affix a *mezuza* on the gate before the chamber in order **to** prevent violation of the existing **decree?** The Gemara rejects this reasoning: **Even** if **you say** that the *baraita* is in accordance with the opinion of **Rabbi Yehuda,** it is not difficult, as the **entire** obligation to affix the *mezuza* on both the chamber and the gate is the result of **a single decree.**

תָּנוּ רַבָּנַן: ״בִּשְׁעָרֶיךָ״ – אֶחָד שַׁעֲרֵי בָתִּים, וְאֶחָד שַׁעֲרֵי חֲצֵירוֹת, וְאֶחָד שַׁעֲרֵי מְדִינוֹת, וְאֶחָד שַׁעֲרֵי עֲיָירוֹת, יֵשׁ בָּהֶן חוֹבַת מִצְוָה לַמָּקוֹם. מִשּׁוּם שֶׁנֶּאֱמַר: ״וּכְתַבְתָּם עַל מְזוּזוֹת בֵּיתֶךָ וּבִשְׁעָרֶיךָ״.

§ Apropos the *mezuza* in the High Priest's chamber, the Gemara discusses other *halakhot* of *mezuza*. **The Sages taught** with regard to the verse: "And you will write them upon the doorposts of your houses and **upon your gates**" (Deuteronomy 6:9): With regard to **the gates of houses, and the gates of courtyards,**[N] **and the gates of cities,**[N] **and the gates of towns, all** of them are **obligated** in **the mitzva** of *mezuza* in that **place, due to** the fact **that it is stated: "And you will write them**[N] **upon the doorposts of your houses and upon your gates."**[H]

אֲמַר לֵיהּ אַבָּיֵי לְרַב סָפְרָא: הָנֵי אַבּוּלֵי דִּמְחוֹזָא מַאי טַעְמָא לָא עֲבַדוּ לְהוּ רַבָּנַן מְזוּזָה? אֲמַר לֵיהּ: הָנְהוּ חִזּוּק לְאַקְרָא דְּכוּבֵי הוּא דַּעֲבִידִי. אֲמַר לֵיהּ: וְאַקְרָא דְּכוּבֵי גּוּפָהּ תִּבְעֵי מְזוּזָה, דְּהָא אִית בָּהּ דִּירָה לְשׁוֹמֵר בֵּית הָאֲסוּרִין? דְּהָא תַּנְיָא: בֵּית הַכְּנֶסֶת שֶׁיֵּשׁ בּוֹ בֵּית דִּירָה לְחַזַּן הַכְּנֶסֶת – חַיֶּיבֶת בִּמְזוּזָה.

Abaye said to Rav Safra: If there is an obligation to affix a *mezuza* on city gates, with regard to **those** city **gates** [*abbulei*][L] **of Meḥoza,**[N] a city with a Jewish majority, **what is the reason** that **the Sages did not affix a *mezuza* on them?** Rav Safra **said to him: Those** gates are not the city gates. They are **made as reinforcement to the fort** [*akra*][L] **of turrets** above the gate, and therefore no *mezuza* is required. Abaye **said to him: And shouldn't the fort of turrets itself require a *mezuza*,** since there **is a residence for the prison guard in** the fort? **As, wasn't** a similar case **taught** in a *baraita*: **A synagogue in which there is a residence for the synagogue attendant requires a *mezuza*?**[H] Although no one lives in the synagogue itself, since the attendant lives in an adjacent room, the synagogue requires a *mezuza*.

BACKGROUND

The Gate of Nicanor – שַׁעַר נִיקָנוֹר: This was the eastern entrance to the Temple courtyard, and it differed from the other gates in the Second Temple in that it was made of bronze. Healed lepers would stand at the gate, and it was there that their thumbs were anointed with oil when they were purified.

Gate of Nicanor, at the top of the stairs in the center

NOTES

The gates of courtyards – שַׁעֲרֵי חֲצֵירוֹת: From this statement it appears that all gates require *mezuzot*: Gates of houses, courtyards, or cities. Other sources clarify that the obligation to affix *mezuzot* on courtyard and city gates stems from the fact that they lead to houses (*Tosafot Yeshanim*).

Gates of cities [*medinot*] – שַׁעֲרֵי מְדִינוֹת: The author of the *Ma'adanei Melekh* questions Rashi's explanation of the term *medinot* as states, because according to that explanation the sequence of the gates listed in the Gemara is not a logical one.

It is stated: And you will write them – שֶׁנֶּאֱמַר וּכְתַבְתָּם: Why is the phrase: Upon your gates, repeated at the end of the *baraita* after it was already cited at the beginning? Perhaps the first citation is from the verse in the first paragraph of *Shema* (see Deuteronomy 6:9), and the second is from the verse in the second paragraph of *Shema* (see Deuteronomy 11:20). The basis for the derivation is in fact the repetition of the term: Your gates, in both paragraphs (*Tosafot Yeshanim*; *Even Shlomo*).

City gates of Meḥoza – אַבּוּלֵי דִּמְחוֹזָא: It must be that these gates were not the primary point of entrance and exit of the city. Either it was partially unwalled or it had additional entrances (*Tosefot Rid*).

LANGUAGE

City gates [*abbulei*] – אַבּוּלֵי: Rav Binyamin Mosafya and others explain that this term comes from the Greek **ἔμβολος**, *embolos*, meaning a portico or a stopper. It is likely, however, that its root is the Syrian *abula*, and it is possibly related to the Hebrew *uval*, meaning stream (see Daniel 8:2).

Fort [*akra*] – אַקְרָא: From the Greek **ἄκρα**, *akra*, meaning fortress.

HALAKHA

Gates requiring a *mezuza* – שְׁעָרִים הַחַיָּיבִים בִּמְזוּזָה: Gates of houses, courtyards, cities, and townships are obligated in the mitzva of *mezuza* if Jews live there, but not when only gentiles live there (Rema, based on *Mordekhai* and *Akeida*). A woman's house, a house that is jointly owned, a storehouse for wine or oil, and a cattle barn all require a *mezuza*. This is in accordance with the opinion of Rav Kahana, since Rav Yehuda's opinion is rejected. That is the ruling of the Rosh and others, contrary to the opinion of the Rambam (Vilna Gaon). In modern times, the custom is not to affix a *mezuza* to a barn, perhaps because it is filthy (*Pitḥei Teshuva*, based on *Yad Ketana*; *Shulḥan Arukh, Yoreh De'a* 286:1).

Obligation of a synagogue in the mitzva of *mezuza* – חִיּוּב בֵּית הַכְּנֶסֶת בִּמְזוּזָה: A synagogue requires a *mezuza* if someone lives there. Even if no one lives there, it is customary to affix a *mezuza* on the doorpost, even though the synagogue is technically exempt (*Shulḥan Arukh*, *Yoreh De'a* 286:3).

אֶלָּא אָמַר אַבַּיֵי: מִשּׁוּם סַכָּנָה. דְּתַנְיָא: מְזוּזַת יָחִיד נִבְדֶּקֶת פַּעֲמַיִם בַּשָּׁבוּעַ, וְשֶׁל רַבִּים פַּעֲמַיִם בַּיּוֹבֵל.

Rather, Abaye said: The reason that no *mezuza* was affixed there was **due to the danger** involved. The gates of a city populated by Jews certainly require a *mezuza*; however, since gentiles live there as well, the danger is that the gentiles would suspect the Jews of witchcraft or espionage, **as it was taught** in a *baraita*: **The *mezuza*** belonging to **an individual is examined twice every seven years** to determine whether it was stolen or became disqualified. And in order to avoid excessive burden on the community, the *mezuza* belonging to **the public**[N] is examined **twice in a** fifty-year **Jubilee** period.[H]

וְאָמַר רַבִּי יְהוּדָה: מַעֲשֶׂה בְּאַרְטָבִין אֶחָד שֶׁהָיָה בּוֹדֵק מְזוּזוֹת בַּשּׁוּק הָעֶלְיוֹן שֶׁל צִפּוֹרִי, וּמְצָאוֹ קַסְדּוֹר אֶחָד וְנָטַל מִמֶּנּוּ אֶלֶף זוּז. וְהָאָמַר רַבִּי אֶלְעָזָר: שְׁלוּחֵי מִצְוָה אֵין נִיזּוֹקִין! הֵיכָא דִּקְבִיעַ הֶיזֵּקָא – שָׁאנֵי, דִּכְתִיב: ״וַיֹּאמֶר שְׁמוּאֵל אֵיךְ אֵלֵךְ וְשָׁמַע שָׁאוּל וַהֲרָגָנִי וַיֹּאמֶר ה׳ עֶגְלַת בָּקָר תִּקַּח בְּיָדֶךָ וְאָמַרְתָּ לִזְבֹּחַ לַה׳ בָּאתִי״.

And Rabbi Yehuda said: There was **an incident** involving **an examiner** [*artavin*],[L] **who was examining *mezuzot* in the upper marketplace of Tzippori** during a period when decrees were issued against the Jewish people, **and a** Roman **official** [*kasdor*][L] **found him and collected** a fine of **one thousand *zuz* from him.** The Gemara raises a difficulty: **But didn't Rabbi Elazar say** that **those on the path to perform a mitzva are not** susceptible to **harm** throughout the process of performing the mitzva? The Gemara responds: In a place **where danger is permanent it is different,** as one should not rely on a miracle, **as it is written** with regard to God's command to Samuel to anoint David as king in place of Saul: **"And Samuel said: How will I go, and Saul will hear and kill me; and God said: Take in your hand a calf and say: I have come to offer a sacrifice to God"** (I Samuel 16:2). Even when God Himself issues the command, there is concern with regard to a clear and present danger.

תָּנֵי רַב כַּהֲנָא קַמֵּיהּ דְּרַב יְהוּדָה: בֵּית הַתֶּבֶן וּבֵית הַבָּקָר וּבֵית הָעֵצִים וּבֵית הָאוֹצָרוֹת – פְּטוּרִים מִן הַמְּזוּזָה, מִפְּנֵי שֶׁהַנָּשִׁים נֵאוֹתוֹת בָּהֶן. וּמַאי נֵאוֹתוֹת – רוֹחֲצוֹת. – אֲמַר לֵיהּ רַב יְהוּדָה: טַעְמָא – דְּרוֹחֲצוֹת, הָא סְתָמָא – חַיָּיבִין? וְהָתַנְיָא: רֶפֶת בָּקָר פְּטוּרָה מִן הַמְּזוּזָה!

§ **Rav Kahana taught** a *baraita* **before Rav Yehuda: A storehouse for hay, and a cattle barn, and a woodshed, and a storehouse**[H] **are exempt from** the obligation of ***mezuza*, due to** the fact **that the women make use of them. And what** is the meaning of the term: **Make use?** It means that the women **bathe** in them. Since women bathe there unclothed, it is inappropriate to affix a *mezuza* there. **Rabbi Yehuda said to him: The reason** that there is no requirement to affix a *mezuza* there is due to the fact **that** women **bathe** there; one can learn by inference **that standard** buildings of this kind, where women do not bathe, **are obligated** in the mitzva of affixing a *mezuza* there. **But wasn't it taught** in a different *baraita*: **A cattle barn is exempt from** the obligation of ***mezuza*,** unrelated to whether or not women bathe there?

אֶלָּא, מַאי נֵאוֹתוֹת – מִתְקַשְּׁטוֹת. וְהָכִי קָתָנֵי: אַף עַל פִּי שֶׁהַנָּשִׁים מִתְקַשְּׁטוֹת בָּהֶן – פְּטוּרִין. אֲמַר לֵיהּ רַב כַּהֲנָא: וְשֶׁהַנָּשִׁים מִתְקַשְּׁטוֹת בָּהֶן פְּטוּרִין? וְהָתַנְיָא: רֶפֶת בָּקָר פְּטוּרָה מִן הַמְּזוּזָה, וְשֶׁהַנָּשִׁים מִתְקַשְּׁטוֹת בָּהּ – חַיֶּיבֶת בִּמְזוּזָה!

Rather, the term should be understood otherwise. **What** is the meaning of the term: **Make use?** It means that the women **adorn** themselves there, **and this** is what the *baraita* **is teaching: Although** these structures are solid and clean to the extent that **the women adorn themselves in them, they are exempt** from the obligation of *mezuza* since they are not residences. **Rav Kahana said to him:** Are you saying that structures where **the women adorn themselves are exempt** from the mitzva of *mezuza*? **But wasn't it taught** in a different *baraita*: **A cattle stable is exempt from** the obligation of ***mezuza*,** and a barn **in which women adorn themselves is obligated in** the mitzva of ***mezuza*?**

אֶלָּא מַאי אִית לָךְ לְמֵימַר – מִתְקַשְּׁטוֹת תַּנָּאֵי הִיא, לְדִידִי נַמִּי סְתָמָא תַּנָּאֵי הִיא. דְּתַנְיָא: ״בֵּיתֶךָ״ – בֵּיתְךָ הַמְיוּחָד לְךָ, פְּרָט לְבֵית הַתֶּבֶן וּלְבֵית הַבָּקָר וּלְבֵית הָעֵצִים וּלְבֵית הָאוֹצָרוֹת, שֶׁפְּטוּרִין מִן הַמְּזוּזָה, וְיֵשׁ מְחַיְּיבִין.

Rather, what have you to say, that with regard to the requirement of *mezuza* the status of places where **women adorn themselves is** subject to a dispute between ***tanna'im*?**[N] Just as there are different opinions in that case, **in my** opinion, the status of **standard** cattle barns **is also** subject to a dispute between ***tanna'im*, as it was taught** in a *baraita* that it is written: Upon the doorposts **of your house,** meaning **your house** that is **designated** as a residence, **to the exclusion of a storehouse for hay, and a cattle barn, and a woodshed, and a storehouse, which are exempt from** the mitzva of ***mezuza*, and some obligate** these structures in the mitzva of *mezuza*. Apparently, the Rabbis dispute the requirement of affixing a *mezuza* in a standard stable.

NOTES

The *mezuza* of an individual and the *mezuza* of the public – מְזוּזַת יָחִיד וּמְזוּזַת רַבִּים: Rashi explains that the difference between the *halakhot* is based on a reluctance to inconvenience the public. Others explain that a *mezuza* belonging to the public is naturally subject to greater scrutiny, as a large number of people pass by and will notice any problems with it. An individual's *mezuza* garners less attention and therefore must be examined more often (*Eshkol*). Yet others link the leniency with regard to a *mezuza* belonging to the public with the danger involved in examining it, as evidenced by the incident related immediately thereafter in the Gemara (*Tosafot Yeshanim*; *Tosefot HaRosh*).

The status of places where women adorn themselves is subject to a dispute between *tanna'im* – מִתְקַשְּׁטוֹת תַּנָּאֵי הִיא: Rav Kahana could have resolved the difficulty just as Rav Yehuda did with regard to bathing. However, since he proves that it is a tannaitic dispute, there was no need to explain the *baraitot* in that manner (*Tosafot Yeshanim*).

HALAKHA

Examination of *mezuzot* – בְּדִיקַת מְזוּזוֹת: A *mezuza* on a private house is examined twice every seven years, whereas a *mezuza* belonging to the public, e.g., a *mezuza* on city gates, is examined twice every fifty-year Jubilee period (*Shulḥan Arukh, Yoreh De'a* 291:1).

A storehouse for hay…and a storehouse – בֵּית הַתֶּבֶן...וּבֵית הָאוֹצָרוֹת: A storehouse for hay, a cattle barn, and a woodshed are obligated in the mitzva of *mezuza*. However, if women bathe there, these places are exempt from the mitzva of *mezuza* in deference to the sanctity of the *mezuza*. This distinction is significant only in these buildings; a residence requires a *mezuza* even if a woman lives there (*Magen Avraham*, citing Maharil). This ruling is in accordance with the opinion of Rav Kahana and is accepted by the Rif, and the Tur based on the Rosh (*Shulḥan Arukh, Yoreh De'a* 286:2).

LANGUAGE

Examiner [*artavin*] – אַרְטָבִין: Some read this as *atrivin*, associated with the Latin tribunus, meaning tribune. Others read it as Artavan, a Persian forename, which was the name of the examiner. A third suggestion is that it is from the Greek **ἀρτίων**, *artion*, meaning inspector.

Official [*kasdor*] – קַסְדּוֹר: From the Latin quaestor, meaning a kind of magistrate.

Reenactor of a Roman official

בְּאֶמֶת אָמְרוּ: בֵּית הַכִּסֵּא, וּבֵית הַבּוּרְסְקִי, וּבֵית הַמֶּרְחָץ, וּבֵית הַטְּבִילָה, וְשֶׁהַנָּשִׁים נֵאוֹתוֹת בָּהֶן – פְּטוּרִים מִן הַמְּזוּזָה. רַב כָּהֲנָא מְתָרֵץ לְטַעְמֵיהּ, וְרַב יְהוּדָה מְתָרֵץ לְטַעְמֵיהּ.

Actually they said: There is a legal tradition that **a building** housing **a bathroom, and a building** housing **a tannery** [*burseki*],[LB] **and a bathhouse,**[B] **and a building** housing a ritual bath for **immersion,** and any places of **which women make use are exempt from** the obligation of ***mezuza.*** This *baraita* is inconsistent with the opinions of both Rav Kahana and Rav Yehuda. Therefore, **Rav Kahana interprets** the *baraita* **according to his** line of **reasoning, and Rav Yehuda interprets** it **according to his** line of **reasoning.**

רַב כָּהֲנָא מְתָרֵץ לְטַעְמֵיהּ: ׳בֵּיתֶךָ׳ – בֵּיתְךָ הַמְיוּחָד לְךָ, פְּרָט לְבֵית הַתֶּבֶן, וּלְבֵית הַבָּקָר, וּלְבֵית הָעֵצִים, וּלְבֵית הָאוֹצָרוֹת, שֶׁפְּטוּרִים מִן הַמְּזוּזָה בִּסְתָם. וְיֵשׁ שֶׁמְּחַיְּיבִים בִּסְתָם. בְּאֶמֶת אָמְרוּ: בֵּית הַכִּסֵּא, וּבֵית הַבּוּרְסְקִי, וּבֵית הַמֶּרְחָץ, וּבֵית הַטְּבִילָה, וְשֶׁהַנָּשִׁים נֵאוֹתוֹת בָּהֶן, וּמַאי נֵאוֹתוֹת – רוֹחֲצוֹת, פְּטוּרִין מִן הַמְּזוּזָה.

Rav Kahana interprets it **according to his** line of **reasoning: Your house** means **your house that is designated** for **your** residence, **to the exclusion of a storehouse for hay, and a cattle barn, and a woodshed, and a storehouse, which are exempt from** the mitzva of ***mezuza* in** a case where their use is **standard** and they are not used for bathing or other immodest acts. **And some obligate** these structures in the mitzva of *mezuza* **in** a case where their use is **standard. In truth they said**[N] the following with regard to **a bathroom, and a tannery, and a bathhouse, and a** ritual bath for **immersion,** and any places of **which women make use; and what** is the meaning of the term: **Make use?** It is that women **bathe** there. These places **are exempt from** the obligation of ***mezuza.***

אִי הָכִי הַיְינוּ מֶרְחָץ! אַשְׁמַעִינַן מֶרְחָץ דְּרַבִּים, וְאַשְׁמַעִינַן מֶרְחָץ דְּיָחִיד. דִּסְלְקָא דַּעְתָּךְ אָמִינָא: מֶרְחָץ דְּרַבִּים דְּנָפֵישׁ זוּהֲמֵיהּ, אֲבָל מֶרְחָץ דְּיָחִיד, דְּלָא נָפֵישׁ זוּהֲמֵיהּ – אֵימָא לִיחַיֵּיב בִּמְזוּזָה, קָא מַשְׁמַע לַן.

The Gemara challenges this interpretation: **If so,** that make use in this context means bathe, **this is** identical to the **bathhouse.** Why would the *baraita* need to list both a bathhouse and a place where women bathe? The Gemara answers: The *baraita* **teaches us** the *halakha* with regard to **the bathhouse of the public, and it teaches us** the *halakha* with regard to **the bathhouse of an individual.**[B] **As it could enter your mind to say: A bathhouse of the public, whose filth is extensive,** is exempt from *mezuza*; **however, the bathhouse of an individual, whose filth is not extensive,** as only women of that house bathe there, **I** would **say it is obligated in** the mitzva of affixing a ***mezuza.*** Therefore, the *baraita* **teaches us** that the bathhouse of an individual is also exempt.

וְרַב יְהוּדָה מְתָרֵץ לְטַעְמֵיהּ; הָכִי קָתָנֵי: ״בֵּיתֶךָ״ – בֵּיתְךָ הַמְיוּחָד לְךָ, פְּרָט לְבֵית הַתֶּבֶן וּבֵית הַבָּקָר וּבֵית הָעֵצִים וּבֵית הָאוֹצָרוֹת, שֶׁפְּטוּרִין מִן הַמְּזוּזָה אֲפִילּוּ מִתְקַשְּׁטוֹת. וְיֵשׁ מְחַיְּיבִין בְּמִתְקַשְּׁטוֹת. אֲבָל סְתָם – דִּבְרֵי הַכֹּל פָּטוּר. בְּאֶמֶת אָמְרוּ: בֵּית הַכִּסֵּא, וּבֵית הַבּוּרְסְקִי וּבֵית הַמֶּרְחָץ, וּבֵית הַטְּבִילָה, אַף עַל פִּי שֶׁהַנָּשִׁים מִתְקַשְּׁטוֹת בָּהֶן – פְּטוּרִין מִן הַמְּזוּזָה, מִשּׁוּם דְּנָפֵישׁ זוּהֲמֵיהּ.

And Rav Yehuda interprets the *baraita* **according to his** line of **reasoning, and this** is what it **is teaching: Your house** means **your house that is designated** for **your** residence, **to the exclusion of a storehouse for hay, and a cattle barn, and a woodshed, and a storehouse, which are exempt from** the mitzva of ***mezuza* even** in a case where women **adorn themselves there. And some obligate** these structures in the mitzva of *mezuza* **in** a case where **women adorn themselves** there. **However, in** a case where use of the building is **standard,** everyone **agrees** that these structures **are exempt from** the mitzva of *mezuza*. **In truth they said** that **a bathroom, and a tannery, and a bathhouse, and a** ritual bath for **immersion, even though women adorn themselves** there, **are exempt from** the obligation of ***mezuza,* because its filth is extensive.**

וּלְרַב יְהוּדָה סְתָמָא דִּבְרֵי הַכֹּל פָּטוּר? וְהָתַנְיָא: ״בִּשְׁעָרֶיךָ״ – אֶחָד שַׁעֲרֵי בָתִּים, וְאֶחָד שַׁעֲרֵי חֲצֵירוֹת, וְאֶחָד שַׁעֲרֵי מְדִינוֹת, וְאֶחָד שַׁעֲרֵי עֲיָירוֹת, וְרֶפֶת, וְלוּלִין, וּמַתְבֵּן, וְאוֹצְרוֹת יַיִן, וְאוֹצְרוֹת שֶׁמֶן – חַיָּיבִין בִּמְזוּזָה. יָכוֹל שֶׁאֲנִי מְרַבֶּה אַף

The Gemara asks: **And according to Rav Yehuda,** in cases where use of the building is **standard,** does **everyone agree** that a storehouse **is exempt from** the mitzva of *mezuza*? **But wasn't it taught** in a *baraita* that it is written with regard to the mitzva to affix a *mezuza*: **And upon your gates,** meaning that with regard to **the gates of houses, and the gates of courtyards, and the gates of cities, and the gates of towns, and a barn, and chicken coops, and a hay storehouse, and wine storehouses, and oil storehouses, all** of them are **obligated** in the mitzva of *mezuza*? I **might** have thought **that I include** in the obligation of *mezuza* **even**

LANGUAGE

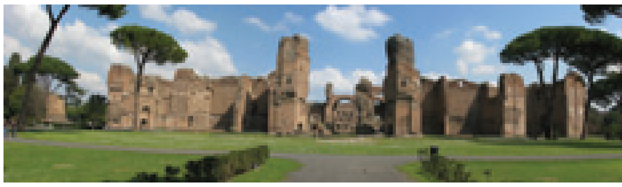
Tannery [*burseki*] – **בּוּרְסְקִי:** Originally from the Greek βυρσική, *bursikè*, meaning one who processes hides. The word *burseki* developed to mean a place where animal hides are tanned, as *bursikos* is the term for matters relating to tanning hides.

BACKGROUND

Tannery – **בֵּית הַבּוּרְסְקִי:** Since tanning by ancient methods emits a foul smell, this trade was relegated to the outskirts of town, amongst the poor. Skins typically arrived at the tannery dried stiff and dirty with soil and blood. First, the tanners would soak the skins in water to clean and soften them. Then they would pound and scour the skin to remove any remaining flesh and fat. Next, the tanner needed to remove the hair fibers from the skin. This was done by soaking the skin in urine, painting it with an alkaline lime mixture, or allowing the skin to putrefy for several months before dipping it in a salt solution. Once the hair fibers were loosened, the tanners would scrape them off with a knife and then bate the material by pounding dung, usually from dogs or pigeons, into the hide. It was this combination of urine, animal feces and decaying flesh that made ancient tanneries so odoriferous.

Old-fashioned leather tanning in Fez, Morocco

Bathhouse – **בֵּית הַמֶּרְחָץ:**



Baths of Caracalla in Rome, Italy, one of the largest bathhouses in the Roman Empire

Bathhouse of an individual – **מֶרְחָץ דְּיָחִיד:**

Bath from Herod's palace in Jericho

NOTES

In truth they said – **בְּאֶמֶת אָמְרוּ:** The *halakha* is generally ruled in accordance with the statement introduced with this phrase. Some sources suggest that the phrase indicates that it is a *halakha* transmitted to Moses from Sinai.

בֵּית שַׁעַר אַכְסַדְרָה וּמִרְפֶּסֶת – תַּלְמוּד לוֹמַר: ״בַּיִת״, מַה בַּיִת מְיוּחָד לְדִירָה – יָצְאוּ אֵלּוּ שֶׁאֵין מְיוּחָדִין לְדִירָה.

a gatehouse,[N] used to guard the entrance to a courtyard, **a portico** [***akhsadra***],[LB] an open porch, **and a balcony** serving as a corridor to several residences.[H] Therefore, **the verse states: House; just as a house** is a place that **is designated for residence** and is obligated in the mitzva of *mezuza*, so too all similar structures are obligated. This is to the **exclusion of those** structures **that are not designated for residence** but for other purposes, which are exempt from the mitzva of *mezuza*.

יָכוֹל שֶׁאֲנִי מַרְבֶּה אַף בֵּית הַכִּסֵּא, וּבֵית הַבּוּרְסְקִי, וּבֵית הַמֶּרְחָץ, וּבֵית הַטְּבִילָה – תַּלְמוּד לוֹמַר: ״בַּיִת״, מַה בַּיִת הֶעָשׂוּי לְכָבוֹד – אַף כָּל הֶעָשׂוּי לְכָבוֹד, יָצְאוּ אֵלּוּ שֶׁאֵין עֲשׂוּיִין לְכָבוֹד.

I **might** have thought **that I include** in the obligation of *mezuza* **even a bathroom, and a tannery, and a bathhouse, and a** ritual bath **for immersion.** Therefore, **the verse states: House; just as a house** is a place **that is designed to honor** people who enter it, **so too, all** places **that are designed to honor** those who enter are obligated in the mitzva of *mezuza*, **excluding those** structures **that are not designed to honor.**[H]

יָכוֹל שֶׁאֲנִי מַרְבֶּה אַף הַר הַבַּיִת וְהַלְּשָׁכוֹת וְהָעֲזָרוֹת, תַּלְמוּד לוֹמַר: ״בַּיִת״, מַה בַּיִת שֶׁהוּא חוֹל – אַף כֹּל שֶׁהוּא חוֹל, יָצְאוּ אֵלּוּ שֶׁהֵן קוֹדֶשׁ! תְּיוּבְתָּא.

I **might** have thought **that I include** in the obligation of *mezuza* **even** the **Temple Mount**[H] **and** its **chambers and courtyards.** Therefore, **the verse states: House; just as a house** is a place **that is non-sacred, so too any** place **that is non-sacred** is obligated in the mitzva of *mezuza*, **excluding those** places **that are sacred.** For the purposes of this discussion, the *baraita* teaches that there are Sages who hold that barns and storehouses whose use is standard require a *mezuza*, contrary to the opinion of Rav Yehuda that everyone agrees that these structures are exempt. Consequently, the *baraita* is a **conclusive refutation** of his opinion and support for the contention of Rav Kahana that this matter is the subject of a tannaitic debate.

תָּנֵי רַב שְׁמוּאֵל בַּר יְהוּדָה קַמֵּיהּ דְּרָבָא; שִׁשָּׁה שְׁעָרִים פְּטוּרִין מִן הַמְּזוּזָה: בֵּית הַתֶּבֶן, וּבֵית הַבָּקָר, וּבֵית הָעֵצִים, וּבֵית הָאוֹצָרוֹת, וְשַׁעַר הַמָּדִי, וְשַׁעַר שֶׁאֵינוֹ מְקוֹרֶה, וְשַׁעַר שֶׁאֵינוֹ גָּבוֹהַּ עֲשָׂרָה. אֲמַר לֵיהּ: פְּתַחְתְּ בְּשִׁשָּׁה וְסָלְקַתְּ בְּשִׁבְעָה?

§ **Rav Shmuel bar Yehuda taught** a *baraita* **before Rava: Six gates are exempt from** the mitzva of ***mezuza*:** The gate of a **storehouse for hay,** and of a **cattle barn, and** a **woodshed, and a storehouse, and** a **Median gate,** which is a dome, lacking two doorposts and a lintel, **and an unroofed gate,**[H] and **a gate that is not ten** handbreadths **high.** Rava **said to him: You began** your statement **with six** gates that do not require a *mezuza*, **and you concluded with seven.**

NOTES

Gatehouse – בֵּית שַׁעַר: The early commentaries wondered about this ruling, as there are explicit sources that rule that a gatehouse is obligated in the mitzva of *mezuza* because it leads to an opening that requires a *mezuza*. Rashi explains that the obligation is by rabbinic law and not by Torah law. The Rif explains that a gatehouse that opens into a regular house requires a *mezuza*, but a gatehouse that opens into a garden does not. A third opinion links the term gatehouse to the term portico that follows, and explains that the Gemara here is referring to a gatehouse leading to a portico (Rif; Ritva).

LANGUAGE

Portico [*akhsadra*] **– אַכְסַדְרָה:** From the Greek ἐξέδρα, *exedra*, meaning a covered entrance before a house.

BACKGROUND

Portico – אַכְסַדְרָה:

Portico in Doubs, France

HALAKHA

Gatehouse and balcony with regard to *mezuza* – בֵּית שַׁעַר וּמִרְפֶּסֶת בִּמְזוּזָה: A balcony through which one passes on the way to entering a house and a gatehouse that leads to a garden are exempt from *mezuza*. If these open directly into a house, a *mezuza* is required. Some say that a gatehouse requires a *mezuza* even if it does not lead directly to a house, but that requirement is by rabbinic law (see *Tosafot*; *Shakh*; *Shulḥan Arukh, Yoreh De'a* 286:7).

Those that are not designed to honor – שֶׁאֵין עֲשׂוּיִין לְכָבוֹד: A bathroom, a bathhouse, and a tannery are exempt from the mitzva of *mezuza* because they are not designed to honor those who enter them (*Shulḥan Arukh, Yoreh De'a* 286:4).

Temple Mount – הַר הַבַּיִת: The chambers and courtyards on the Temple Mount, as well as its synagogues and study halls, are exempt from the mitzva of *mezuza* if the structures have no residences, because they are sacred (Rambam *Sefer Ahava*, *Hilkhot Mezuza* 6:6).

Unroofed gate – שַׁעַר שֶׁאֵינוֹ מְקוֹרֶה: A structure without a roof is exempt from the mitzva of *mezuza* as stated in the Gemara here and in tractate *Menaḥot*. If it has a partial ceiling that is at least four by four cubits that is adjacent to the doorway, a *mezuza* must be affixed to the doorway.

אֲמַר לֵיהּ: שַׁעַר הַמָּדִי תַּנָּאֵי הִיא, דְּתַנְיָא: כִּיפָּה, רַבִּי מֵאִיר מְחַיֵּיב בִּמְזוּזָה, וַחֲכָמִים פּוֹטְרִים, וְשָׁוִין שֶׁאִם יֵשׁ בְּרַגְלָהּ עֲשָׂרָה – שֶׁחַיֶּיבֶת בִּמְזוּזָה. אָמַר אַבַּיֵי: דְּכוּלֵּי עָלְמָא, גְּבוֹהָה עֲשָׂרָה וְאֵין בְּרַגְלָהּ שְׁלֹשָׁה – וְלָאו כְּלוּם הִיא. אִי נַמִי, יֵשׁ בְּרַגְלָהּ שְׁלֹשָׁה וְאֵינָהּ גְּבוֹהָה עֲשָׂרָה – וְלָאו כְּלוּם הִיא.

Rava **said to him:** The obligation to affix a *mezuza* to a **Median gate is** subject to a dispute between ***tanna'im*, as it was taught** in a *baraita*: With regard to the gateway of **a dome,**[HB] i.e., an arched gateway, **Rabbi Meir obligates** it **in** the mitzva of ***mezuza*, and the Rabbis exempt** it. **And they agree that if, at the foot** of the entrance, **there are** doorposts **ten** handbreadths high before the arch of the dome begins narrowing the width of the entrance, it is **obligated in** the mitzva of ***mezuza*** since the sides form a usual doorway. **Abaye said:** However, **everyone agrees** that if the entire opening is only **ten** handbreadths **high and at the foot** of its entrance **there are** doorposts **not** even **three** handbreadths high, **it is nothing.** It is not considered an entrance and is exempt from the mitzva of *mezuza*. **Alternatively,** if **at the foot** of its entrance **there are** doorposts **three** handbreadths high, but the entrance **is not ten** handbreadths **high, it is nothing,** as it is not considered a viable entrance.

לֹא נֶחְלְקוּ אֶלָּא בִּגְבוֹהָה עֲשָׂרָה, וְיֵשׁ בְּרַגְלָהּ שְׁלֹשָׁה וְאֵין בְּרָחְבָּהּ אַרְבָּעָה וְיֵשׁ בָּהּ לָחוֹק לְהַשְׁלִימָהּ לְאַרְבָּעָה. רַבִּי מֵאִיר סָבַר: חוֹקְקִין לְהַשְׁלִים, וְרַבָּנַן סָבְרִי: אֵין חוֹקְקִין לְהַשְׁלִים.

They disagree only with regard to a case where the entrance is **ten** handbreadths high, **and at the foot** of the entrance **there are** doorposts **three** handbreadths high, **but** at **no** point is **the width** of the opening **four** handbreadths. However, the space in the dome alongside the entrance **is** wide **enough to** theoretically **carve out** space to **complete** a width of **four** handbreadths. **Rabbi Meir holds** that in all cases where a certain minimum area is required for a specific *halakha* to take effect and the existing area is smaller, if circumstances would theoretically allow one to carve out and create an area of the requisite size, its legal status is as if **one carves out** the space **to complete** it.[N] Therefore, the opening is considered wide enough to require a *mezuza*. **And the Rabbis hold: One does not carve out** the space **to complete** it. Since the width of the opening is not actually four handbreadths, it is exempt from the mitzva of *mezuza*.

תָּנוּ רַבָּנַן: בֵּית הַכְּנֶסֶת וּבֵית הָאִשָּׁה וּבֵית הַשּׁוּתָּפִין – חַיֶּיבֶת בִּמְזוּזָה. פְּשִׁיטָא! מַהוּ דְּתֵימָא: ״בֵּיתֶךָ״ – וְלֹא בֵּיתָהּ, ״בֵּיתֶךָ״ – וְלֹא בָּתֵּיהֶם, קָמַשְׁמַע לָן.

§ **The Sages taught** in a *baraita*: **A synagogue, a woman's house,**[H] and **a house** jointly owned by **partners** are all **obligated in** the mitzva of ***mezuza*.** The Gemara asks: That is **obvious;** why would these structures be exempt? **Lest you say** that it is written: **"Your house,"** in the masculine, **and not her house;**[N] **"Your house,"** in the singular, **and not their house,** excluding a jointly owned house. Therefore, the *baraita* **teaches us** that those houses are obligated in the mitzva of *mezuza* like all others.

וְאֵימָא הָכִי נַמִי! אָמַר קְרָא: ״לְמַעַן יִרְבּוּ יְמֵיכֶם וִימֵי בְנֵיכֶם״, הָנֵי בָּעוּ חַיֵּי וְהָנֵי לָא בָּעוּ חַיֵּי?!

And say it is **indeed so** that a woman's house and a jointly owned house are exempt. The Gemara rejects this possibility: Immediately following the mitzva of *mezuza* is the reward for its fulfillment, as **the verse states: "So that your days be numerous, as well as the days of your sons"** (Deuteronomy 11:21). If these structures were exempt from the mitzva, the question would arise: Do **these** men and individuals **require** long **life,**[N] **and these,** meaning women and partners, **do not require** long **life?** The mitzva of *mezuza* clearly applies to all of them.

אֶלָּא ״בֵּיתֶךָ״ לָמָּה לִי? כִּדְרָבָא. דְּאָמַר רָבָא: דֶּרֶךְ בִּיאָתְךָ, וְכִי עָקַר אִינִישׁ – כַּרְעֵיהּ דִּימִינָא עָקַר בְּרֵישָׁא.

The Gemara then asks: **Rather, why do I** need the emphasis of the verse: **Your house,** if every house is obligated in the mitzva of *mezuza*? The Gemara answers: This could be understood **in accordance with** the opinion **of Rava, as Rava said:** Your house is interpreted to mean that the *mezuza* is placed in **the way that you enter**[HN] the house. **And when a person lifts** his foot to begin walking, **he lifts his right foot first.** Therefore, the *mezuza* is affixed on the right side of the doorway.

HALAKHA

Gateway shaped like an arch – שַׁעַר הֶעָשׂוּי כְּכִיפָּה: A doorway in the shape of an arch requires a *mezuza* if its side posts are at least ten handbreadths high. If the sides are less than ten handbreadths no *mezuza* is required, according to the opinion of the Rabbis (Rema, based on the *Tur*; *Shulḥan Arukh, Yoreh De'a* 287:2).

A woman's house – בֵּית הָאִשָּׁה: A woman's house and one belonging to partners both require a *mezuza* (*Shulḥan Arukh, Yoreh De'a* 286:1).

The way that you enter – דֶּרֶךְ בִּיאָתְךָ: The *mezuza* is placed on the right side of the doorway as one enters a house. Placement of a *mezuza* on the left side is invalid, whether or not the owner is left-handed (*Mordekhai*; *Shakh*; *Shulḥan Arukh*, *Yoreh De'a* 289:2).

BACKGROUND

Gateway of a dome – כִּיפָּה: This arched gateway has a dotted line indicating where it would be necessary to carve out the wall to extend the entrance so that its upper portion would be four handbreadths wide.

Gateway shaped like an arch

NOTES

One carves out the space to complete it – חוֹקְקִין לְהַשְׁלִים: The scope of the dispute whether or not one virtually carves out the space to complete it goes beyond the matter of *mezuza*. The general question is whether the potential of rendering an area halakhically fit is sufficient to render it fit, or whether that potential must be realized in order to render the area halakhically fit. A similar principle is applied to meal-offerings: With regard to any ingredients that are fit to be blended, failure to blend them does not invalidate the offering.

Your house and not her house – בֵּיתֶךָ – וְלֹא בֵּיתָהּ: The obvious difficulty with this Gemara is that the entire Torah is written in masculine form, as Hebrew convention is to address a group consisting of both men and women in the masculine. Women are certainly not exempt from all mitzvot formulated in the masculine. The reason that the masculine here could be interpreted as exclusive is because the previous verse was formulated in the plural. The fact that this verse was formulated in the masculine singular could indicate exclusivity (*Gevurat Ari*).

Do these require long life – הָנֵי בָּעוּ חַיֵּי: This rhetorical question is effective in obligating a woman's house in the mitzva of *mezuza*, but not a jointly owned house (Rabbi Akiva Eiger). In tractate *Ḥullin*, the Gemara explains that the obligation to affix a *mezuza* to a jointly owned house is derived from the use of the plural form of the word your in the phrase: "So that your days be numerous" (Rav Shmuel Strashun; *Ḥeshek Shlomo*).

The way that you enter – דֶּרֶךְ בִּיאָתְךָ: The Gemara in tractate *Menaḥot* cites a different verse as the source of this *halakha*: "And he placed it at the right side of the altar as one enters the house of the Lord" (II Kings 12:10), indicating that entry is on the right.

תַּנְיָא אִידָּךְ: בֵּית הַכְּנֶסֶת וּבֵית הַשּׁוּתָּפִין וּבֵית הָאִשָּׁה – מִטַּמְּאִין בִּנְגָעִים. פְּשִׁיטָא! מַהוּ דְּתֵימָא: ״וּבָא אֲשֶׁר לוֹ הַבַּיִת״, ״לוֹ״ – וְלֹא לָהּ, ״לוֹ״ – וְלֹא לָהֶן, קָא מַשְׁמַע לָן.

§ Apropos the *baraita* just cited, the Gemara cites a related *baraita* that addresses a different topic. **It was taught in another** *baraita*: **A synagogue, a house** jointly owned by **partners, and a woman's house become impure with** the impurity of **leprosy** of the house, like all other houses.[H] The Gemara asks: That is **obvious;** why wouldn't they become impure? The Gemara explains: **Lest you say** that it is written with regard to leprosy: **"And the one whom the house is his will come"** (Leviticus 14:35), which could be interpreted: **His and not hers; his and not theirs,** to the exclusion of a house owned by a woman or by partners. Therefore, **it teaches us** that these houses are also included in this *halakha*.

וְאֵימָא הָכִי נַמִי! אָמַר קְרָא: ״בְּבֵית אֶרֶץ אֲחוּזַּתְכֶם״. אֶלָּא ״לוֹ״ לָמָּה לִי? מִי שֶׁמְּיַיחֵד בֵּיתוֹ לוֹ, שֶׁאֵינוֹ רוֹצֶה לְהַשְׁאִיל כֵּלָיו, וְאוֹמֵר שֶׁאֵין לוֹ, הַקָּדוֹשׁ בָּרוּךְ הוּא מְפַרְסְמוֹ, כְּשֶׁמְּפַנֶּה אֶת בֵּיתוֹ, פְּרָט לְמַשְׁאִיל כֵּלָיו לַאֲחֵרִים.

And say it is **indeed so** that a woman's house and a jointly owned house are excluded from the impurity of leprosy. The Gemara responds that **the verse states: "In a house of the land of your possession"** (Leviticus 14:34).[N] The word your is written in the plural form to teach that all houses in Eretz Yisrael are subject to this impurity. The Gemara asks: **Rather, why do I** need the emphasis of the term: **His,** if every house is subject to the impurity of leprosy? The Gemara answers that the term does not teach a *halakha* but reveals why a house might be afflicted with leprosy. The house belonging to **one who dedicates his house to himself** alone,[N] **who refuses to lend his vessels** to others **and says that he does not have** them, will be punished. **The Holy One, Blessed be He, publicizes his** possessions for all to see **when** he is forced to **empty** them from **his house** due to leprosy. **This excludes** one **who lends his vessels to others;** his house is not afflicted with leprosy.

וּבֵית הַכְּנֶסֶת מִי מִטַּמֵּא בִּנְגָעִים? וְהָתַנְיָא: יָכוֹל יִהְיוּ בָּתֵּי כְנֵסִיּוֹת וּבָתֵּי מִדְרָשׁוֹת מִטַּמְּאִין בִּנְגָעִים – תַּלְמוּד לוֹמַר: ״וּבָא אֲשֶׁר לוֹ הַבַּיִת״ – מִי שֶׁמְּיוּחָד לוֹ, יָצְאוּ אֵלּוּ שֶׁאֵין מְיוּחָדִין לוֹ!

The Gemara raises another question: **And** with regard to **a synagogue, does it become impure with** the impurity of **leprosy? But wasn't it taught** in a *baraita*: One **might** have thought **that synagogues and study halls become impure with** the impurity of **leprosy.** Therefore, **the verse states: And the one whom the house is his will come;** this is referring to a house **that is designated for him, excluding those** houses **that are not designated for him** but are public property.

לָא קַשְׁיָא; הָא – רַבִּי מֵאִיר, הָא רַבָּנַן, דְּתַנְיָא: בֵּית הַכְּנֶסֶת שֶׁיֵּשׁ בָּהּ בֵּית דִּירָה לְחַזַּן הַכְּנֶסֶת – חַיָּיב בִּמְזוּזָה, וְשֶׁאֵין בָּהּ בֵּית דִּירָה – רַבִּי מֵאִיר מְחַיֵּיב, וַחֲכָמִים פּוֹטְרִין.

The Gemara responds: This is **not difficult,** as it is the subject of a tannaitic dispute. **This** *baraita*, which states that a synagogue can become impure with the impurity of leprosy, is in accordance with the opinion of **Rabbi Meir; that** *baraita*, which states that a synagogue cannot become impure with the impurity of leprosy, is in accordance with the opinion of **the Rabbis, as it was taught** in a *baraita*: **A synagogue in which there is a residence for the synagogue attendant is obligated in** the mitzva of ***mezuza*,** as it is a dwelling. With regard to **a synagogue in which there is no residence, Rabbi Meir obligates** it in the mitzva of *mezuza*, **and the Rabbis exempt** it. Rabbi Meir deems a synagogue like a residence with regard to both a *mezuza* and its susceptibility to leprosy.[N]

וְאִיבָּעֵית אֵימָא: הָא וְהָא רַבָּנַן, וְלָא קַשְׁיָא; הָא – דְּאִית בָּהּ בֵּית דִּירָה, הָא – דְּלֵית בָּהּ בֵּית דִּירָה.

And if you wish, say instead a different resolution to the contradiction between the *baraitot* with regard to the synagogue. Both **this** *baraita* **and that** *baraita* are in accordance with the opinion of **the Rabbis, and** it is **not difficult. This** *baraita*, which states that it can become impure, is referring to a synagogue **in which there is a place of residence; that** *baraita*, which states that it cannot become impure, is referring to a synagogue **in which there is not a place of residence.**

וְאִי בָּעֵית אֵימָא: הָא וְהָא דְּלֵית בָּהּ בֵּית דִּירָה.

And if you wish, say instead yet a different resolution to the contradiction between the *baraitot*: Both **this** *baraita* **and that** *baraita* are referring to synagogues **in which there is not a place of residence,**

HALAKHA

Houses that become impure with the impurity of leprosy – הַבָּתִּים הַמִּטַּמְּאִין בִּנְגָעִים: A woman's house or one belonging to partners, and likewise a synagogue or house of study that has a residence, can become impure with the impurity of leprosy (Rambam *Sefer Tahara, Hilkhot Tumat Tzara'at* 14:14).

NOTES

Upon a house in the land you possess – בְּבֵית אֶרֶץ אֲחוּזַּתְכֶם: Some explain that this derivation is based on the use of the word house without attribution, indicating that all houses are obligated in the mitzva of *mezuza*.

One who dedicates his house to himself alone – שֶׁמְּיַיחֵד בֵּיתוֹ לוֹ: Some manuscripts of the Talmud omit the phrase: Who refuses to lend, etc., and explain that his miserliness is manifest in his reluctance to welcome guests into his home. Ultimately, he will empty his possessions from his house (Rabbeinu Ḥananel).

***Mezuza* and leprosy – מְזוּזָה וּנְגָעִים:** The Gemara sees no difficulty in equating the *halakhot* of *mezuza* to the *halakhot* of leprosy of the house, although the connection is not obvious. The basis for the analogy is that in both cases there are precise definitions of the concepts of house and privacy. Therefore, any structure classified as a house with regard to *mezuza* may be similarly classified with regard to leprosy.

וְהָא דִּכְרַכִּים וְהָא דִּכְפָרִים.

and this *baraita*, which states that a synagogue does not become impure, is referring to synagogues **in** large **cities.** Since those synagogues attract people from different places, the building is not the property of the local residents but that of the public. **And that** *baraita*, which states that a synagogue becomes impure, is referring to synagogues **in villages,** which belong solely to the residents of the village, and their status if like that of a house owned by partners.

וְדִכְרַכִּים אֵין מְטַמֵּא בִּנְגָעִים? וְהָתַנְיָא: ״אֲחוּזַּתְכֶם״ – אֲחוּזַּתְכֶם מְטַמְּאָה בִּנְגָעִים, וְאֵין יְרוּשָׁלַיִם מְטַמְּאָה בִּנְגָעִים. אָמַר רַבִּי יְהוּדָה: אֲנִי לֹא שָׁמַעְתִּי אֶלָּא מְקוֹם מִקְדָּשׁ בִּלְבַד. הָא בָּתֵּי כְנֵסִיּוֹת וּבָתֵּי מִדְרָשׁוֹת – מְטַמְּאִין בִּנְגָעִים, וְאַף עַל גַּב דִּכְרַכִּים נִינְהוּ! אֵימָא: אָמַר רַבִּי יְהוּדָה: אֲנִי לֹא שָׁמַעְתִּי אֶלָּא מָקוֹם מְקוּדָּשׁ בִּלְבַד.

The Gemara asks: **And do** the synagogues **in** large **cities not become ritually impure** with the impurity **of leprosy? Wasn't it taught** in a *baraita* that it is written: "In a house of the land of **your possession**" (Leviticus 14:34); the land of **your possession becomes ritually impure** with the impurity **of leprosy, and** the city of **Jerusalem does not become ritually impure** with the impurity **of leprosy,**[H] since it belongs to all the Jewish people rather than to a specific tribe? **Rabbi Yehuda said: I heard** that it is **only the site of the Temple** [*mikdash*] **alone** that does not become ritually impure with the impurity of leprosy. It can be inferred **that** in the opinion of Rabbi Yehuda, even **synagogues and study halls** in Jerusalem **become ritually impure** with the impurity **of leprosy, and** that is the case **even though they** are synagogues **in** large **cities.** The Gemara rejects this; rather, one must emend the *baraita* and **say** that **Rabbi Yehuda said: I heard** that it is **only a sacred** [*mekudash*] **site alone.** That definition includes synagogues and study halls.

בְּמַאי קָא מִיפַּלְגִי? תַּנָּא קַמָּא סָבַר: יְרוּשָׁלַיִם לֹא נִתְחַלְּקָה לַשְּׁבָטִים, וְרַבִּי יְהוּדָה סָבַר: יְרוּשָׁלַיִם נִתְחַלְּקָה לַשְּׁבָטִים.

§ The Gemara explains the dispute in the *baraita* that was cited: **With regard to what** principle **do** Rabbi Yehuda and the Rabbis **disagree? The first** *tanna* **holds: Jerusalem was not divided among the tribes**[N] but belonged to all of the Jewish people, and as such it does not become ritually impure with the impurity of leprosy. **Rabbi Yehuda holds: Jerusalem was divided between the tribes** of Judah and Benjamin.[B] Therefore, the same *halakhot* of impurity apply there as apply in all other cities in Eretz Yisrael.

וּבִפְלוּגְתָּא דְּהָנֵי תַּנָּאֵי, דְּתַנְיָא: מֶה הָיָה בְּחֶלְקוֹ שֶׁל יְהוּדָה – הַר הַבַּיִת, הַלְּשָׁכוֹת וְהָעֲזָרוֹת. וּמֶה הָיָה בְּחֶלְקוֹ שֶׁל בִּנְיָמִין – אוּלָם, וְהֵיכָל, וּבֵית קָדְשֵׁי הַקֳּדָשִׁים. וּרְצוּעָה הָיְתָה יוֹצְאָה מֵחֶלְקוֹ שֶׁל יְהוּדָה וְנִכְנֶסֶת לְחֶלְקוֹ שֶׁל בִּנְיָמִין, וּבָהּ הָיָה מִזְבֵּחַ בָּנוּי. וּבִנְיָמִין הַצַּדִּיק הָיָה מִצְטַעֵר עָלֶיהָ לְבָלְעָהּ בְּכָל יוֹם,

The Gemara states: **And** that dispute corresponds **to the dispute** between **these** ***tanna'im*****, as it was taught** in a *baraita*: **What** part of the Temple **was** located **in the portion of** the tribe of **Judah?** It was the part including **the** entire **Temple Mount,** excluding those areas in the portion of Benjamin, **the chambers, and the courtyards. And what** part of the Temple **was in the portion of** the tribe of **Benjamin?** It was the part including **the Entrance Hall** of the Sanctuary, **and the Sanctuary, and the Holy of Holies. And a strip** of land **emerges** from **the portion of Judah and enters the portion of Benjamin on which the altar is built.**[N] **And Benjamin the righteous would suffer** longing **to engulf it every day.** The tribe of Benjamin was disappointed that the strip belonging to the tribe of Judah intersected its tribal land and wanted Judah to transfer ownership so that the land with the altar would belong to Benjamin.

שֶׁנֶּאֱמַר: ״חוֹפֵף עָלָיו כָּל הַיּוֹם״. לְפִיכָךְ זָכָה בִּנְיָמִין הַצַּדִּיק וְנַעֲשָׂה אוּשְׁפִּיזְכָן לַגְּבוּרָה, שֶׁנֶּאֱמַר: ״וּבֵין כְּתֵפָיו שָׁכֵן״.

An allusion to this is **that** which **is stated** in Moses' blessing to Benjamin: "**Ever does he protect him** and he rests between his shoulders" (Deuteronomy 33:12), like one who is unable to abide something stuck between his shoulders and constantly rubs it to remove it. **Therefore, Benjamin the righteous was privileged**[N] **to serve as host** [*ushpizekhan*][L] **to the Almighty, as it is stated: "And he rests between his shoulders,"** alluding to the fact that the Holy of Holies was located in the territory of Benjamin. According to this *baraita*, Jerusalem was divided among the tribes.

HALAKHA

Jerusalem does not become ritually impure with the impurity of leprosy – **אֵין יְרוּשָׁלַיִם מִטַּמְּאָה בִּנְגָעִים:** Houses in Jerusalem do not become ritually impure with the impurity of leprosy because the city was not divided among the tribes (Rambam *Sefer Tahara, Hilkhot Tumat Tzara'at* 14:11).

NOTES

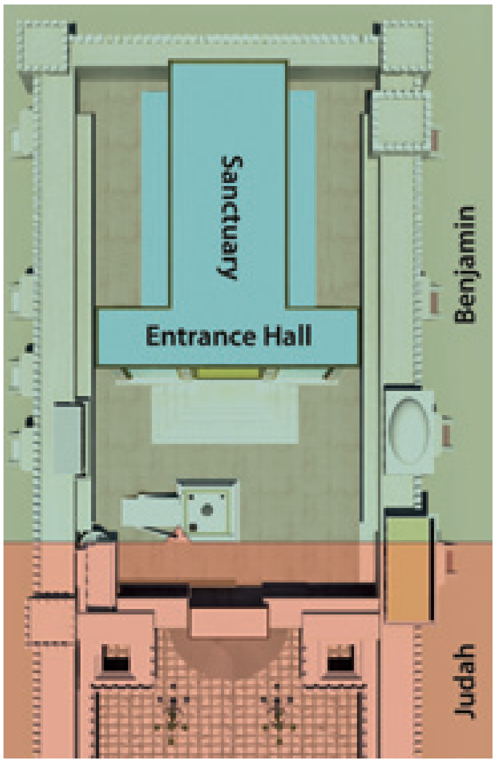
Division of Jerusalem among the tribes – **חֶלְקַת יְרוּשָׁלַיִם לַשְּׁבָטִים:** In order to reconcile the apparently contradictory biblical texts, everyone agrees that initially Jerusalem was divided between Judah and Benjamin. However, at a later stage the city was chosen as the sacred site of the Temple. The dispute is whether at that point the entire city was expropriated from the tribes and nationalized, or whether that was limited to just the site of the Temple (*Siaḥ Yitzḥak*).

On which the altar is built – **וּבָהּ הָיָה מִזְבֵּחַ בָּנוּי:** It is clear from other sources that the majority of the altar was in the territory of Benjamin, and only its southeast corner was on a strip of land belonging to Judah.

Therefore Benjamin the righteous was privileged – **לְפִיכָךְ זָכָה בִּנְיָמִין הַצַּדִּיק:** The tribe of Benjamin coveted that strip of land because they knew through divine inspiration that the altar would be built upon it. That is why they were privileged to have the Divine Presence rest on their portion where the Holy of Holies was constructed.

BACKGROUND

Portion of Judah and Benjamin – **חֵלֶק יְהוּדָה וּבִנְיָמִין:** This diagram, which is not to scale, indicates the division of the territory of the Temple between the tribes of Judah and Benjamin.



Division of the Temple between the tribes of Judah and Benjamin

LANGUAGE

Host [*ushpizekhan*] – **אוּשְׁפִּיזְכָן:** From the Middle Persian aspinj, meaning hospital or inn.

NOTES

Even beds were not rented – אַף לֹא מִיטּוֹת: This is because the spot where the beds were situated did not belong to the homeowners (*Tosafot Yeshanim*).

How does one initiate him – בַּמֶּה מְחַנְּכִין אוֹתוֹ: The early commentaries ask why the replacement priest was not anointed with oil for this purpose, and answer that there was no anointing oil in the Second Temple period. King Josiah sequestered it along with some of the Temple vessels, before the destruction of the First Temple (*Tosafot Yeshanim*; *Tosefot HaRosh*; *Me'iri*). With regard to the basic question of why dressing the replacement in eight garments was insufficient to initiate him as acting High Priest, some explain that since the eight garments were sometimes donned by a common priest if he had to consult the *Urim VeTummim* to seek divine guidance, in order to initiate the acting High Priest it was necessary to not only wear the eight garments but also to perform some portion of the service (*Tosefot Ri HaLavan*; *Gevurat Ari*).

By means of his belt – בְּאַבְנֵט: A variant reading of this Gemara is: The belt of the High Priest, referring to the special belt that the High Priest wore on Yom Kippur, which was made of fine linen, like the belt of the common priest throughout the rest of the year. The High Priest's belt throughout the year was a mixture of the diverse kinds of wool and linen. Therefore, it would have been sufficient for the replacement High Priest to exchange his linen belt for one of diverse kinds as initiation. Since, wearing that belt violates the prohibition of diverse kinds for anyone other than the High Priest, donning it would herald his change of status (Rabbeinu Tam; *Peirush Kadmon*).

וְהַאי תַּנָּא סָבַר יְרוּשָׁלַיִם לֹא נִתְחַלְּקָה לַשְּׁבָטִים, דְּתַנְיָא: אֵין מַשְׂכִּירִין בָּתִּים בִּירוּשָׁלַיִם, לְפִי שֶׁאֵינָהּ שֶׁלָּהֶן. רַבִּי אֶלְעָזָר בַּר (צָדוֹק) אוֹמֵר: אַף לֹא מִטּוֹת. לְפִיכָךְ, עוֹרוֹת קָדָשִׁים – בַּעֲלֵי אוּשְׁפִּיזִיכְנִין נוֹטְלִין אוֹתָן בִּזְרוֹעַ. אָמַר אַבָּיֵי: שְׁמַע מִינָּהּ אוֹרַח אַרְעָא לְמִישְׁבַּק אִינִישׁ גּוּלְפָּא וּמַשְׁכָּא לְאוּשְׁפִּיזֵיהּ.

And this ***tanna*** **holds: Jerusalem was not divided among the tribes** at all, **as it was taught** in a *baraita*: Homeowners did **not let** their **houses in Jerusalem because** the houses **were not** actually **theirs.** Residents of Jerusalem did not own their residences, as the city belonged to the entire Jewish people. **Rabbi Elazar bar Tzadok says: Even beds** were **not** rented.[N] **Therefore,** with regard to **hides of consecrated animals** of the Festival peace-offerings, which the pilgrims to Jerusalem would give as gifts to their hosts, the hosts were not really entitled to them. This is why **the hosts** would **take them by force. Abaye said: Learn from it that it is customary for a guest to leave** his empty wine **jug and hides** from sacrificial animals and give them **to his host.**

וְדִכְפָרִים מִי מְטַמֵּא בִּנְגָעִים? וְהָתַנְיָא: ״לַאֲחוּזָּה״ – עַד שֶׁיִּכְבְּשׁוּ אוֹתָהּ, כָּבְשׁוּ אוֹתָהּ וְלֹא חִלְּקוּהָ לַשְּׁבָטִים, חִלְּקוּ לַשְּׁבָטִים וְלֹא חִלְּקוּ לְבֵית אָבוֹת, חִלְּקוּ לְבֵית אָבוֹת וְאֵין כָּל אֶחָד מַכִּיר אֶת שֶׁלּוֹ, מִנַּיִין?

After discussing the status of Jerusalem, the Gemara addresses the matter of synagogues in villages. The Gemara asks: **And do** the synagogues **in villages become impure** with the impurity **of leprosy? Wasn't it taught** in a *baraita* as follows? It is written: "When you enter the land of Canaan that I give you **for a possession,** and I put the plague of leprosy in a house of the land of your possession" (Leviticus 14:34). The term: "For a possession," means **until you conquer it** and it becomes entirely yours. However, in a case where **they conquered it but did not divide it among the tribes,** or where **they divided** it **among the tribes but did not distribute** it **to the patrilineal families;** or where **they distributed** it **to the patrilineal families, but every one** of them **does not recognize his** individual portion, **from where** is it derived that it does not become impure?

תַּלְמוּד לוֹמַר: ״וּבָא אֲשֶׁר לוֹ הַבַּיִת״ – מִי שֶׁמְּיוּחָד לוֹ, יָצָא אֵלּוּ שֶׁאֵין מְיוּחָדִין לוֹ. אֶלָּא מְחַוַּורְתָּא כִּדְשָׁנִין מֵעִיקָּרָא.

The verse states: "And the one whom the house is his will come" (Leviticus 14:35); one **whom** the house **is designated for him** and who is certain of his ownership, **excluding those** houses **which are not designated for him.** Apparently, the legal status of synagogues in villages is that of communal property, as the portion of each individual is not clearly identifiable, and therefore they cannot become impure. **Rather,** there is no distinction in this regard between synagogues in large cities and those in villages. And with regard to the original question, **it is clear as we responded initially** with alternative resolutions to the contradiction between the *baraitot*.

״וּמַתְקִינִין לוֹ כֹּהֵן אַחֵר״. פְּשִׁיטָא: אֵירַע בּוֹ פְּסוּל קוֹדֶם תָּמִיד שֶׁל שַׁחַר – מְחַנְּכִין אוֹתוֹ בְּתָמִיד שֶׁל שַׁחַר. אֶלָּא, אֵירַע בּוֹ פְּסוּל אַחַר תָּמִיד שֶׁל שַׁחַר בַּמֶּה מְחַנְּכִין אוֹתוֹ?

§ It was taught in the mishna: **And they would designate another priest** in the High Priest's stead, lest a disqualification due to impurity prevent his entering the Temple on Yom Kippur. The Gemara asks: It is **obvious** that if **disqualification befell** the incumbent High Priest **prior to the** sacrifice of the **daily morning offering** on Yom Kippur, that **one initiates** the replacement by dressing him in the eight garments of the High Priest **with the daily morning offering,** which renders him acting High Priest. **However,** if **disqualification befell** the incumbent High Priest **after the daily morning offering, how does one initiate** the replacement?[N] After the daily morning offering, the High Priest begins the Yom Kippur service clothed in the four linen garments unique to the day, which are the same as the tunic, trousers, turban, and belt of the common priest. How is it evident that he is the acting High Priest?

אָמַר רַב אַדָּא בַּר אַהֲבָה: בְּאַבְנֵט. – הָנִיחָא לְמַאן דְּאָמַר: ״אַבְנֵטוֹ שֶׁל כֹּהֵן גָּדוֹל זֶה הוּא אַבְנֵטוֹ שֶׁל כֹּהֵן הֶדְיוֹט״. אֶלָּא לְמַאן דְּאָמַר: ״אַבְנֵטוֹ שֶׁל כֹּהֵן גָּדוֹל לֹא זֶהוּ אַבְנֵטוֹ שֶׁל כֹּהֵן הֶדְיוֹט״ מַאי אִיכָּא לְמֵימַר?

Rav Adda bar Ahava said: It is evident **by** means of his **belt.**[N] The belt worn by the High Priest on Yom Kippur was made of linen, unlike that of the common priest, which was a mixture of the diverse kinds of linen and wool. The Gemara asks: **This** works out **well** according **to the one who said:** Throughout the rest of the year, **the belt of the High Priest,** which the Torah clearly states is made of a mixture of diverse kinds, **is** identical to **the belt of the common priest,** whereas on Yom Kippur, the belt is made of linen. When the replacement priest dons the linen belt he is initiated as the acting High Priest. **However, according to the one who said: The belt of the High Priest is not** identical to **the belt of the common priest, what can be said?** According to this approach, throughout the year the High Priest wears a belt of blue and purple wool and linen, while the belts of common priests are made of white linen like the rest of their clothes. Therefore, on Yom Kippur, when the High Priest dons a belt of white linen, his belt is identical to that of a common priest. If so, what initiates the replacement as acting High Priest?

אָמַר אַבַּיֵי: לוֹבֵשׁ שְׁמוֹנָה וּמְהַפֵּךְ בְּצִינּוֹרָא, וְכִדְרַב הוּנָא, דְּאָמַר רַב הוּנָא: זָר שֶׁהָפַךְ בְּצִינּוֹרָא – חַיָּיב מִיתָה. וְרַב פַּפָּא אָמַר:

Abaye said: Before the replacement begins serving on Yom Kippur with the four linen garments, he is initiated and promoted to the High Priesthood by **donning** the **eight** garments of the High Priest **and turning over** one of the limbs on the altar **with a fork,**[NB] thereby accelerating the burning of the daily morning offering. By performing part of the service while wearing the garments of the High Priest, he is initiated as acting High Priest. **And** this is **in accordance with** the opinion **of Rav Huna, as Rav Huna said: A non-priest who turns over** part of the offering on the altar **with a fork**[H] **is liable** to receive the **death** penalty because he engaged in Temple service restricted to priests. **And Rav Pappa said:**

NOTES

Fork [*tzinora*] – **צִינּוֹרָא:** Some commentaries suggest that the term *tzinora* is a contraction of *atzei nura*, meaning wood of fire (Rabbeinu Ḥananel). Another opinion states that it means ashes (*Peirush Kadmon*).

BACKGROUND

Fork [*tzinora*] – **צִינּוֹרָא:** *Tzinora* is the name for bent metal vessels, which have different shapes depending on their purpose. Some curve into hooks, while others are a ring at the end of a metal handle. The *tzinora* in the Temple was a large fork with two tines used to turn over the burning wood on the altar or the limbs and organs placed there. The Aramaic translation of the term fork in the Bible is *tzinora*.

HALAKHA

A non-priest who turns over part of the offering with a fork – **זָר שֶׁהָפַךְ בְּצִינּוֹרָא:** A non-priest who engages in sacrificial service in the Temple is liable to receive the death penalty. Even if he merely turns over limbs that have not yet been consumed and thereby hastens their burning on the altar, he is liable, in accordance with the opinion of Rav Huna (Rambam *Sefer Avoda, Hilkhot Biat HaMikdash* 9:4).

Perek **I**
Daf **12** Amud **b**

עֲבוֹדָתוֹ מְחַנַּכְתּוֹ. מִי לָא תַּנְיָא: כׇּל הַכֵּלִים שֶׁעָשָׂה מֹשֶׁה – מְשִׁיחָתָן מְקַדַּשְׁתָּן, מִכָּאן וְאֵילָךְ – עֲבוֹדָתָן מְחַנַּכְתָּן. הָכָא נַמִי – עֲבוֹדָתוֹ מְחַנַּכְתּוֹ.

That action is unnecessary and therefore superfluous; **his service initiates him.**[H] The replacement High Priest need not undergo any preliminary initiation. His very performance of the Yom Kippur service, which is valid only if performed by the High Priest, initiates him as acting High Priest. As proof, the Gemara states: **Wasn't it taught** in a *baraita*: With regard to **all the** sacred **vessels that Moses made, their anointment** with oil **consecrates them. From that** point **forward,** in the generations after Moses, new vessels did not require anointment to be consecrated; rather, **their** use in Temple **service initiates them** and renders them fit for use.[H] **Here, too,** with regard to the High Priest, **his service initiates him.**

כִּי אֲתָא רַב דִּימִי אֲמַר: אַבְנֵטוֹ שֶׁל כֹּהֵן הֶדְיוֹט, רַבִּי וְרַבִּי אֶלְעָזָר בְּרַבִּי שִׁמְעוֹן; חַד אָמַר: שֶׁל כִּלְאַיִם, וְחַד אָמַר: שֶׁל בּוּץ.

§ Apropos the belt of the High Priest, the Gemara cites the aforementioned dispute in its entirety. **When Rav Dimi came** from Eretz Yisrael to Babylonia **he said:** With regard to **the belt of the common priest,**[H] there is a dispute between **Rabbi** Yehuda HaNasi **and Rabbi Elazar, son of Rabbi Shimon. One said:** It was a mixture **of diverse kinds** of wool and linen, like the belt of the High Priest mentioned in the Torah. **And one said:** It was made of **fine linen,** like the rest of the garments of the common priest.

תִּסְתַּיֵּים, דְּרַבִּי הוּא דְּאָמַר שֶׁל כִּלְאַיִם. דְּתַנְיָא: אֵין בֵּין כֹּהֵן גָּדוֹל לְכֹהֵן הֶדְיוֹט אֶלָּא אַבְנֵט, דִּבְרֵי רַבִּי. רַבִּי אֶלְעָזָר בְּרַבִּי שִׁמְעוֹן אוֹמֵר: אַף לֹא אַבְנֵט. אֵימַת? אִי נֵימָא בִּשְׁאָר יְמוֹת הַשָּׁנָה – טוּבָא אִיכָּא: כֹּהֵן גָּדוֹל מְשַׁמֵּשׁ בִּשְׁמוֹנָה, וְהֶדְיוֹט בְּאַרְבָּעָה.

The Gemara suggests: **Conclude that it is Rabbi** Yehuda HaNasi **who said** that the belt of the common priest was a mixture **of diverse kinds, as it was taught** in a *baraita*: **The only** difference **between a High Priest and a common priest is** the **belt;** this is **the statement of Rabbi** Yehuda HaNasi. **Rabbi Elazar, son of Rabbi Shimon, says: Not even** the **belt** represents a difference between them. The Gemara explains: With regard to the difference between the High Priest and the common priest, **when** is there a dispute between the *tanna'im*? **If we say** that the dispute is with regard to **the rest of the days of the year, there are many** other differences between them, since **the High Priest serves** wearing **eight garments and the common** priest wears **four** garments. Therefore, that could not be the point of the dispute.

HALAKHA

His service initiates him – **עֲבוֹדָתוֹ מְחַנַּכְתּוֹ:** If a disqualification befalls the High Priest on Yom Kippur, the replacement immediately continues the service with no need for a particular initiation rite, in accordance with the opinion of Rav Pappa and the supporting *baraita* (*Kesef Mishne*; Rambam *Sefer Avoda, Hilkhot Avodat Yom HaKippurim* 2:3).

Consecration of the Temple vessels – **קִידּוּשׁ כְּלֵי הַמִּקְדָּשׁ:** The vessels of the Tabernacle that were crafted by Moses in the desert were consecrated by anointment with oil. However, from that point onward anointing with oil was unnecessary, and subsequent vessels were consecrated through their use in the Temple service (Rambam *Sefer Avoda, Hilkhot Kelei HaMikdash* 1:12).

The fashioning of the belt – **מַעֲשֵׂה אַבְנֵט:** The belt that the High Priest wore during the year was made by weaving wool and linen together, as was that of the common priest. The belt worn by the High Priest on Yom Kippur was made of fine linen. This follows the principle that the ruling is in accordance with the opinion of Rabbi Yehuda HaNasi in disputes with his colleagues (Rambam *Sefer Avoda, Hilkhot Kelei HaMikdash* 8:1).

אֶלָּא לָאו – בְּיוֹם הַכִּפּוּרִים.

Rather, is it **not** that the dispute is with regard to the differences between the High Priest and the common priest on **Yom Kippur?**[N] They agree that the belt of the High Priest on Yom Kippur is made of linen, but disagree with regard to the common priest's belt. According to Rabbi Yehuda HaNasi, who says that there is a difference between the belts, the belt of the common priest must be made of a mixture of diverse kinds. According to Rabbi Elazar, son of Rabbi Shimon, who says that there is no difference between their belts, the belt of the common priest must be made of linen, like that of the High Priest on Yom Kippur.

אָמְרִי: לָא, לְעוֹלָם בִּשְׁאָר יְמוֹת הַשָּׁנָה, וּבְהָנָךְ דְּשָׁוִין.

The Gemara rejects this proof. The Sages **say: No,** this is not a proof, as **actually,** the dispute is with regard to the differences **during the rest of the days of the year.** However, the dispute is not with regard to all the differences between the High Priest and the common priest, but rather only with regard to **those** four garments **common** to both priests: The tunic, trousers, turban, and belt. Based on this understanding that the dispute is with regard to the rest of the year, the analysis of the dispute is reversed: According to Rabbi Yehuda HaNasi the belt of the High Priest is a mixture of diverse kinds and that of the common priest is made of linen, while according to Rabbi Elazar, son of Rabbi Shimon, the belt of the common priest is a mixture of diverse kinds. Therefore, there is no definitive proof from the *baraita*.

כִּי אֲתָא רָבִין אֲמַר: אַבְנֵטוֹ שֶׁל כֹּהֵן גָּדוֹל בְּיוֹם הַכִּפּוּרִים – דִּבְרֵי הַכֹּל שֶׁל בּוּץ, בִּשְׁאָר יְמוֹת הַשָּׁנָה – דִּבְרֵי הַכֹּל שֶׁל כִּלְאַיִם. לֹא נֶחְלְקוּ אֶלָּא בְּאַבְנֵטוֹ שֶׁל כֹּהֵן הֶדְיוֹט, בֵּין בִּשְׁאָר יְמוֹת הַשָּׁנָה בֵּין בְּיוֹם הַכִּפּוּרִים. שֶׁרַבִּי אוֹמֵר: שֶׁל כִּלְאַיִם, וְרַבִּי אֶלְעָזָר בְּרַבִּי שִׁמְעוֹן אוֹמֵר: שֶׁל בּוּץ.

When Ravin came from Eretz Yisrael to Babylonia **he stated** this tradition in a clearer fashion: With regard to **the belt of the High Priest on Yom Kippur, everyone agrees** that it is made **of fine linen,** as stated in the Torah. With regard to **the belt of the High Priest during the rest of the days of the year, everyone agrees** that it is a mixture **of diverse kinds. They disagreed only with regard to the belt of the common priest both during the rest of the days of the year and on Yom Kippur, as Rabbi** Yehuda HaNasi says: It was a mixture **of diverse kinds, and Rabbi Elazar, son of Rabbi Shimon, says** it was made **of linen.**

אָמַר רַב נַחְמָן בַּר יִצְחָק: אַף אֲנַן נַמִי תָּנֵינָא: ״עַל בְּשָׂרוֹ״, מַה תַּלְמוּד לוֹמַר ״יִלְבַּשׁ״ – לְהָבִיא מִצְנֶפֶת וְאַבְנֵט לַהֲרָמַת הַדֶּשֶׁן, דִּבְרֵי רַבִּי יְהוּדָה.

Rav Naḥman bar Yitzḥak said: We, too, have learned in a *baraita*: The Torah says with regard to the removal of the ashes from the altar: "And the priest shall put on his linen garment, and his linen trousers shall he put **upon his flesh**" (Leviticus 6:3). The *baraita* questions the formulation of the verse. Since at the beginning of the verse it is written: "And the priest shall put on," for **what** purpose **does the verse state: "Shall he put upon,"** in the latter part of the verse? **Rabbi Yehuda says:** It comes **to include** donning the **mitre** and the **belt for the removal of the ashes,** even though it is not explicitly stated in the verse. This is **the statement of Rabbi Yehuda.**

רַבִּי דּוֹסָא אוֹמֵר: לְהָבִיא בִּגְדֵי כֹּהֵן גָּדוֹל בְּיוֹם הַכִּפּוּרִים, שֶׁהֵן כְּשֵׁרִין לְכֹהֵן הֶדְיוֹט. רַבִּי אוֹמֵר: שְׁתֵּי תְּשׁוּבוֹת בַּדָּבָר, חֲדָא: דְּאַבְנֵטוֹ שֶׁל כֹּהֵן גָּדוֹל בְּיוֹם הַכִּיפּוּרִים לֹא זֶה הוּא אַבְנֵטוֹ שֶׁל כֹּהֵן הֶדְיוֹט,

Rabbi Dosa says that the term: Shall put on, comes **to include** the *halakha* that **the garments of the High Priest**[N] **on Yom Kippur are fit for a common priest.** During the Yom Kippur service, the High Priest wears just four linen garments. Although he may not serve in those garments on Yom Kippur the following year, a common priest may serve in them during the rest of the year. **Rabbi** Yehuda HaNasi **says: There are two responses to** reject this **statement**[N] of Rabbi Dosa. **One: The belt of the High Priest on Yom Kippur is not** the same as **the belt of the common priest** during the rest of the year. Clearly, according to Rabbi Yehuda HaNasi, the belt of the High Priest on Yom Kippur is made of linen, and that of the common priest during the year is a mixture of the diverse kinds of wool and linen.

וְעוֹד: בְּגָדִים שֶׁנִּשְׁתַּמְּשָׁה בָּהֶן קְדוּשָּׁה חֲמוּרָה תְּשַׁמֵּשׁ בָּהֶן קְדוּשָּׁה קַלָּה? אֶלָּא מַה תַּלְמוּד לוֹמַר ״יִלְבַּשׁ״ – לְרַבּוֹת אֶת הַשְּׁחָקִין.

And furthermore, there is another reason to reject the statement of Rabbi Dosa. Could it be that with regard to **garments that were used** by the High Priest to perform a service of **extreme sanctity,** the common priest **will use them** to perform a service of **minor sanctity? Rather,** according to Rabbi Yehuda HaNasi, for **what** purpose **does the verse state** the phrase: **Shall put on?** It comes **to include threadbare** garments[H] and to teach that as long as they are not completely tattered, they may be worn for that service.

NOTES

The common priest on Yom Kippur – כֹּהֵן הֶדְיוֹט בְּיוֹם הַכִּפּוּרִים: Some of the early commentaries wondered about this expression, as the entire service on Yom Kippur is performed exclusively by the High Priest. Some suggest that on Yom Kippur, removal of the ashes from the altar was performed by a common priest (*Tosafot Yeshanim*; *Tosefot Ri HaLavan*; *Tosefot HaRosh*). Others explain that on Yom Kippur common priests were responsible for burning the limbs of the previous day's offerings (*Gevurat Ari*). The Ritva writes that by Torah law only those parts of the service unique to Yom Kippur were performed exclusively by the High Priest, whereas the services performed every day could be performed by others on Yom Kippur. Later, the Sages instituted that even those services not unique to Yom Kippur would also be performed by the High Priest.

Shall put on comes to include the garments of the High Priest – לְהָבִיא בִּגְדֵי כֹּהֵן גָּדוֹל: Rabbi Yehuda HaNasi and Rabbi Dosa do not require the derivation of Rabbi Yehuda, who says that the removal of ashes from the altar requires two additional garments. That is because it is clear that since removing the ashes is part of the service, the priest must wear all the requisite garments (*Tosefot Ri HaLavan*).

There are two responses to reject this statement – שְׁתֵּי תְּשׁוּבוֹת בַּדָּבָר: The reason Rabbi Yehuda HaNasi requires two responses is that the first response is not a full-fledged proof. Even if the belt of the High Priest could not be used, that does not mean that use of the other garments was prohibited. Therefore, Rabbi Yehuda HaNasi cited a second response (*Tosefot HaRosh*).

HALAKHA

To include threadbare garments – לְרַבּוֹת אֶת הַשְּׁחָקִין: A priest may serve wearing threadbare garments, in accordance with the opinion of Rabbi Yehuda HaNasi (Rambam *Sefer Avoda, Hilkhot Kelei HaMikdash* 8:4).

וְאָזְדָא רַבִּי דּוֹסָא לְטַעְמֵיהּ, דְּתַנְיָא: ״וְהִנִּיחָם שָׁם״ מְלַמֵּד שֶׁטְּעוּנִין גְּנִיזָה. רַבִּי דּוֹסָא אוֹמֵר: שֶׁלֹּא יִשְׁתַּמֵּשׁ בָּהֶן יוֹם הַכִּפּוּרִים אַחֵר.

And Rabbi Dosa follows his line of **reasoning, as it was taught** in a *baraita*: That which is written: “And Aaron shall come into the Tent of Meeting, and shall put off the linen garments, which he put on when he went into the Sanctuary, **and shall leave them there**” (Leviticus 16:23), **teaches** that the garments worn by the High Priest on Yom Kippur **require interment**[H] and may not be put to additional use. **Rabbi Dosa says:** It means only that the High Priest **may not use them** on **Yom Kippur** in **a different** year. According to Rabbi Dosa, they may be worn by a common priest during his service, as they do not require interment.

תָּנוּ רַבָּנַן: אֵירַע בּוֹ פְּסוּל וּמִינּוּ אַחֵר תַּחְתָּיו – רִאשׁוֹן חוֹזֵר לַעֲבוֹדָתוֹ, שֵׁנִי – כׇּל מִצְוֹת כְּהוּנָּה גְּדוֹלָה עָלָיו, דִּבְרֵי רַבִּי מֵאִיר.

§ The Gemara returns to the initiation of the acting High Priest. **The Sages taught** in the *Tosefta*: If **a disqualification befalls** the High Priest **and they appointed another in his stead,** and then the cause of the disqualification of the High Priest is resolved, e.g., he was purified from impurity, the **original** High Priest **returns to his service.** With regard to the **second,** acting High Priest, **all the mitzvot of the High Priesthood are** incumbent **upon him.** He serves wearing eight garments and it is prohibited for him to let his hair grow, to rend his garments in mourning the death of a relative, to subject himself to impurity imparted by the corpse of a relative, or to marry a widow. This is **the statement of Rabbi Meir.**

רַבִּי יוֹסֵי אוֹמֵר: רִאשׁוֹן – חוֹזֵר לַעֲבוֹדָתוֹ, שֵׁנִי – אֵינוֹ רָאוּי לֹא לְכֹהֵן גָּדוֹל וְלֹא לְכֹהֵן הֶדְיוֹט.

Rabbi Yosei says: The **original** priest **returns to his service,** while the **second is fit** to serve **neither as High Priest** with eight garments, because there is a different High Priest; **nor as a common priest** with four garments, as once he was elevated to a state of extreme sanctity he may not be reduced to a state of minor sanctity.

אָמַר רַבִּי יוֹסֵי: מַעֲשֶׂה בְּיוֹסֵף בֶּן אֵילֵם בְּצִיפּוֹרִי שֶׁאֵירַע בּוֹ פְּסוּל בְּכֹהֵן גָּדוֹל, וּמִינּוּהוּ תַּחְתָּיו. וְאָמְרוּ חֲכָמִים: רִאשׁוֹן – חוֹזֵר לַעֲבוֹדָתוֹ, שֵׁנִי – אֵינוֹ רָאוּי לֹא לְכֹהֵן גָּדוֹל וְלֹא לְכֹהֵן הֶדְיוֹט. כֹּהֵן גָּדוֹל – מִשּׁוּם אֵיבָה, כֹּהֵן הֶדְיוֹט – מִשּׁוּם מַעֲלִין בַּקּוֹדֶשׁ וְלֹא מוֹרִידִין.

Rabbi Yosei said as proof for his opinion: There was **an incident involving** the priest **Yosef ben Elem**[P] **of Tzippori,**[B] who, when a reason for **disqualification befell a High Priest,** the priests **appointed him in his stead.** After the cause of the disqualification was resolved, **the Sages said:** The **original** High Priest **returns to his service,** while the **second is fit** to serve **neither as High Priest nor as a common priest.** The Gemara explains: Neither as a **High Priest, due to hatred,**[N] jealousy and bitterness that would arise if there were two High Priests with equal standing in the Temple; nor as a **common priest, because** the principle is: **One elevates** to a higher level **in** matters of **sanctity and one does not downgrade.** Once he has served as a High Priest he cannot be restored to the position of a common priest.

אָמַר רַבָּה בַּר בַּר חָנָה אָמַר רַבִּי יוֹחָנָן:

Rabba bar bar Ḥana said that **Rabbi Yoḥanan said:**

HALAKHA

Require interment – טְעוּנִין גְּנִיזָה: The linen garments worn by the High Priest on Yom Kippur require interment. They may never be used again nor may any benefit be derived from them, in accordance with the opinion of the first *tanna* (Rambam *Sefer Avoda, Hilkhot Kelei HaMikdash* 8:5).

PERSONALITIES

Yosef ben Elem – יוֹסֵף בֶּן אֵלֶם: The story is also related in *Antiquities of the Jews* (Book 17, Chapter 6) by Josephus Flavius. When a disqualification befell the High Priest Mattityahu, his relative Yosef ben Elem replaced him that day.

BACKGROUND

Tzippori – צִיפּוֹרִי: Tzippori was a large town in the Upper Galilee, and the perennial rival of Tiberias for recognition as the religious capital of Galilee. During the Second Temple period it enjoyed special status among the towns of the Galilee because of its large and learned Jewish community.

Zodiac mosaic in a synagogue in Tzippori

NOTES

Due to hatred – מִשּׁוּם אֵיבָה: There is a principle implemented throughout rabbinic literature that two leaders are not appointed to fill the same position, as that will inevitably lead to rivalry and dispute. There is a well-known midrash about the moon being unhappy to share the sky with the sun. Therefore, the moon was rendered a minor heavenly light to avoid hatred and jealousy. This is an example of the principle: Two kings cannot share a crown.

Perek **I**
Daf **13** Amud **a**

הֲלָכָה כְּרַבִּי יוֹסֵי. וּמוֹדֶה רַבִּי יוֹסֵי שֶׁאִם עָבַר וְעָבַד – עֲבוֹדָתוֹ כְּשֵׁרָה. אָמַר רַב יְהוּדָה אָמַר רַב: הֲלָכָה כְּרַבִּי יוֹסֵי, וּמוֹדֶה רַבִּי יוֹסֵי שֶׁאִם מֵת רִאשׁוֹן – שֶׁחוֹזֵר לַעֲבוֹדָתוֹ.

The ***halakha* is in accordance with** the opinion of **Rabbi Yosei**[N] that the original High Priest returns to his service, while the second is fit to serve neither as High Priest nor as a common priest. **And Rabbi Yosei concedes that if** the second priest **violated** this provision **and served** as High Priest wearing eight garments, **his service is valid. Rav Yehuda said** that **Rav said:** The ***halakha* is in accordance with** the opinion of **Rabbi Yosei, and Rabbi Yosei conceded that if** the **original** High Priest **dies,** the second **returns to his service** as High Priest.[H]

HALAKHA

One who has served as a High Priest – מִי שֶׁמִּלֵּא תַּפְקִיד כֹּהֵן גָּדוֹל: An acting High Priest on Yom Kippur must step down when the original High Priest is reinstated, but he remains committed to all the obligations and restrictions of the High Priesthood. He does not return to serve as a common priest, and if he performs the duties of the High Priest, they are valid. Should the original High Priest die, the replacement is appointed to succeed him (*Kesef Mishne*; *Leḥem Mishne*; Rambam *Sefer Avoda, Hilkhot Kelei HaMikdash* 8:5 and *Hilkhot Avodat Yom HaKippurim* 1:3).

NOTES

The *halakha* is in accordance with the opinion of Rabbi Yosei – הֲלָכָה כְּרַבִּי יוֹסֵי: The early commentaries raised difficulties with regard to this ruling from two perspectives. First, this is an example of a *halakha* for messianic times, when the Temple will be rebuilt, and the halakhic principle is that rulings are not issued for that period (*Tosafot*). Second, why does the Gemara need to rule explicitly in accordance with the opinion of Rabbi Yosei, when in disputes with Rabbi Meir the ruling is always in accordance with the opinion of Rabbi Yosei (*Tosefot Ri HaLavan*)?

In answer to the first question, it is explained that the *halakha* does have current practical applications: If a community official is forced to step down, once the cause for his removal is resolved, he is reinstated. As for the second question, it was necessary to state that the *halakha* is in accordance with the opinion of Rabbi Yosei, as in this case the ruling might have been different since both Rabbi Shimon’s opinion and an unattributed mishna in tractate *Horayot* contradict the opinion of Rabbi Yosei (*Siaḥ Yitzḥak*). One approach answers one question with the other: Because it is a *halakha* for messianic times, the standard principles of halakhic ruling are not in effect. Therefore, an explicit statement ruling in accordance with the opinion of Rabbi Yosei is needed (Rav Shmuel Strashun; *Mitzpe Eitan*).

פְּשִׁיטָא! מַהוּ דְּתֵימָא: הָוְיָא לֵיהּ צָרָה מֵחַיִּים, קָא מַשְׁמַע לָן.

The Gemara asks: That is **obvious.** Clearly, the second priest may serve as High Priest after the first one dies without concern that their rivalry will generate hatred between them. The Gemara answers: **Lest you say** that the mere knowledge that another priest is in waiting to replace him is enough to generate hatred, and **would be for him** like a woman whose husband has taken a **rival wife in** her **lifetime;** therefore, Rav **teaches us** that this is not a concern.

״רַבִּי יְהוּדָה אוֹמֵר אַף אִשָּׁה אַחֶרֶת מַתְקִינִין לוֹ״. וְרַבָּנַן נַמִּי, הָא חָיְישִׁי לְשֶׁמָּא! אָמְרִי לָךְ רַבָּנַן: טוּמְאָה – שְׁכִיחָא, מִיתָה – לָא שְׁכִיחָא.

§ It was taught in the mishna that **Rabbi Yehuda says:** The Sages would **even designate another wife for** the High Priest lest his wife die. The Rabbis say: There is no concern lest his wife die, and therefore the Sages did not designate another wife for him. The Gemara asks with regard to **the Rabbis: Aren't they concerned lest** he become impure, which is why the Sages designate a replacement High Priest? Why then, are they not concerned lest his wife die? The Gemara answers that **the Rabbis** could have **said to you: Impurity is common,** as it is not unusual for the High Priest to become impure either due to secretions from his body or from an external source. **Death is not common,** and therefore there is no concern lest his wife die.

״אָמְרוּ לוֹ אִם כֵּן אֵין לַדָּבָר סוֹף״. שַׁפִּיר קָא אָמְרִי לֵיהּ לְרַבִּי יְהוּדָה! וְרַבִּי יְהוּדָה אָמַר לָךְ: לְמִיתָה דַּחֲדָא – חָיְישִׁינַן, לְמִיתָה דְּתַרְתֵּי – לָא חָיְישִׁינַן. וְרַבָּנַן, אִי אִיכָּא לְמֵיחַשׁ – אֲפִילּוּ לְמִיתָה דִּתְרֵין חָיְישִׁינַן.

It was taught in the mishna that **the Rabbis said to** Rabbi Yehuda: **If so,** that you are concerned lest his wife die, **there is no end to the matter.** You should also be concerned lest the second wife die, requiring designation of a third and even a fourth wife. The Gemara comments: The Rabbis **spoke well to Rabbi Yehuda,** making a good point. What can Rabbi Yehuda respond? **Rabbi Yehuda** could have **said to you: For** the potential **death of one** wife, **we are concerned; for** the potential **death of two** wives, **we are not concerned,** as the likelihood of that happening is negligible. The Gemara asks: **And** what would **the Rabbis** respond to that contention? They would say: **If there is** reason **to be concerned** for a potential death, then **even for** the potential **death of two** wives, **we are concerned.**

וְרַבָּנַן, נֵימְרוּ אִינְהוּ לְנַפְשַׁיְיהוּ! אָמְרִי לָךְ רַבָּנַן: כֹּהֵן גָּדוֹל זָרִיז הוּא. – אִי זָרִיז הוּא לָמָּה מַתְקִינִין כֹּהֵן אַחֵר? כֵּיוָן דְּעָבְדִינַן לֵיהּ צָרָה – כׇּל שֶׁכֵּן דְּמִזְדָּרֵז טְפֵי.

The Gemara suggests: If according to **the Rabbis** there is no distinction between concern that one wife might die and concern that two wives might die, **let them say** the same with regard **to their own** opinion. Just as they designate a replacement lest the High Priest become impure, they should designate a second replacement lest the first replacement also become impure. The Gemara answers that **the Rabbis** could have **said to you: The High Priest is vigilant** in avoiding impurity. No amount of vigilance can prevent death. The Gemara asks: **If he is vigilant** in avoiding impurity, then **why do** the Sages **designate another priest** in his stead? The reason for the designation of the replacement is that **once we establish** a replacement as a **rival, all the more so** will the High Priest **be** even **more vigilant** in avoiding impurity to maintain his position.

וּמִי סַגִּי לֵיהּ בְּתַקַּנְתָּא? ״בֵּיתוֹ״ אָמַר רַחֲמָנָא, וְהָךְ לָאו בֵּיתוֹ הִיא! דִּמְקַדֵּשׁ לָהּ. וְהָא כַּמָּה דְּלָא כָּנֵיס לָהּ – לָאו בֵּיתוֹ הִיא! דְּכָנֵיס לָהּ. אִם כֵּן הֲוָה לֵיהּ שְׁנֵי בָּתִּים, וְרַחֲמָנָא אָמַר: ״וְכִפֶּר בַּעֲדוֹ וּבְעַד בֵּיתוֹ״ וְלֹא בְּעַד שְׁנֵי בָּתִּים!

§ The Gemara asks with regard to Rabbi Yehuda's opinion: **And is designation** of a second wife **sufficient for him? The Merciful One stated** in the Torah: "And he shall make atonement for himself and for **his house**" (Leviticus 16:11). House means wife; **and this** designated woman **is not his wife** as they are not yet married. What purpose does designation serve if his wife dies on Yom Kippur? The Gemara answers: **He betroths her** before Yom Kippur. The Gemara asks: **But** that does not solve the problem. **As long as he has not married her, she is not** yet **his house,** i.e., his wife. The Gemara answers: Rabbi Yehuda says **that** not only is a replacement wife designated, but **he** actually **marries her. If so,** another problem arises. The High Priest **has two houses,**[N] **and the Merciful One said: "And he shall make atonement for himself and for his house"** (Leviticus 16:11). He atones for one house **and not for two houses.**[H]

NOTES

He has two houses – הֲוָה לֵיהּ שְׁנֵי בָּתִּים: The early commentaries ask: Since it is clear from the Gemara here that a High Priest is not permitted to have two wives, how can the verse: "And Jehoiada had two wives, and sons and daughters" (II Chronicles 24:3) be understood? Some explain that he married the women before he became High Priest or that he divorced one of them (*Tosefot HaRosh*; Ritva). Another possibility is that the verse does not mean that Jehoiada had two wives but that he arranged for two women to marry Joash (*Ḥasdei David*).

HALAKHA

And not for two houses – וְלֹא בְּעַד שְׁנֵי בָּתִּים: A High Priest who has two wives must divorce one of them before performing the Yom Kippur service (Rambam *Sefer Avoda, Hilkhot Kelei HaMikdash* 5:10).

דַּהֲדַר מְגָרֵשׁ לַהּ. – אִי מְגָרֵשׁ לַהּ – הֲדָרָא קוּשְׁיָין לְדוּכְתָּא! לָא צְרִיכָא, דִּמְגָרֵשׁ לַהּ עַל תְּנַאי, דְּאָמַר לַהּ: ״הֲרֵי זֶה גִּיטֵּיךְ עַל מְנָת שֶׁתָּמוּתִי״. – וְדִילְמָא לָא מָיְיתָא, וַהֲוָה לֵיהּ שְׁנֵי בָתִּים!

The Gemara answers: Rabbi Yehuda says **that** after marrying the second wife, **he then divorces her.** The Gemara asks: **If he divorces her, our difficulty is restored to its** original **place.** There is no point in designating a second wife, as if the first wife dies, the second woman is not married to him. The Gemara responds: **No,** it is **necessary** in a case **where** he marries her and **divorces her provisionally,**[N] **as he says to her: This is your bill of divorce on condition that you die** on Yom Kippur. If she dies on Yom Kippur, then she was divorced retroactively and he has only one wife; if she does not die but the original wife dies, her divorce does not take effect and the second wife is married to the High Priest. In either case, the High Priest has only one wife. The Gemara asks: **And perhaps neither** she nor the original wife **will die, and** the High Priest then **has two houses** on Yom Kippur.

אֶלָּא, דְּאָמַר לַהּ: ״הֲרֵי זֶה גִּיטֵּיךְ עַל מְנָת[שֶׁלֹּא תָּמוּתִי״, אִי לָא מָיְתָה – מִיגָּרְשָׁא לַהּ, וְאִי מָיְתָה – הָא קָיְימָא הַךְ. וְדִילְמָא הִיא לָא מָיְתָה, וַהֲוָה לֵיהּ גִּיטָּא דְּהַאי גִּיטָּא, וּמָיְיתָא חֲבֶרְתָּהּ, וְקָם לֵיהּ בְּלֹא בַּיִת!

Rather, it is a case **where** the High Priest **said to her,** the woman designated: **This is your bill of divorce on condition that you will not die** on Yom Kippur. **If** she does **not die,** then **she is divorced** and he remains married to the original wife; **if she dies, isn't that** original wife **alive** and he remains married to her alone? The Gemara asks: **And perhaps the** second one will **not die and her bill of divorce will be** a valid **bill of divorce,** meaning she is not his wife, but **her counterpart** might die, **leaving** the High Priest **without a wife** at all on Yom Kippur.

אֶלָּא, דְּאָמַר לַהּ: ״עַל מְנָת שֶׁתָּמוּת [אַחַת מִכֶּם]״ מָיְתָה הָא – קָיְימָא הַךְ, מָיְתָה הַךְ – הָא קָיְימָא הָא. וְדִילְמָא לָא מָיְיתָא וְלָא חֲדָא מִינַּיְיהוּ, וַהֲוָה לֵיהּ שְׁנֵי בָתִּים!

Rather, it is a case **where** the High Priest **said to her: This is your bill of divorce on condition that one of you dies.** If **this** one **dies, that** one **is alive,** and if **that** one **dies, isn't this** one **alive?** The Gemara asks: **And perhaps neither one of them** will **die, and he will** then **have two houses.**

וְעוֹד: כִּי הַאי גַּוְונָא מִי הָוֵי גִּיטָּא? וְהָאָמַר רָבָא: הֲרֵי זֶה גִּיטֵּיךְ עַל מְנָת שֶׁלֹּא תִּשְׁתִּי יַיִן כָּל יְמֵי חַיַּי וְחַיַּיִכִי – אֵין זֶה כְּרִיתוּת,

And furthermore, the question arises: **Is** a document **of that sort** a valid **bill of divorce?** Does a condition of that sort take effect? **But didn't Rava say:** If a man says to his wife: **This is your bill of divorce on condition that you will not drink wine** for **all the days of my life and your life, that is not severance.**[N] The bill of divorce in the Torah is called a bill of severance, meaning that for the document to be valid all connections between the husband and wife must be severed. If there is a provision in the document that maintains a permanent connection between the spouses, e.g., not to drink wine for all of her life, the document does not effect a valid divorce.

כָּל יְמֵי חַיֵּי פְלוֹנִי – הֲרֵי זֶה כְּרִיתוּת!

However, if one said to his wife: This is your bill of divorce on condition that you will not drink wine during **all the days of the life of so-and-so; that is severance.** Since the condition is not dependent on her and him but on the life of a third party, it is like any other condition in a divorce.[H] Therefore, in the case of the High Priest, since the divorce takes effect only if neither of the women dies, that is a condition that maintains a relationship between the husband and wife for as long as she lives, which invalidates the divorce.

אֶלָּא, דְּאָמַר לַהּ: ״הֲרֵי זֶה גִּיטֵּיךְ עַל מְנָת שֶׁלֹּא תָּמוּת חֲבֶרְתֵּיךְ״ אִי לָא מָיְתָה חֲבֶרְתָּהּ – מִיגָּרְשָׁא, וְאִי מָיְתָה הָא – הָא קָיְימָא הָא. וְדִילְמָא מָיְיתָא חֲבֶרְתָּהּ בְּפַלְגָּא דַּעֲבוֹדָה, וְאִיגַּלַּאי מִילְּתָא

Rather, it is a case **where** the High Priest **said to** the second wife: **This is your bill of divorce on condition that your counterpart,** the other wife, **will not die. If her counterpart,** the first woman, **does not die,** the second woman **is divorced; and if** the first woman **dies, isn't** the second woman **alive** and not divorced? The Gemara asks: **And perhaps her counterpart will die in the middle of the** Yom Kippur **service, and it will become clear**

NOTES

Divorces her provisionally – דִּמְגָרֵשׁ לַהּ עַל תְּנַאי: This problem is also discussed in the Jerusalem Talmud and resolved there by saying that the High Priest conditionally betroths a woman but does not marry her. Some commentaries write that he betroths a woman on the day of Yom Kippur itself. Although betrothal on Shabbat and Festivals is prohibited by rabbinic decree, it would be permitted in the Temple. Later commentaries suggest that perhaps he marries the woman but does not consummate the marriage.

Severance – כְּרִיתוּת: The principle established by Rava is one of the foundations of the *halakhot* of divorce: A divorce must effect a complete severance between a man and a woman. Therefore, if the divorce contains a stipulation that extends throughout the life of the woman, there is no severance, as she will always be linked to him. Some say that the flaw in this sort of condition is that the woman might eventually violate the condition and retroactively invalidate the divorce.

HALAKHA

Conditions in bills of divorce – תְּנָאִים בְּגִיטִּין: If a bill of divorce is given with a condition that ties the woman to her husband for the duration of her life, e.g., a condition that she may never drink wine, it is invalid, as there is no severance. However, if the duration of the condition is limited, e.g., you may not drink wine as long as so-and-so lives, or for a certain length of time, the bill of divorce is valid (Rambam *Sefer Nashim, Hilkhot Geirushin* 8:10).

לְמַפְרֵעַ דְּגִיטָּא דְּהָא לָאו גִּיטָּא הוּא, וְעָבֵיד לֵיהּ עֲבוֹדָה בִּשְׁנֵי בָתִּים! אֶלָּא, דְּאָמַר לָהּ: ״הֲרֵי זֶה גִּיטֵּיךְ עַל מְנָת שֶׁתָּמוּת חֲבֶרְתֵּיךְ״, – וְדִילְמָא מָיְיתָא חֲבֶרְתָּהּ, וַהֲוָה לֵיהּ גִּיטָּא דְּהָא גִּיטָּא, וְקָם לֵיהּ בְּלָא בַּיִת?

retroactively that the bill of divorce of this second woman **is not a** valid **bill of divorce,** since the first wife died. In that case, it turns out retroactively that **he performed** part of **the service with two houses,** married to two wives. **Rather,** it is a case **where** the High Priest **said to** the second wife: **This is your bill of divorce on condition that your counterpart dies.** The Gemara asks: In this case, too, **perhaps her counterpart** will **die**[N] **and the bill of divorce of this** second woman **is** a valid **bill of divorce, and** he will **remain without a house** at all.

אֶלָּא, דִּמְגָרֵשׁ לְהוּ לְתַרְוַיְיהוּ, לַחֲדָא אֲמַר לָהּ: ״הֲרֵי זֶה גִּיטֵּיךְ עַל מְנָת שֶׁלֹּא תָּמוּת חֲבֶרְתֵּיךְ״ וְלַחֲדָא אָמַר לָהּ: ״הֲרֵי זֶה גִּיטֵּיךְ עַל מְנָת שֶׁלֹּא תִּכָּנְסִי לְבֵית הַכְּנֶסֶת״. וְדִילְמָא לָא מָיְיתָא חֲבֶרְתָּהּ וְלָא עָיְילָא הִיא לְבֵית הַכְּנֶסֶת, וַהֲוָה לֵיהּ גִּיטָּא דְּתַרְוַיְיהוּ גִּיטָּא, וְקָם לֵיהּ בְּלָא בַּיִת!

Rather, this is a case where **he divorces both of them** provisionally, with a different stipulation to each woman. **To one, he says: This is your bill of divorce on condition that your counterpart will not die. And to** the other **one, he says: This is your bill of divorce on condition that you will not enter the synagogue** on Yom Kippur, cognizant of the fact that she can easily fulfill that condition and thereby effect her divorce. The Gemara asks: **And perhaps her counterpart** will **not die,** fulfilling the condition and effecting the divorce of one wife; **and she will not enter the synagogue,**[N] fulfilling the condition and effecting the divorce of the other wife. In that case **the bill of divorce of both** women **is a** valid **bill of divorce and he remains without a wife.**

אֶלָּא, לַחֲדָא אָמַר לָהּ: ״הֲרֵי זֶה גִּיטֵּיךְ עַל מְנָת שֶׁלֹּא תָּמוּת חֲבֶרְתֵּיךְ״ וְלַחֲדָא אָמַר לָהּ: ״הֲרֵי זֶה גִּיטֵּיךְ עַל מְנָת שֶׁאֶכָּנֵס אֲנִי לְבֵית הַכְּנֶסֶת״. דְּאִי מָיְיתָא הָא – קָיְימָא הָא. וְאִי מָיְיתָא הָא – קָיְימָא הָא. מַאי אִיכָּא לְמֵימַר – דִּילְמָא מָיְיתָא חֲבֶרְתָּהּ בְּפַלְגָּא דַּעֲבוֹדָה, וְעָבַד לֵיהּ עֲבוֹדָה לְמַפְרֵעַ בִּשְׁנֵי בָתִּים. אִי חָזֵי לָהּ דְּקָא בָּעֲיָא לְמֵימַת – קָדֵים אִיהוּ וְעָיֵיל לְבֵית הַכְּנֶסֶת, וּמְשַׁוֵּי לְגִיטָּא דְּהָא גִּיטָּא לְמַפְרֵעַ.

Rather, it is a case where **to one** of the women, the High Priest **says: This is your bill of divorce on condition that your counterpart does not die. And to** the other **one** of the women **he says: This is your bill of divorce on condition that I will enter the synagogue. If this** wife **dies, that** other **one is alive; and if that** other one **dies, this** one **is alive. What is there to say** in refuting this possibility? **Perhaps her counterpart will die in the middle of the service,** and it will turn out retroactively that **he performed** part of **the service with two houses,** married to two wives. **If he sees that she seeks,** i.e., she is about **to die, he** will then **preemptively enter the synagogue, rendering the bill of divorce of** the dying wife **a** valid **bill of divorce retroactively.** He will then be married to only one woman. In that way, a second wife can be designated for the High Priest without him being married to two women on Yom Kippur.

מַתְקִיף לָהּ רַב אַסִי וְאִיתֵימָא רַב עֲוִירָא: אֶלָּא מֵעַתָּה שְׁתֵּי יְבָמוֹת הַבָּאוֹת מִבַּיִת אֶחָד לֹא יִתְיַיבְּמוּ! ״יְבִמְתּוֹ״, ״יְבִמְתּוֹ״ – רִיבָּה.

Rav Asi, and some say it was **Rav Avira, strongly objects to** that conclusion: **However, if** that is **so,** that from the term: His house, in the singular, one derives one wife and not two, then **two widows of a brother who died without a child** [*yevamot*][N] **who come from one house,**[H] i.e., they were married to the same man, should **not be** obligated **to** marry his brother in **levirate marriage.** In addressing levirate marriage, the Torah says: "So shall it be done to the man that does not build his brother's house" (Deuteronomy 25:9). One may derive from this: One house, i.e., wife, and not two. The Gemara responds that when the Torah says: "Then **his** *yevama* shall go up to the gate" (Deuteronomy 25:7), "and **his** ***yevama*** will draw nigh to him" (Deuteronomy 25:9), twice, it comes to **include** a situation where the deceased had two wives; in that case one of them is required to marry his brother in levirate marriage.

מַתְקִיף לָהּ רָבִינָא, וְאִיתֵימָא רַב שֵׁרֵבְיָה: אֶלָּא מֵעַתָּה אֲרוּסָה לֹא תִּתְיַיבֵּם! ״הַחוּצָה״ – לְרַבּוֹת אֶת הָאֲרוּסָה.

Ravina, and some say it was **Rav Sherevya, strongly objects to this:** It was stated above that a woman betrothed to the High Priest is not considered his house, i.e., his wife. **However, if** that is **so, a betrothed** woman whose betrothed passed away should **not be** obligated **to** marry his brother in **levirate marriage,** since the term: House, appears in that context as well. In practice, that is not the *halakha*. The Gemara answers that the Torah says: "The wife of the dead shall not be married **outside** to one not of his kin" (Deuteronomy 25:5). The superfluous term: Outside, comes **to include the betrothed woman.**[NH] Although she is technically still outside the family, the brother of the deceased must either marry her in levirate marriage or perform *ḥalitza*.

NOTES

Perhaps her counterpart will die – וְדִילְמָא מָיְיתָא חֲבֶרְתָּהּ: The Gemara does not raise all the flaws in this line of reasoning but suffices with one in order to dismiss the proposition. For example, the Gemara could have pointed out that if her counterpart does not die, the High Priest will have two wives (*Tosafot Yeshanim*).

Perhaps…she will not enter the synagogue – דִּילְמָא לָא...עָיְילָא הִיא לְבֵית הַכְּנֶסֶת: Although the woman could have been forced to enter the synagogue, the involvement of others renders the condition unreliable (*Tosefot HaRosh*).

Two…*yevamot* – שְׁתֵּי יְבָמוֹת: The term: His brother's house, in the context of levirate marriage, could be understood as teaching one house and not two houses, in the sense that the brother-in-law may marry either of his brother's widows but not both. If that derivation was applied to the term: His house, written in the context of Yom Kippur, the conclusion would be that the High Priest achieves atonement for only one of his two wives. However, since the conclusion with regard to Yom Kippur is that a High Priest with two wives achieves atonement for neither of them, the conclusion with regard to his brother's two widows would be that he is not permitted to marry either of them (*Tosafot Yeshanim*; *Tosefot HaRosh*).

Outside, to include the betrothed woman – הַחוּצָה, לְרַבּוֹת אֶת הָאֲרוּסָה: The derivation here is based on the understanding: Who is simultaneously both a wife and an outsider? It is a woman who is betrothed. Therefore, a man is required to enter into levirate marriage with the betrothed of his brother who died (*Me'iri*).

HALAKHA

Two…*yevamot* who come from one house – שְׁתֵּי יְבָמוֹת הַבָּאוֹת מִבַּיִת אֶחָד: If a man dies, leaving several wives but no sons, his brother enters into levirate marriage or performs *ḥalitza* with one of the widows. The rest are then permitted to remarry (Rambam *Sefer Nashim, Hilkhot Yibbum VaḤalitza* 1:9).

To include the betrothed woman – לְרַבּוֹת אֶת הָאֲרוּסָה: The *halakhot* of levirate marriage apply equally to the wife of a deceased man and to the betrothed of a deceased man (Rambam *Sefer Nashim, Hilkhot Yibbum VaḤalitza* 1:1).

תָּנוּ רַבָּנַן: כֹּהֵן גָּדוֹל מַקְרִיב אוֹנֵן, וְאֵינוֹ אוֹכֵל. רַבִּי יְהוּדָה אוֹמֵר: כָּל הַיּוֹם. מַאי ״כָּל הַיּוֹם״? אָמַר רָבָא: לֹא נִצְרְכָה אֶלָּא לַהֲבִיאוֹ מִתּוֹךְ בֵּיתוֹ.

§ Apropos the death of the wife of the High Priest, the Gemara cites an additional *baraita*. **The Sages taught: A High Priest sacrifices** offerings when he is an **acute mourner,**[H] on the day of a relative's death, but **does not eat** from those offerings.[H] **Rabbi Yehuda says: The entire day.** The Gemara asks: **What** is the meaning of the phrase: **The entire day?** Rava said: This phrase **is necessary only to bring him from his house.**[N] Not only is it permitted for the High Priest to serve in the Temple when he is an acute mourner, but it is a mitzva to bring him from his house to serve in the Temple for the entire day to help ease his pain.

אֲמַר לֵיהּ אַבַּיֵי: הַשְׁתָּא לְרַבִּי יְהוּדָה אַפּוֹקֵי מַפְּקִינַן לֵיהּ, דְּתַנְיָא: הָיָה עוֹמֵד וּמַקְרִיב עַל גַּבֵּי הַמִּזְבֵּחַ, וְשָׁמַע שֶׁמֵּת לוֹ מֵת – מַנִּיחַ עֲבוֹדָתוֹ וְיוֹצֵא, דִּבְרֵי רַבִּי יְהוּדָה. רַבִּי יוֹסֵי אוֹמֵר: יִגְמוֹר. וְאַתְּ אָמְרַתְּ מַיְיתִינַן לֵיהּ מִתּוֹךְ בֵּיתוֹ?!

Abaye said to him: Now, according **to** the opinion of **Rabbi Yehuda, we remove** the High Priest from the Temple when he is an acute mourner, **as it was taught** in a *baraita*: If a common priest **was standing and sacrificing**[N] an offering **on top of the altar and heard that** a relative **of his died, he leaves his service** in the middle **and exits** the Temple; this is **the statement of Rabbi Yehuda. Rabbi Yosei says: He completes** the service and then leaves. Rabbi Yehuda rules stringently in the case of a priest who is an acute mourner sacrificing an offering. Even though the *baraita* is referring to a common priest, it is reasonable to say that the same is true with regard to a High Priest as well. Rabbi Yehuda says that a High Priest who becomes an acute mourner exits the Temple, **and you say we bring** the High Priest who is an acute mourner **from his house** to serve?

אֶלָּא אָמַר רָבָא: מַאי ״כָּל הַיּוֹם״?

Rather, Rava said: The initial interpretation must be rejected. **What** is the meaning of the phrase: **The entire day?**

HALAKHA

A High Priest sacrifices offerings when he is an acute mourner – כֹּהֵן גָּדוֹל מַקְרִיב אוֹנֵן: A High Priest serves in the Temple even when he is an acute mourner, and his service is valid. This ruling is in accordance with the mishna and the opinion of Rabbi Yosei in the *baraita* (*Tosafot*; *Kesef Mishne*; Rambam *Sefer Avoda, Hilkhot Biat HaMikdash* 2:6).

A High Priest does not eat from offerings when he is an acute mourner – כֹּהֵן גָּדוֹל אוֹנֵן אֵינוֹ אוֹכֵל: Although a High Priest serves in the Temple when he is an acute mourner, he may not eat from the offerings for that entire day (Rambam *Sefer Avoda, Hilkhot Biat HaMikdash* 2:8).

NOTES

To bring him from his house – לַהֲבִיאוֹ מִתּוֹךְ בֵּיתוֹ: Some explain that the reason he is brought to the Temple is that if he remains at home, there is concern that the High Priest in his grief might touch the corpse of his relative, an act that is prohibited.

A priest was standing and sacrificing – הָיָה עוֹמֵד וּמַקְרִיב: Most of the commentaries claim that the Gemara is referring to the High Priest (*Tosafot*; *Tosafot Yeshanim*; *Tosefot Ri HaLavan*; *Tosefot HaRosh*; Ritva). The author of the *Me'iri* agrees with Rashi that the Gemara is referring to a common priest and that had the Gemara been referring to a High Priest, it would have mentioned it explicitly (Ritva explaining Rashi's opinion).

לוֹמַר שֶׁאֵינוֹ עוֹבֵד כָּל הַיּוֹם, גְּזֵירָה שֶׁמָּא יֹאכַל. אֲמַר לֵיהּ רַב אַדָּא בַּר אַהֲבָה לְרָבָא: וּמִי גָּזַר רַבִּי יְהוּדָה שֶׁמָּא יֹאכַל? וְהָתְנַן, רַבִּי יְהוּדָה אוֹמֵר: אַף אִשָּׁה אַחֶרֶת מַתְקִינִין לוֹ, שֶׁמָּא תָּמוּת אִשְׁתּוֹ. וְאִי מָיְיתָא אִשְׁתּוֹ – עָבֵיד עֲבוֹדָה, וְלֹא גָּזַר רַבִּי יְהוּדָה שֶׁמָּא יֹאכַל! אֲמַר לֵיהּ: הָכִי הַשְׁתָּא?! הָתָם, כֵּיוָן דְּיוֹם הַכִּפּוּרִים הוּא, דְּכוּלֵּי עָלְמָא לָא קָא אָכְלִי – הוּא נַמִּי לָא אָתֵי לְמֵיכַל. הָכָא דְּכוּלֵּי עָלְמָא אָכְלִי – הוּא נַמִּי אָתֵי לְמֵיכַל.

Rabbi Yehuda means **to say that** the High Priest **does not serve for the entire day** even though the Torah allows him to do so, due to a rabbinic **decree lest** he forget that he is an acute mourner and **eat** consecrated food forbidden to him. **Rav Adda bar Ahava said to Rava: And did Rabbi Yehuda issue a decree lest he eat?**[N] **But didn't we learn** in the mishna that **Rabbi Yehuda says:** The Sages would **even designate another wife for him lest his wife die? And if his wife dies,** he nevertheless **performs** the Temple **service, and Rabbi Yehuda did not issue a decree lest he eat.** That contradicts the other statement by Rabbi Yehuda that a High Priest may not serve for the entire day that he is an acute mourner. Rava **said to him: How can** these cases **be compared? There,** in the mishna, **since it is Yom Kippur, when everyone does not eat, he too** will **not come to eat.** However, **here,** during the rest of the year, **when everyone eats, he too** will **come to eat.** Therefore, a decree was issued.

וְכִי הַאי גַּוְונָא מִי חָיְילָא עֲלֵיהּ אֲנִינוּת? וְהָא מִיגָּרְשָׁא! נְהִי דַּאֲנִינוּת לָא חָיֵיל עֲלֵיהּ, אַטְרוֹדֵי מִי לָא מִיטְרִיד?!

The Gemara raises a question from a different perspective: **And** in a case **like this,** would the halakhic status of **acute mourning take effect on him,** considering that **she is divorced?** According to Rabbi Yehuda, the High Priest must give his wife a provisional divorce in which case she is no longer his wife and if she dies he is no longer obligated to mourn her. The Gemara answers: **Although** the status of **acute mourning does not take effect on him, is he not troubled** over the death of his wife? Therefore, according to Rabbi Yehuda, it is appropriate to prohibit his performance of the service on that day.

NOTES

And did Rabbi Yehuda issue a decree lest he eat – וּמִי גָּזַר רַבִּי יְהוּדָה שֶׁמָּא יֹאכַל: In the *Magen Avraham* the following question is raised: If that is indeed a concern, there should be concern lest the High Priest forget himself and eat at any point during the Yom Kippur service. Some answer that this is not a legitimate concern, as the entire Yom Kippur service would be abandoned in that case (Rabbi Tzvi Hirsch Chajes). Others explain that this is not a significant concern, since most of the day's offerings are not eaten (*Mitzpe Eitan*). Yet others explain that the concern lest an acute mourner eat sacrificial food is greater than the concern lest the High Priest eat on Yom Kippur. The prohibition for an acute mourner is to eat an olive-bulk of food, whereas the prohibition on Yom Kippur is to eat a dried fig-bulk (*Ohel Moshe*).

מתני׳ כָּל שִׁבְעַת הַיָּמִים הוּא זוֹרֵק אֶת הַדָּם וּמַקְטִיר אֶת הַקְּטוֹרֶת, וּמֵיטִיב אֶת הַנֵּרוֹת, וּמַקְרִיב אֶת הָרֹאשׁ וְאֶת הָרֶגֶל. וּשְׁאָר כָּל הַיָּמִים, אִם רָצָה לְהַקְרִיב – מַקְרִיב. שֶׁכֹּהֵן גָּדוֹל מַקְרִיב חֵלֶק בְּרֹאשׁ, וְנוֹטֵל חֵלֶק בְּרֹאשׁ.

MISHNA During **all seven days** of the High Priest's sequestering before Yom Kippur, **he sprinkles the blood** of the daily burnt-offering, **and he burns the incense, and he removes** the ashes of **the lamps** of the candelabrum, **and he sacrifices the head and the** hind **leg**[N] of the daily offering. The High Priest performs these tasks in order to grow accustomed to the services that he will perform on Yom Kippur.[H] **On all the other days** of the year, **if** the High Priest **wishes to sacrifice** any of the offerings, **he sacrifices them, as the High Priest sacrifices** any **portion** that he chooses **first**[H] **and takes** any **portion** that he chooses **first.**

גמ׳ מַאן תַּנָּא? אָמַר רַב חִסְדָּא: דְּלָא כְּרַבִּי עֲקִיבָא. דְּאִי רַבִּי עֲקִיבָא – הָא אָמַר: טָהוֹר שֶׁנָּפְלָה עָלָיו הַזָּאָה – טִמְּאַתּוּ, הֵיכִי עָבֵיד עֲבוֹדָה?

GEMARA The Gemara asks: **Who** is the *tanna* who **taught** this mishna? **Rav Ḥisda said:** This mishna is **not in accordance with** the opinion of **Rabbi Akiva, as if** it were in accordance with the opinion of **Rabbi Akiva,** it is difficult. **Didn't** Rabbi Akiva **say:** With regard to a **ritually pure** person **upon whom a sprinkling** of purification water **fell, it renders him impure?** This is based on the enigmatic principle with regard to the water of the red heifer: It purifies the ritually impure and renders impure the ritually pure. If so, **how** can the High Priest **perform the** Temple **service?** The High Priest is sprinkled with purification water on each of the seven days of his sequestering due to the possibility that he was impure with impurity imparted by a corpse. However, it is possible that he is ritually pure. If he is ritually pure, the sprinkling will render him impure.

דְּתַנְיָא: ״וְהִזָּה הַטָּהֹר עַל הַטָּמֵא״ עַל הַטָּמֵא – טָהוֹר, וְעַל הַטָּהוֹר – טָמֵא, דִּבְרֵי רַבִּי עֲקִיבָא. וַחֲכָמִים אוֹמְרִים: אֵין הַדְּבָרִים הַלָּלוּ אֲמוּרִין אֶלָּא בִּדְבָרִים הַמְקַבְּלִים טוּמְאָה.

As it was taught in a *baraita* that it is written: **"And the pure person will sprinkle it upon the impure person"** (Numbers 19:19); this emphasis that he sprinkles the water upon the impure person comes to teach that if he sprinkled **on the ritually impure** person, that person becomes **pure; but** if he sprinkled **on the pure** person, that person becomes **ritually impure.** This is **the statement of Rabbi Akiva. And the Rabbis say: These matters are stated** to teach that it is considered sprinkling **only** if it is performed **on items susceptible to impurity,** whereas if the water was sprinkled on items not susceptible to impurity, it is not considered sprinkling.

מַאי הִיא – כִּדְתְנַן: נִתְכַּוֵּין לְהַזּוֹת עַל הַבְּהֵמָה וְהִזָּה עַל הָאָדָם, אִם יֵשׁ בָּאֵזוֹב – יִשְׁנֶה, נִתְכַּוֵּין לְהַזּוֹת עַל הָאָדָם וְהִזָּה עַל הַבְּהֵמָה, אִם יֵשׁ בָּאֵזוֹב – לֹא יִשְׁנֶה.

What is the halakhic implication of that statement? It is **as we learned** in a mishna: With regard to one who mistakenly **intended to sprinkle** purification water **on an animal,**[HN] which does not become impure when alive, **but** happened to **sprinkle** it **upon** an impure **person, if** water remains **on the hyssop** that he used to sprinkle the water, **he** should **repeat** the action and sprinkle the purification water on the person to purify him. Since the first sprinkling was onto a person, who can become impure, the water remaining on the hyssop may be reused, and it is not disqualified by improper use. However, with regard to one who **intended to sprinkle** purification water **on a person but** happened to **sprinkle** it **upon an animal,** even **if** water remains **on the hyssop, he** should **not repeat** the action. Since the first sprinkling was onto an animal, which cannot become impure, the water is disqualified by improper use, and may not be used in a second sprinkling.

HALAKHA

The practice of the High Priest – הַרְגָּלַת כֹּהֵן גָּדוֹל בַּעֲבוֹדָה: The Sages accustom the High Priest in the Yom Kippur service during the seven days of his sequestering. He sprinkles the blood, burns the incense, and removes the ashes from the lamps of the candelabrum so that he will be prepared to perform the service on Yom Kippur (Rambam *Sefer Avoda, Hilkhot Avodat Yom HaKippurim* 1:5).

The High Priest sacrifices any portion that he chooses first – כֹּהֵן גָּדוֹל מַקְרִיב חֵלֶק בְּרֹאשׁ: During the year, the High Priest does not participate in the lottery like the rest of the priests, but may perform any service that he chooses. He may also take any portion that he chooses before the other priests (Rambam *Sefer Avoda, Hilkhot Kelei HaMikdash* 5:12).

One who intended to sprinkle purification water on an animal – נִתְכַּוֵּין לְהַזּוֹת עַל הַבְּהֵמָה: If one intends to sprinkle purification water on an animal or on any object not susceptible to impurity, and instead sprinkles on a person, the sprinkling is invalid. The individual must dip the hyssop into the water again and sprinkle with the appropriate intention. However, if he intends to sprinkle on an object susceptible to impurity, and instead sprinkles on an animal, he sprinkles again with the water remaining on the hyssop and need not dip it into the water again (Rambam *Sefer Tahara, Hilkhot Para Aduma* 10:8; see Ra'avad, who disagrees, and *Kesef Mishne*).

NOTES

The head and the hind leg – אֶת הָרֹאשׁ וְאֶת הָרֶגֶל: These parts are mentioned because when the sacrifice is cut into pieces, they are removed first. Therefore, in deference to the High Priest, it is appropriate to give those portions to him (*Melekhet Shlomo*).

One who intended to sprinkle purification water on an animal, etc. – נִתְכַּוֵּין לְהַזּוֹת עַל הַבְּהֵמָה וכו׳: There are two contradictory versions of this passage. The variant reading is: If one intended to sprinkle on an animal but instead sprinkled on a person, he must repeat the sprinkling; however, if he intended to sprinkle on a person and sprinkled on an animal, he need not repeat the sprinkling, independent of whether or not water remains on the hyssop (see Rabbeinu Ḥananel and Rabbi Shimshon of Saens on tractate *Para*). The term: He should repeat, can be understood in two ways: Most commentaries explain that the priest should sprinkle a second time with the water remaining on the hyssop; however, the *Me'iri* explains that the individual dips the hyssop in the water a second time and should not use the water remaining on the hyssop.

There is also a dispute with regard to the rationale for this *halakha*. Rashi explains that if the purification water was used to sprinkle on an animal, it is disqualified due to improper use. However, if water is unintentionally sprinkled on a person, it is not disqualified. Most commentaries are not concerned that the purification water was improperly used; however, there is a special *halakha* invalidating purification water sprinkled on an object not susceptible to impurity (*Tosafot*; Rambam's Commentary on the Mishna; *Tosafot Yeshanim*).

Based on the variant reading of the Gemara, there is a dispute whether the status of the water is determined by the act that was performed, i.e., the sprinkling of water on an animal, or by the intention, i.e., that one intended to sprinkle on an animal (see Rabbi Shimshon of Saens on tractate *Para*; Ritva). Another approach explains that if the priest does not sprinkle the water properly, either due to improper intention or improper action, he becomes impure himself. Consequently, he renders the water impure. It is thereby disqualified for use in further sprinkling (Rabbeinu Tam; *Tosafot Yeshanim*; Rabbi Shimshon of Saens).

מַאי טַעְמָא דְּרַבִּי עֲקִיבָא – נִכְתּוֹב רַחֲמָנָא: ״וְהִזָּה הַטָּהוֹר עָלָיו״, מַאי ״עַל הַטָּמֵא״ – שְׁמַע מִינָּהּ: עַל הַטָּמֵא טָהוֹר וְעַל הַטָּהוֹר טָמֵא. וְרַבָּנַן: הַאי לִדְבָרִים הַמְקַבְּלִין טוּמְאָה הוּא דַּאֲתָא. אֲבָל הָכָא – קַל וָחוֹמֶר הוּא; אִם עַל הַטָּמֵא טָהוֹר – עַל הַטָּהוֹר לֹא כׇּל שֶׁכֵּן?!

The Gemara analyzes the basis of the dispute: **What is the reason for** the opinion **of Rabbi Akiva?** Instead of writing: And the pure person will sprinkle it upon the impure person, **let the Merciful One write** in the Torah: **And the pure person will sprinkle it upon him,** and it would be clear that it is upon the aforementioned impure person. **What** is taught by the phrase: **Upon the impure person? Learn from it** that if he sprinkled **on the impure** person, that person becomes **pure; but** if he sprinkled **on the pure** person, that person becomes **impure. And the Rabbis** say with regard to **that** phrase: **It comes** to teach that it is only considered sprinkling if it is performed **on items susceptible to impurity. However, here,** with regard to sprinkling purification water on a pure person, it is derived through an ***a fortiori*** inference that he remains ritually pure:[N] **If** the water falls **on the impure** person, he is **pure;** if the water falls on **the pure** person, **all the more so** is it **not** clear that he remains pure?

וְרַבִּי עֲקִיבָא – הַיְינוּ דְּקָאָמַר שְׁלֹמֹה: ״אָמַרְתִּי אֶחְכָּמָה וְהִיא רְחוֹקָה מִמֶּנִּי״. – וְרַבָּנַן: הַהוּא לַמַּזֶּה וְלַמַּזִּין עָלָיו – טָהוֹר, וְנוֹגֵעַ בָּהֶן – טָמֵא.

And Rabbi Akiva would respond to that *a fortiori* inference: **That is what** King **Solomon said: "I said I would become wise, but it eludes me"** (Ecclesiastes 7:23). According to tradition, even Solomon in his great wisdom could not understand the contradictory nature of the sprinkling of purification water that purifies an impure person and impurifies a pure person. **And the Rabbis** ascribe Solomon's bewilderment to a different aspect of the *halakha*: **The one who sprinkles** the water **and the one upon whom one sprinkles** the water are **pure; but one who touches** the water unrelated to sprinkling is **impure.**[H]

וּמַזֶּה טָהוֹר?! וְהָכְתִיב: ״וּמַזֵּה מֵי הַנִּדָּה יְכַבֵּס בְּגָדָיו״! מַאי מַזֶּה – נוֹגֵעַ. וְהָכְתִיב ״מַזֶּה״, וְהָא כְּתִיב ״נוֹגֵעַ״! וְעוֹד: מַזֶּה – בָּעֵי כִּיבּוּס בְּגָדִים, נוֹגֵעַ – לָא בָּעֵי כִּבּוּס בְּגָדִים.

The Gemara asks: **Is** the **one who sprinkles** the water actually **pure? Isn't it written: "He who sprinkles the purification waters will wash his clothes,** and he who touches the purification waters will be unclean until evening" (Numbers 19:21)? The Gemara responds: **What** is the meaning of the term: **He who sprinkles?** It means: **He who touches.**[N] **But isn't it written: He who sprinkles? And isn't it written** in the same verse: And **he who touches? And furthermore,** in that verse, **one who sprinkles requires washing** of his **clothes,** indicating a more severe level of impurity, whereas **one who touches does not require washing** of his **clothes.** Apparently, when it is written: He who sprinkles, it is not referring to one who touches.

אֶלָּא, מַאי מַזֶּה – נוֹשֵׂא. וְנִכְתּוֹב רַחֲמָנָא נוֹשֵׂא, מַאי טַעְמָא כְּתִיב מַזֶּה? הָא קָא מַשְׁמַע לַן: דְּבָעֵינַן שִׁיעוּר הַזָּאָה.

Rather, the Rabbis assert: **What** is the meaning of: **He who sprinkles?** It refers to **one who carries** the purification water.[H] The Gemara asks: **But** if so, **let the Merciful One write: One who carries; what is the reason** that **he who sprinkles is written** if the reference is to carrying? The Gemara answers: **This** use of the term sprinkling to depict carrying **teaches us** that in order to become impure from carrying purification water, one **must** carry the **measure** required for **sprinkling.**[H]

הָנִיחָא לְמַאן דְּאָמַר הַזָּאָה צְרִיכָה שִׁיעוּר, אֶלָּא לְמַאן דְּאָמַר הַזָּאָה אֵין צְרִיכָה שִׁיעוּר – מַאי אִיכָּא לְמֵימַר? אֲפִילּוּ לְמַאן דְּאָמַר הַזָּאָה אֵין צְרִיכָא שִׁיעוּר – הָנֵי מִילֵּי אַגַּבָּא דְּגַבְרָא, אֲבָל בְּמָנָא צְרִיכָה שִׁיעוּר. דִּתְנַן: כַּמָּה יְהֵא בָּהֶן וִיהֵא כְּדֵי הַזָּאָה – כְּדֵי שֶׁיִּטְבּוֹל

The Gemara asks: **This** works out **well** according **to the one who said** that **sprinkling requires a** minimum **measure** of water, as then the concept of a measure required for sprinkling has meaning. **However,** according **to the one who said** that **sprinkling does not require a** minimum **measure** of water,[H] **what can be said?** There is no concept of a measure required for sprinkling. The Gemara answers: **Even** according **to the one who said** that **sprinkling does not require a** minimum **measure** of water, **that applies** only to the measure of purification water that must be sprinkled on **the back of the** impure **man;** any amount will suffice. **However, in the vessel** into which one dips the hyssop in order to sprinkle the water, a certain **measure** of water **is required, as we learned** in a mishna: **How much** water should **be in** the vessel so that it **will be equivalent** to the measure required for **sprinkling?** It must be **equivalent** to the measure required **to dip**

NOTES

A pure person upon whom they sprinkled purification water – טָהוֹר שֶׁהִזּוּ עָלָיו: The question was raised that even according to the Rabbis, who hold that a pure person is not rendered impure by the sprinkling of purification waters, once the water was sprinkled upon him, he carries or touches the water and that should render him impure. Some explain that water sprinkled upon a person is not considered contact that renders one impure. Others explain that once he was sprinkled with the water, the water was disqualified due to improper use and therefore no longer renders one impure.

He who sprinkles means he who touches – מַאי מַזֶּה – נוֹגֵעַ: *Tosafot* ask how could the Sages say that the one who performs the sprinkling is ritually pure, contrary to the plain meaning of the verse. They propose that when the Torah says: And the pure person will sprinkle it upon the impure person, it means that the pure person remains pure even after sprinkling (*Tosefot HaRosh*; *Tosafot*).

HALAKHA

One who touches the purification water becomes impure – נוֹגֵעַ בְּמֵי חַטָּאת טָמֵא: One who touches purification water for a purpose other than sprinkling becomes impure until the evening. His garments do not become impure (Rambam *Sefer Tahara, Hilkhot Para Aduma* 15:1).

One who carries the purification water – נוֹשֵׂא בְּמֵי חַטָּאת: One who carries purification water for a purpose other than sprinkling becomes impure, as do his clothes (Rambam *Sefer Tahara, Hilkhot Para Aduma* 15:1).

The measure required for sprinkling – שִׁיעוּר הַזָּאָה: Purification water renders one who touches or carries it impure only if there is a certain measure of water, sufficient to dip the tops of the stems of the hyssop branch into the water (Rambam *Sefer Tahara, Hilkhot Para Aduma* 15:1).

Sprinkling does not require a minimum measure of water – הַזָּאָה אֵין צְרִיכָה שִׁיעוּר: There is no minimum measure of purification water required to purify an impure person; any measure suffices (Rambam *Sefer Tahara, Hilkhot Para Aduma* 10:8).

רָאשֵׁי גִבְעוֹלִין, וְיַזֶּה. אַבָּיֵי אָמַר: אֲפִילּוּ תֵּימָא רַבִּי עֲקִיבָא, דְּעָבֵיד עֲבוֹדָה כּוּלֵּיהּ יוֹמָא, וּלְפַנְיָא מַדּוּ עֲלֵיהּ, וְטָבֵיל, וְעָבֵיד הַעֲרֵב הַשֶּׁמֶשׁ.

the tops of the stems of the hyssop branch into the water **and sprinkle it.** Apparently, even according to the one who said that there is no minimum measure of water for sprinkling, there is a minimum measure of water that must be in the vessel. **Abaye said: Even** if **you say** that the mishna is in accordance with the opinion of **Rabbi Akiva,** who said that the purification water impurifies the pure, the difficulty can be resolved: The High Priest **performs the** Temple **service** for **the entire day** on each of the seven days of sequestering, **and toward the evening** the priests **sprinkle** the purification water **upon him.** Even if he was pure and the sprinkling rendered him impure, he **immerses** immediately **and observes** the requirement to wait **until sunset,** at which point he is purified and prepared to serve the next day.

״וּמַקְטִיר אֶת הַקְּטוֹרֶת וּמֵטִיב אֶת הַנֵּרוֹת״. אַלְמָא קְטוֹרֶת בְּרֵישָׁא וַהֲדַר נֵרוֹת, וּרְמִינְהוּ: מִי שֶׁזָּכָה בְּדִישּׁוּן מִזְבֵּחַ הַפְּנִימִי, וּמִי שֶׁזָּכָה בַּמְּנוֹרָה, וּמִי שֶׁזָּכָה בַּקְּטוֹרֶת!

§ The mishna teaches that on each of the seven days the High Priest **burns the incense and removes** the ashes from **the lamps.**[N] **Apparently, incense** is burned **first, and then the lamps** are cleaned. **And** the Gemara **raises a contradiction** from a mishna in tractate *Tamid* that discusses the lottery in which the priests performing the various tasks that constitute the morning Temple service are selected. That mishna first mentions the one **who was privileged** to be selected to perform **removal of the ashes from the inner altar,** and then **the one who was privileged** to be selected to remove the ashes from the lamps of **the candelabrum,** and only then does it deal with **the one who is privileged** to be selected burn **the incense.** According to that mishna, removing ashes from the candelabrum precedes the burning of the incense.

אָמַר רַב הוּנָא: מַאן תְּנָא תָּמִיד – רַבִּי שִׁמְעוֹן אִישׁ הַמִּצְפָּה הוּא. וְהָא אִיפְּכָא שָׁמְעִינַן לֵיהּ, דִּתְנַן: בָּא לוֹ לְקֶרֶן מִזְרָחִית צְפוֹנִית – נוֹתֵן מִזְרָחָה צָפוֹנָה, מַעֲרָבִית דְּרוֹמִית – נוֹתֵן מַעֲרָבָה דָּרוֹמָה,

Rav Huna said: Who is the *tanna* who **taught** the *mishnayot* in tractate ***Tamid*?**[N] **It is Rabbi Shimon Ish HaMitzpa,**[P] who disagrees with the *tanna* of the mishna here. The Gemara asks: **But didn't we learn the opposite, as we learned** in the mishna in tractate *Tamid*: The priest sprinkles the blood of the daily offering on the altar.[H] **He comes to the northeast corner** of the altar and **sprinkles** once on the **northeast** corner. From there he proceeds to the **southwest corner** and **sprinkles** once on the **southwest** corner.

וְתָנֵי עֲלָהּ: רַבִּי שִׁמְעוֹן אִישׁ הַמִּצְפָּה מְשַׁנֶּה בְּתָמִיד; מִזְרָחִית צְפוֹנִית – נוֹתֵן מִזְרָחָה צָפוֹנָה, מַעֲרָבִית דְּרוֹמִית – נוֹתֵן מַעֲרָבָה, וְאַחַר כָּךְ נוֹתֵן דָּרוֹמָה!

And it was taught in the *Tosefta* **concerning** this mishna: **Rabbi Shimon Ish HaMitzpa changes the** sprinkling of the blood of the **daily offering** relative to the sprinkling of blood of all other burnt-offerings. He agrees with the first *tanna* with regard to the first sprinkling of the blood; the priest comes to the **northeast** corner and **sprinkles** once on the **northeast** corner. However, when he proceeds to the **southwest** corner he does not sprinkle once as he would when offering a burnt-offering; rather, **he sprinkles** on the **west** side of the altar **and then sprinkles** on the **south** side. Since the disputing opinion is that of Rabbi Shimon Ish HaMitzpa, apparently the unattributed opinions in the *mishnayot* in tractate *Tamid* are not the opinions of Rabbi Shimon Ish HaMitzpa.

אֶלָּא אָמַר רַבִּי יוֹחָנָן: מַאן תְּנָא סֵדֶר יוֹמָא – רַבִּי שִׁמְעוֹן אִישׁ הַמִּצְפָּה הוּא.

Rather, there must be a different resolution to the contradiction between the mishna here and the one in tractate *Tamid*. **Rabbi Yoḥanan said: Who** is the *tanna* who **taught** the Yom Kippur service in **tractate *Yoma*? It is Rabbi Shimon Ish HaMitzpa,** and tractate *Tamid* is in accordance with the opinion of the Rabbis who disagree with him.

NOTES

Removing the ashes from the lamps – הֲטָבַת הַנֵּרוֹת: The commentaries and legal authorities dispute whether this term connotes merely clearing the ashes and wicks and cleaning the lamps, or if the primary purpose of this service is in fact lighting those lamps in which oil remained to burn the rest of the day (Ramban on Exodus 27:20). Burning the remaining oil prepares the lamps for relighting at the end of the day.

Who is the *tanna* who taught the *mishnayot* in tractate *Tamid* – מַאן תְּנָא תָּמִיד: *Tosafot Yeshanim* ask why Rav Huna concluded that the *tanna* who taught the *mishnayot* in tractate *Tamid* was Rabbi Shimon Ish HaMitzpa, and answer that Rav Huna knew that Rabbi Shimon Ish HaMitzpa was involved in the discussion of the matters of that tractate. However, only once the *baraita* was cited was it was clear that tractate *Tamid* was not in accordance with the opinion of Rabbi Shimon Ish HaMitzpa. Indeed, it is common that although most of a given tractate is in accordance with the opinion of a certain *tanna*, there may nevertheless be several unattributed opinions that are in accordance with a different *tanna* (see *Tosefot Ri HaLavan*).

PERSONALITIES

Rabbi Shimon Ish HaMitzpa – רַבִּי שִׁמְעוֹן אִישׁ הַמִּצְפָּה: This Sage is mentioned in talmudic literature only a few times. It is known that he was a contemporary of Rabban Gamliel the Elder and lived when the Temple stood. Based on the Gemara here, he was apparently responsible for the preliminary arrangement of the *mishnayot* of one of the tractates that was edited and augmented by later Sages.

HALAKHA

Sprinkling the blood of the daily offering – זְרִיקַת דַּם הַתָּמִיד: The sprinkling of the blood of the daily offering, like that of the burnt-offering, is performed in the following manner: The priest takes blood from the bowl and sprinkles it first at the northeast corner, then at the southwest corner, intending in each instance that the blood will reach both sides (Rambam *Sefer Avoda, Hilkhot Ma'aseh HaKorbanot* 5:6).

וְרָמֵי סֵדֶר יוֹמָא אַסֵּדֶר יוֹמָא, דִּתְנַן: פַּיִיס הַשֵּׁנִי – מִי שׁוֹחֵט, מִי זוֹרֵק, מִי מְדַשֵּׁן מִזְבֵּחַ הַפְּנִימִי, וּמִי מְדַשֵּׁן אֶת הַמְּנוֹרָה, וּמִי מַעֲלֶה אֵבָרִים לַכֶּבֶשׁ. פַּיִיס הַשְּׁלִישִׁי: חֲדָשִׁים לַקְּטוֹרֶת בּוֹאוּ וְהָפִיסוּ!

The Gemara **raises a contradiction** from one mishna in **tractate *Yoma* against** another mishna in **tractate *Yoma*, as we learned** in a mishna: **The second lottery**[H] conducted daily among the priests determined the following: **Who slaughters** the daily morning offering; **who sprinkles** its blood; **who removes the ashes** from **the inner altar; and who removes the ashes** and burnt wicks from **the candelabrum; and who takes the limbs** of the daily offering **up to the ramp** to be burned later. Following the second lottery the priests dispersed, and they later reconvened for **the third lottery.** Before the third lottery, the appointee declared: Let only those priests who are **new to** offering **the incense** come and **participate in the lottery** for the incense. Apparently, removing the ashes from the lamps of the candelabrum preceded the burning of the incense, which contradicts the mishna here.

אָמַר אַבַּיֵי: לָא קַשְׁיָא: כָּאן – בַּהֲטָבַת שְׁתֵּי נֵרוֹת, כָּאן – בַּהֲטָבַת חָמֵשׁ נֵרוֹת.

Abaye said: This is **not difficult.**[N] **Here,** the mishna is discussing **the removal** of the ashes from **two lamps,**[N] which is performed after the burning of the incense; **there,** the mishna of the lotteries is discussing **the removal** of the ashes from **five lamps,**[N] which precedes the burning of the incense. As will be explained, the priest attends to five lamps first, and after a break, he attends to the final two lamps.

לֵימְרָא דִּבְקְטוֹרֶת מַפְסִיק לְהוּ? וְהָא אַבַּיֵי מְסַדֵּר מַעֲרָכָה מִשְּׁמֵיהּ דִּגְמָרָא, בְּדַם הַתָּמִיד מַפְסִיק לְהוּ! אָמְרִי: לָא קַשְׁיָא; הַהִיא – לְאַבָּא שָׁאוּל, הָא – לְרַבָּנַן. דְּתַנְיָא: לֹא יֵיטִיב אֶת הַנֵּרוֹת וְאַחַר כָּךְ יַקְטִיר, אֶלָּא יַקְטִיר וְאַחַר כָּךְ יֵיטִיב. אַבָּא שָׁאוּל אוֹמֵר: מֵטִיב וְאַחַר כָּךְ מַקְטִיר.

The Gemara asks: **Is that to say that the** burning of the **incense interposes** between attending to the first five lamps and attending the last two? **But** when **Abaye related the order of the** daily **priestly functions in the name of tradition, didn't** he state that it was the sprinkling of **the blood of the daily offering that interposed between** the five lamps and the two, not the burning of the incense? The Sages **say** in response: This is **not difficult. That** sequence cited by Abaye is in accordance with the opinion of **Abba Shaul,** whereas **this** sequence cited in the mishna is in accordance with the opinion of **the Rabbis, as it was taught** in a *baraita*: **One** should **not remove** the ashes from **the lamps and then burn** the incense; **rather one should burn** the incense **and then remove** the ashes from the lamps. **Abba Shaul says: One removes** the ashes from the lamps **and then burns** the incense.[H] The different sources reflect the dispute cited in the *baraita*.

מַאי טַעְמָא דְּאַבָּא שָׁאוּל – דִּכְתִיב: ״בַּבֹּקֶר בַּבֹּקֶר בְּהֵיטִיבוֹ אֶת הַנֵּרוֹת״ וַהֲדַר ״יַקְטִירֶנָּה״. וְרַבָּנַן: מַאי קָאָמַר רַחֲמָנָא –

The Gemara asks: **What is the rationale** for the opinion of **Abba Shaul?** It is **as it is written: "Every morning when he removes the ashes from the lamps,** he shall burn it" (Exodus 30:7), **and then** it is written: **"He shall burn it"** (Exodus 30:8). First the lamps are cleaned, and only then is the incense burned. **And** how do **the Rabbis,** who hold that the incense was burned first, interpret this verse? They say: **What is the Merciful One saying?**

Perek **I**
Daf **15** Amud **a**

בְּעִידָּן הֲטָבָה תְּהֵא מַקְטַר קְטוֹרֶת. דְּאִי לָא תֵּימָא הָכִי, ״בֵּין הָעַרְבַּיִם״ דִּכְתִיב: ״וּבְהַעֲלֹת אַהֲרֹן אֶת הַנֵּרֹת בֵּין הָעַרְבַּיִם יַקְטִירֶנָּה״ הָכִי נַמִי דְּבְרֵישָׁא מַדְלִיק נֵרוֹת וַהֲדַר מַקְטִיר קְטוֹרֶת שֶׁל בֵּין הָעַרְבַּיִם?! וְכִי תֵּימָא הָכִי נַמִי – וְהָתַנְיָא: ״מֵעֶרֶב עַד בֹּקֶר״ –

It means: **At the time of** the **removal** of the ashes **you shall burn the incense,** and no later. **As, if you do not say so** but explain that the phrase: He shall burn the incense, at the end of the verse means after cleaning the lamps, then with regard to the burning of the **afternoon** incense, with regard to **which it is written: "And when Aaron lights the lamps in the afternoon he shall burn it"** (Exodus 30:8), in **this** case **too,** does it mean that **initially** the priest **lights the lamps and** only **then burns the afternoon incense? And if you say indeed,** that is **so, wasn't** the following **taught** in a *baraita* with regard to the verse: "Aaron and his sons will set it in order to burn **from evening until morning** before the Lord; it shall be a statute forever throughout their generations on behalf of the children of Israel" (Exodus 27:21)?

HALAKHA

The second lottery – פַּיִיס הַשֵּׁנִי: Thirteen priests were chosen in the second lottery in the Temple. The one who was chosen in the lottery slaughters the daily morning offering, the priest next to him receives the blood, and so on, following the sequence of the mishna (Rambam *Sefer Avoda, Hilkhot Temidin UMusafin* 4:6).

Burning the incense and removing the ashes from the lamps – הַקְטָרָה וַהֲטָבָה: The priest privileged to burn the incense enters first, followed by the priest privileged to remove the ashes from the candelabrum and clean the two lamps, in accordance with the opinion of the Rabbis (Rambam *Sefer Avoda, Hilkhot Temidin UMusafin* 6:4).

NOTES

Abaye said this is not difficult – אָמַר אַבַּיֵי: לָא קַשְׁיָא: *Tosafot* explain that based on the formulation of the Gemara, Abaye is not suggesting an entirely new solution but accepts Rabbi Yoḥanan's opinion, adding to and refining it. He does so because it is clear from tractate *Tamid* that there is an alternative opinion with regard to the order of the offerings as well as the two lamps. Therefore, it is possible to resolve only the contradiction between this mishna and the mishna in the second chapter (*Tosafot Yeshanim*; *Tosefot HaRosh*).

Here the mishna is discussing the removal of the ashes from two lamps – כָּאן – בַּהֲטָבַת שְׁתֵּי נֵרוֹת: *Tosafot* ask: Why does the mishna list the lighting of the two lamps, which is performed later, rather than the lighting of the five lamps, which is performed earlier? Apparently *Tosafot* and other sources hold that failure to remove the ashes from the five lamps does not invalidate the service and may even be performed by a non-priest. Therefore, the High Priest did not perform that service (*Mishḥat Aharon*).

The removal of the ashes from five lamps – הֲטָבַת חָמֵשׁ נֵרוֹת: When the priest arrived he would discover that several of the lamps had been extinguished. However, according to tradition, at least one lamp, the western lamp, remained burning. This is why that lamp and the one next to it were only rekindled or cleaned after the ashes were removed from the other five (Rabbi Elyakim).

תֵּן לָהּ מִדָּתָהּ, שֶׁתְּהֵא דּוֹלֶקֶת וְהוֹלֶכֶת כׇּל הַלַּיְלָה מֵעֶרֶב וְעַד בֹּקֶר. דָּבָר אַחֵר: ״מֵעֶרֶב עַד בֹּקֶר״ – אֵין לְךָ עֲבוֹדָה שֶׁכְּשֵׁרָה מֵעֶרֶב עַד בֹּקֶר אֶלָּא זוֹ בִּלְבַד. אֶלָּא מַאי קָאָמַר רַחֲמָנָא – בְּעִידַּן הַדְלָקָה תְּהֵא מַקְטַר קְטוֹרֶת, הָכָא נַמִי – בְּעִידַּן הֲטָבָה תְּהֵא מַקְטַר קְטוֹרֶת.

And the *baraita* explains: **Give** the candelabrum **its measure** of oil[NH] so that **it will continue to burn all night from evening until morning. Alternatively,** the phrase: **From evening to morning,** teaches that **you have only this service that is valid** when performed **from evening to morning**. Apparently, lighting the candelabrum is the final daily Temple service and the incense is not burned after the lamps are lit. **Rather, what is the Merciful One saying** in the phrase: "And when Aaron lights the lamps in the afternoon he shall burn it." This teaches that **at the time of** the **lighting** of the lamps **you shall burn the incense,** and no later. If so, **here too,** in the morning, **at the time of** the **removal** of the ashes **you shall burn the incense,** and no later. This is the rationale for the opinion of the Rabbis.

וְאַבָּא שָׁאוּל אָמַר לָךְ: שָׁאנֵי הָתָם דִּכְתִיב: ״אוֹתוֹ״.

And Abba Shaul could have **said to you** in response: **It is different there,** with regard to the burning of the afternoon incense, **as it is written:** "Aaron and his sons will set **it** [***oto***] in order." The term *oto* is exclusionary: Only in the afternoon is it critical that the lighting of the lamps be the last service performed and that it follow the burning of the incense. However, in the morning, where there is no exclusionary term, the sequence of the verse is observed: First attending to the candelabrum and then burning the incense.

רַב פָּפָּא אָמַר: לָא קַשְׁיָא; הָא – רַבָּנַן, הָא – אַבָּא שָׁאוּל. בְּמַאי אוֹקֵימְתָּא לְמַתְנִיתִין דְּהָכָא – כְּרַבָּנַן, פַּיִיס – כְּאַבָּא שָׁאוּל,

Rav Pappa said a different resolution to the contradiction between the *mishnayot.* This is **not difficult,** because each mishna is in accordance with the opinion of a different *tanna*. **This** mishna, in which the burning of the incense is first, is in accordance with the opinion of **the Rabbis;** and **that** mishna, in which the lighting of the lamps is first, is in accordance with the opinion of **Abba Shaul.** The Gemara questions Rav Pappa's resolution: In accordance with the opinion of **which** ***tanna*** **is the mishna here established?** It is **in accordance with** the opinion of **the Rabbis.** The sequence in the mishna where the **lottery** is discussed is in accordance with the opinion of **Abba Shaul.**

אֵימָא סֵיפָא: ״הֵבִיאוּ לוֹ אֶת הַתָּמִיד, קְרָצוֹ, וּמֵירֵק אַחֵר שְׁחִיטָה עַל יָדוֹ. נִכְנַס לְהַקְטִיר אֶת הַקְּטוֹרֶת וּלְהֵיטִיב אֶת הַנֵּרוֹת״ – אֲתָאן לְרַבָּנַן. רֵישָׁא וְסֵיפָא רַבָּנַן, וּמְצִיעֲתָא אַבָּא שָׁאוּל?! אָמַר לָךְ רַב פָּפָּא: אִין, רֵישָׁא וְסֵיפָא רַבָּנַן, וּמְצִיעֲתָא אַבָּא שָׁאוּל.

Say the latter clause of that mishna as follows: **They brought him the** sheep for **the daily** morning **offering that he slaughtered** by cutting most of the way through the gullet and the windpipe. **And** a **different** priest **completed** the **slaughter on his behalf.**[H] And then **he entered** the Sanctuary **to burn the** morning **incense and to remove** the ashes from **the lamps** of the candelabrum. If so, **we have** again **arrived at** the opinion of **the Rabbis** that burning the incense precedes attending to the lamps, which leads to the difficult conclusion: The **first clause and** the **last clause** of the mishna in tractate *Yoma* are in accordance with the opinion of **the Rabbis,** and the **middle clause** is in accordance with the opinion of **Abba Shaul. Rav Pappa** could have **said to you: Indeed,** the **first clause and** the **last clause** are in accordance with the opinion of **the Rabbis,** and the **middle clause** is in accordance with the opinion of **Abba Shaul.** Although this is not common, because these *mishnayot* are not directly juxtaposed, it is possible.

בִּשְׁלָמָא אַבָּיֵי לָא אָמַר כְּרַב פָּפָּא – רֵישָׁא וְסֵיפָא רַבָּנַן וּמְצִיעֲתָא אַבָּא שָׁאוּל לָא מוֹקֵים לַהּ. אֶלָּא רַב פָּפָּא, מַאי טַעְמָא לָא אָמַר כְּאַבָּיֵי? אָמַר לָךְ: תָּנָא בְּרֵישָׁא הֲטָבַת שְׁתֵּי נֵרוֹת, וַהֲדַר הֲטָבַת חָמֵשׁ נֵרוֹת.

The Gemara asks: **Granted, Abaye does not say in accordance with** the opinion of **Rav Pappa,** as he is **not** willing to **establish** the **first clause and** the **last clause** in accordance with the opinion of **the Rabbis** and the **middle clause** in accordance with the opinion of **Abba Shaul. However,** with regard to **Rav Pappa, what is the reason** that **he did not say** in accordance with the opinion of **Abaye**[N] and instead prefers an uncommon and difficult resolution? Rav Pappa could have **said to you** that the resolution proposed by Abaye is difficult as well, as according to Abaye **in the first clause** of the mishna it was **taught** with regard to the **removal** of the ashes from **two lamps,** which is performed later, **and** only **then** taught the **removal** of the ashes from **five lamps,** which is performed before the ashes of the two lamps are cleared. Therefore, Rav Pappa prefers to establish that the *mishnayot* reflect a tannaitic dispute rather than to accept this reversal of the order.

NOTES

Give the candelabrum its measure of oil – תֵּן לָהּ מִדָּתָהּ: Rashi writes that sufficient oil was provided to enable the lamps to burn from evening to morning even on the longest nights of the year. Occasionally there would be leftover oil and the lamps would continue to burn during the day. *Tosafot Yeshanim* comment that the thickness of the wicks would be adjusted seasonally: Thin wicks were used in the winter and thicker ones in the summer. In this way all the oil was consumed every night throughout the year (see Jerusalem Talmud).

With regard to Rav Pappa, what is the reason that he did not say in accordance with the opinion of Abaye – רַב פָּפָּא, מַאי טַעְמָא לָא אָמַר כְּאַבָּיֵי: There is an additional reason that Rav Pappa rejects Abaye's opinion: Abaye interprets the identical phrase that appears in two *mishnayot* in two different ways. Abaye explains that the first usage of the phrase: Removes the ashes from the lamps, refers to five lamps, and the second usage refers to the remaining two lamps. When confronted with a situation of that kind, most *amora'im* prefer to attribute each mishna to a different *tanna* rather than interpret the identical phrase differently. Nevertheless, in tractate *Zevaḥim* Rav Pappa himself adopts the strategy used by Abaye here, instead of attributing the two sources to two different *tanna'im* (*Mitzpe Eitan*).

HALAKHA

Give the candelabrum its measure of oil – תֵּן לָהּ מִדָּתָהּ: All the lamps were filled with half a *log* of oil, which allowed them to burn from evening to morning (Rambam *Sefer Avoda, Hilkhot Temidin UMusafin* 3:11).

Slaughtering the daily offering on Yom Kippur – שְׁחִיטַת תָּמִיד בְּיוֹם הַכִּפּוּרִים: When the time to slaughter the daily offering on Yom Kippur arrived, the animal was brought to the High Priest, who cut through most of the two signs that determine whether the slaughter is valid, the gullet and the trachea. A second priest would step in and complete the job, enabling the High Priest to receive the blood and sprinkle it. After that the High Priest entered the Temple to burn the incense and remove the ashes from the lamps (Rambam *Sefer Avoda, Hilkhot Avodat Yom HaKippurim* 4:1).

וְאַבַּיֵי אָמַר לָךְ: אוֹרוּיֵי בְּעָלְמָא הוּא דְּקָא מוֹרֵי, וְסִדְרָא הָא הֲדַר תָּנֵי לֵיהּ.

And Abaye holds that this is not difficult and could have **said to you** that the first mishna, which describes the routine of the High Priest during his seven days of separation, teaches **a general directive** describing the services with which the High Priest must be familiarized prior to Yom Kippur, without concern for the sequence. **And** in terms of **the sequence, the** mishna **then teaches** it in the context of the actual performance of the services.

גּוּפָא, בָּא לוֹ לְקֶרֶן מִזְרָחִית צְפוֹנִית – נוֹתֵן מִזְרָחִית צְפוֹנִית, מַעֲרָבִית דְּרוֹמִית – נוֹתֵן מַעֲרָבִית דְּרוֹמִית. וְתָנֵי עֲלָהּ, רַבִּי שִׁמְעוֹן אִישׁ הַמִּצְפָּה מְשַׁנֶּה בְּתָמִיד; בָּא לוֹ לְקֶרֶן מִזְרָחִית צְפוֹנִית – נוֹתֵן מִזְרָחִית צְפוֹנִית, מַעֲרָבִית דְּרוֹמִית – נוֹתֵן מַעֲרָבָה וְאַחַר כָּךְ נוֹתֵן דָּרוֹמָה. מַאי טַעְמָא דְּרַבִּי שִׁמְעוֹן אִישׁ הַמִּצְפָּה?

§ The Gemara cites a dispute between the Rabbis and Rabbi Shimon Ish HaMitzpa. The Gemara proceeds to analyze **the matter itself:** The priest **comes to the northeast corner** of the altar and **sprinkles** once on the **northeast** corner. From there he proceeds to the **southwest corner** and **sprinkles** once on the **southwest** corner. **And it was taught** in the *Tosefta* **concerning** this mishna: **Rabbi Shimon Ish HaMitzpa changes the** sprinkling of the blood of the **daily offering** vis-à-vis the sprinkling of blood of all other burnt-offerings. The priest comes to the **northeast** corner and **sprinkles** once on the **northeast** corner. However, when he proceeds to the **southwest** corner, **he sprinkles** on the **west** side of the altar **and then sprinkles** on the **south** side. The Gemara asks: **What is the rationale** for the opinion of **Rabbi Shimon Ish HaMitzpa,** who changes the sprinkling of the blood of the daily offering vis-à-vis the sprinkling of blood of all other burnt-offerings?

אָמַר רַבִּי יוֹחָנָן מִשּׁוּם חַד דְּבֵי רַבִּי יַנַּאי: אָמַר קְרָא: ״וּשְׂעִיר עִזִּים אֶחָד לְחַטָּאת לַה׳ עַל עוֹלַת הַתָּמִיד יֵעָשֶׂה וְנִסְכּוֹ״ עוֹלָה הִיא, וְאָמַר רַחֲמָנָא עֲבֵיד בָּהּ מַעֲשֵׂה חַטָּאת.

Rabbi Yoḥanan said in the name of one of the Sages **of the school of Rabbi Yannai** that **the verse states: "And one goat as a sin-offering to the Lord; it shall be offered aside from the daily burnt-offering**[N] **and its libation"** (Numbers 28:15). From the phrase: Beside the daily burnt-offering, it is derived that the daily offering is **a burnt-offering,** and from the juxtaposition of the sacrifice of the sin-offering to the daily offering, **the Merciful One said: Perform with it the procedure of a sin-offering.**[N]

הָא כֵּיצַד? נוֹתֵן אַחַת שֶׁהִיא שְׁתַּיִם כְּמַעֲשֵׂה עוֹלָה, שְׁתַּיִם שֶׁהֵן שְׁתַּיִם כְּמַעֲשֵׂה חַטָּאת. וְלִיתֵּן שְׁתַּיִם שֶׁהֵן אַרְבַּע כְּמַעֲשֵׂה עוֹלָה, וְאַרְבַּע שֶׁהֵן אַרְבַּע כְּמַעֲשֵׂה חַטָּאת!

And **how** can **this** be accomplished? It can be accomplished by performing half of the sprinklings according to the procedure of a burnt-offering, and half according to the procedure of a sin-offering. One **sprinkles one** sprinkling **that is two,** i.e., one sprinkles the blood on the corner of the altar so that the blood is divided between the two sides, **in accordance with the procedure of a** standard **burnt-offering.** Then **he sprinkles two** sprinklings **that are two, in accordance with the procedure of a sin-offering.**[N] The blood of a sin-offering is sprinkled in four separate actions, one on each of the four corners of the altar. The Gemara asks: **And** if the objective is to have the daily offering sacrificed like a sin-offering, **let him sprinkle** the blood in a manner that will accomplish both: First, **two** sprinklings **that are four in accordance with the procedure of a** standard **burnt-offering, and** then **four** sprinklings **that are four in accordance with the procedure of a sin-offering.**

לֹא מָצִינוּ דָּמִים שֶׁמְּכַפְּרִין וְחוֹזְרִין וּמְכַפְּרִין. וְכִי מָצִינוּ דָּמִים שֶׁחֶצְיָין חַטָּאת וְחֶצְיָין עוֹלָה? אֶלָּא – עַל כׇּרְחָךְ הִקִּישָׁן הַכָּתוּב, הָכָא נַמִי – בְּעַל כׇּרְחָךְ הִקִּישָׁן הַכָּתוּב!

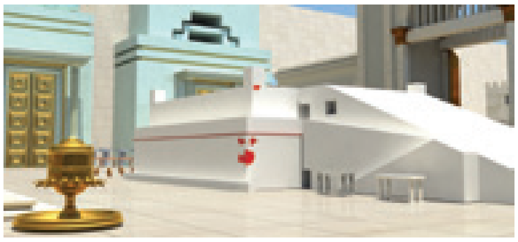
The Gemara rejects that proposal: **We did not find** a case of **blood that atones and** then **again atones.** Once the blood was sprinkled and brought atonement by following the procedure of the burnt-offering, one cannot then begin the rite of atonement of a sin-offering. The Gemara asks: **And did we find** the **blood** of an offering, **half of which** is sprinkled as **a sin-offering and half of which** is sprinkled as **a burnt-offering? Rather, perforce,** say that **the verse juxtaposes them** and commands that the blood of the daily offering be offered half as a burnt-offering and half as a sin-offering. **Here too, perforce,** say that **the verse juxtaposes them** and commands two separate sprinklings: The sprinkling of a burnt-offering followed by the sprinkling of a sin-offering.

NOTES

Aside from the daily burnt-offering – עַל עוֹלַת הַתָּמִיד: The interpretation of Rabbi Shimon Ish HaMitzpa is difficult, because ostensibly the meaning of the verse is clear. The sin-offering that is a part of the additional offering is brought after the daily offering. However, it could be argued that since that *halakha* is derived elsewhere, the verse is superfluous and must come to teach an additional *halakha* (*Siaḥ Yitzḥak*). Alternatively, it is possible that Rabbi Shimon Ish HaMitzpa derives his *halakha* from the slightly atypical language that appears in the verse. Usually, the Torah formulates the phrase: Beside the daily burnt-offering, *millevad olat hatamid*. Here the verse states instead: Aside from the daily offering, *al olat hatamid* (*Gevurat Ari*).

The procedure of a burnt-offering and a sin-offering – מַעֲשֵׂה עוֹלָה וְחַטָּאת: The primary atonement provided by offerings is achieved by means of the sprinkling the blood of the animal on the altar, an act referred to as a gift. The blood of a standard burnt-offering is sprinkled twice on two opposite corners of the altar with the intention of the blood falling on all four walls. This is referred to as: Two sprinklings that are four. The sprinkling is performed on the bottom half of the altar, beneath the red line that ran across the walls indicating the midpoint. The blood of a sin-offering was sprinkled on the corners at the top of the altar, one on each side. This is known as: Four sprinklings.

The blood of the sin-offering and burnt-offering – דַּם חַטָּאת וְעוֹלָה: Sprinkling of the blood of an offering differs based on the type of offering being sacrificed, with the greatest distinction being between the sin-offering and the burnt-offering. The priest sprinkles the blood of the sin-offering on the upper corners of the altar with his finger. The blood of the burnt-offering is splashed directly from the vessel, on the bottom half of the altar, beneath the red line. The objective was to sprinkle it on the corner so that each sprinkling of the blood would fall simultaneously on two walls. Rabbi Shimon Ish HaMitzpa ruled that one of the sprinklings of the blood of the daily burnt-offering should be placed on one corner, while on the opposite corner, blood was sprinkled separately on the two walls. The result was a combination of the sprinkling of a burnt-offering and the sprinkling of a sin-offering.



Blood sprinkled on the altar

הָתָם פִּיסּוּק מַתָּנוֹת בְּעָלְמָא הִיא. וְנֵיתֵיב אַחַת שֶׁהִיא שְׁתַּיִם לְמַטָּה כְּמַעֲשֵׂה עוֹלָה, שְׁתַּיִם שֶׁהֵן שְׁתַּיִם לְמַעְלָה כְּמַעֲשֵׂה חַטָּאת!

The Gemara responds: The two suggestions are different. **There,** in the statement of Rabbi Shimon Ish HaMitzpa, there is no radical divergence from the standard burnt-offering; **it is merely dividing the sprinklings.** Instead of sprinkling the blood on the corner so that it falls on two sides of the altar, one sprinkles the blood on each of the two sides separately. In contrast, performing two independent acts of sprinkling is a radical divergence. **And** the Gemara suggests an alternative manner in which the daily offering could be offered like a sin-offering. **Let us sprinkle one** sprinkling **that is two below** the red line painted halfway up the altar, **in accordance with the procedure of a** standard **burnt-offering,** and sprinkle another **two sprinklings that are two above** the red line on the upper half of the altar **in accordance with the procedure of a sin-offering.**

לֹא מָצִינוּ דָּמִים שֶׁחֶצְיָין לְמַעְלָה וְחֶצְיָין לְמַטָּה. וְלֹא? וְהָתְנַן: הִזָּה מִמֶּנּוּ אַחַת לְמַעְלָה וְשֶׁבַע לְמַטָּה!

The Gemara rejects this: **We did not find** a case of **blood half of which** is sprinkled **above** the red line **and half of which** is sprinkled **below** the red line. One either sprinkles all the blood on the lower half of the altar, as in the case of most offerings, or entirely on the upper half of the altar, as in the case of sin-offerings. The Gemara asks: **And** is there really **no** case of that sort? **Didn't we learn** in a mishna: The High Priest took the blood of the bull into the Holy of Holies **and sprinkled from** the blood **one** time **upward and** then **seven** times **downward?** Apparently, the blood of an offering can be sprinkled part upward, toward the upper part of the thickness of the Ark cover, and part downward, toward the lower part of the thickness of the Ark cover.[H]

כְּמַצְלִיף. מַאי כְּמַצְלִיף – מַחְוֵי רַב יְהוּדָה: כְּמַנְגְּדָנָא.

The Gemara rejects this: That is not a case of half the blood sprinkled upward and half sprinkled downward. Instead, that sprinkling was **like a *matzlif*;**[N] the sprinklings were not performed one above the other, but rather one beneath the other, and all were sprinkled in a row on the Ark cover. The Gemara explains: **What** is the meaning of **like a *matzlif*? Rav Yehuda demonstrated** with his hand; it means **like one who whips.** One who whips another does not strike in one place but directs one lash beneath another.

וְלֹא? וְהָתְנַן: הִזָּה מִמֶּנּוּ עַל טָהֳרוֹ שֶׁל מִזְבֵּחַ שֶׁבַע פְּעָמִים, מַאי לָאו אַפַּלְגֵּיהּ דְּמִזְבֵּחַ, כִּדְאָמְרִי אֱינָשֵׁי: טְהַר טִיהֲרָא, הוּא פַּלְגָּא דְּיוֹמָא?

The Gemara asks: **And** is there really **no** case of that sort? **Didn't we learn** in a mishna with regard to the sprinkling of blood on the incense altar: **He sprinkled seven times from** the blood **on *tohoro* of the altar. What, is it not** referring to the **middle** of the side **of the altar, as people say: Clear noon** [***tihara***], that **is the middle of the day?** In other words, *tohoro* refers to halfway up the altar. Now, since the blood was sprinkled on the altar seven times, inevitably some of the blood landed above the midpoint and some of it landed below the midpoint.

אָמַר רַבָּה בַּר שֵׁילָא: לָא,

Rabba bar Sheila said: No, that is not the meaning of *tohoro*.

HALAKHA

Sprinkling opposite the Ark cover – הַזָּיָה כְּנֶגֶד הַכַּפּוֹרֶת: When the High Priest sprinkled the blood on the Ark cover, he sprinkled once upward and seven times downward. The blood was not really sprinkled upward and downward, but in more of a whipping motion, each below the previous one (Rambam *Sefer Avoda, Hilkhot Avodat Yom HaKippurim* 3:5).

NOTES

Like a *matzlif* – כְּמַצְלִיף: Some people explain that the lashing of a whip is imprecise, landing in different spots, not necessarily above or below a certain point (*Me'iri*). Others explain the image by saying that when one is whipped he is lashed in front and in back, which requires the one administering the lashes to adjust his grip on the whip; sometimes the strap is held higher, and sometimes lower. Similarly, with regard to the priest sprinkling blood, the difference between sprinkling above and sprinkling below depends on whether he holds his fingers up or down (*Tosafot Yeshanim*; *Tosefot HaRosh*).

אַגּוּפֵּיהּ דְּמִזְבֵּחַ, דִּכְתִיב: ״וּכְעֶצֶם הַשָּׁמַיִם לָטֹהַר״.

Rather, *tohoro* means **on** top of **the altar itself,**[B] **as it is written: "Like the very sky for purity** [*latohar*]" (Exodus 24:10). *Tohoro* refers to the top of the altar after the ashes of the incense are cleared and the pure gold is visible.

מַאי שְׁנָא דְּיָהֵיב עוֹלָה בְּרֵישָׁא וַהֲדַר יָהֵיב דְּחַטָּאת? נֵיתֵיב בְּרֵישָׁא דְּחַטָּאת, וַהֲדַר נֵיתֵיב דְּעוֹלָה! כֵּיוָן דְּעוֹלָה הִיא – הִיא קָדְמָה בְּרֵישָׁא.

The Gemara returns to the opinion of Rabbi Shimon Ish HaMitzpa: **What is different that** he says to **sprinkle** in accordance with the procedure of the **burnt-offering first and then sprinkle** in accordance with the procedure **that** is used for the **sin-offering? Let us first sprinkle** in accordance with the procedure **that** is used for the **sin-offering and then let us sprinkle** in accordance with the procedure **that** is used for the **burnt-offering.** The Gemara answers: **Since** the daily offering **is a burnt-offering,** that procedure **takes precedence,** and it is followed by the sin-offering.

וּמַאי שְׁנָא דְּיָהֵיב מִזְרָחִית צְפוֹנִית וּמַעֲרָבִית דְּרוֹמִית? נֵיתֵיב דְּרוֹמִית מִזְרָחִית וַהֲדַר צְפוֹנִית מַעֲרָבִית! אָמְרִי: עוֹלָה טְעוּנָה יְסוֹד, וְקֶרֶן דְּרוֹמִית מִזְרָחִית לָא הֲוָה לֵיהּ יְסוֹד.

The Gemara asks: **What is different that** he says to **sprinkle** first on the **northeast** corner of the altar **and** then on the **southwest** corner? **Let him sprinkle** first on the **southeast** corner **and then** on the **northwest** corner. The Sages **say:** That is because the blood of the **burnt-offering requires** sprinkling on the side of the altar with **a base,**[HB] as it is stated: "On the base of the altar of burnt-offering" (Leviticus 4:18) **and the southeast corner did not have a base.**[N] Therefore, the sprinkling was performed on the northeast corner, where part of the base of the altar was located.

מַאי שְׁנָא דְּיָהֵיב בְּרֵישָׁא מִזְרָחִית צְפוֹנִית וַהֲדַר מַעֲרָבִית דְּרוֹמִית? נֵיתֵיב בְּרֵישָׁא מַעֲרָבִית דְּרוֹמִית וַהֲדַר מִזְרָחִית צְפוֹנִית! כֵּיוָן דְּאָמַר מָר: כׇּל פִּינּוֹת שֶׁאַתָּה פּוֹנֶה – לֹא יְהוּ אֶלָּא דֶּרֶךְ יָמִין לַמִּזְרָח – בְּרֵישָׁא בְּהַהוּא פָּגַע.

The Gemara asks: **What is different that** he says to **sprinkle** first on the **northeast** corner of the altar **and** then on the **southwest** corner? **Let him sprinkle** first on the **southwest** corner **and then** on the **northeast** corner. The Gemara answers that it is **since the Master said: All turns that you turn should be only to the right.**[N] With regard to certain offerings sacrificed when the priest is on the south side of the altar, he would turn **to the east,** which was to his right. Since the animal to be offered is slaughtered to the north of the altar, he **first** sprinkles blood at the corner that **he encounters** first.

וּמִמַּאי דִּבְעוֹלָה הוּא דְּקָאָמַר רַחֲמָנָא עָבֵיד בָּהּ מַעֲשֵׂה חַטָּאת? וְדִילְמָא בְּחַטָּאת הוּא דְּקָאָמַר רַחֲמָנָא עָבֵיד בָּהּ מַעֲשֵׂה עוֹלָה? לָא סָלְקָא דַּעְתָּךְ, דִּכְתִיב: ״עַל עוֹלַת הַתָּמִיד יֵעָשֶׂה וְנִסְכּוֹ״. מַאי קָאָמַר רַחֲמָנָא – מִידֵּי דְּחַטָּאת שְׁדֵי אַעוֹלָה.

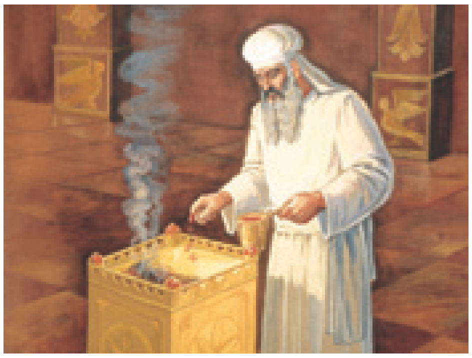
And from where is the conclusion drawn that **the Merciful One says with regard to a burnt-offering to perform it** in accordance with **the procedure of a sin-offering? Perhaps it is with regard to a sin-offering** of the New Moon **that the Merciful One says to perform it** in accordance with **the procedure of a burnt-offering.** The Gemara responds: This can **not enter your mind, as it is written: "It shall be offered aside from the daily burnt-offering and its libation"** (Numbers 28:15). **What is the Merciful One saying? Cast a matter of the sin-offering upon the burnt-offering,** i.e., apply the procedure of the sin-offering to the sacrifice of the burnt-offering.

HALAKHA

The blood of the burnt-offering requires sprinkling on the side of the altar with a base – עוֹלָה טְעוּנָה יְסוֹד: The blood of the burnt-offering is sprinkled only on the corners of the altar where there is a base (Rambam *Sefer Avoda, Hilkhot Ma'aseh HaKorbanot* 5:6).

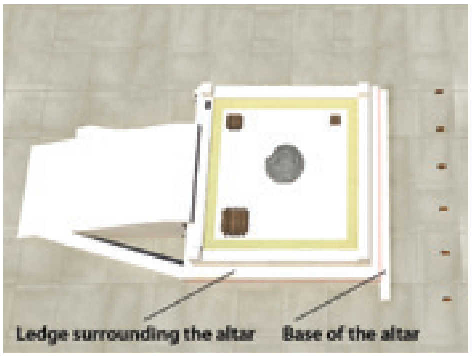
BACKGROUND

On top of the altar itself – אַגּוּפֵּיהּ דְּמִזְבֵּחַ:



High Priest sprinkling blood on top of the altar

Base of the altar – יְסוֹד הַמִּזְבֵּחַ: This diagram shows the place where the offerings were burned, the corners of the altar, the ledge surrounding the altar, and the base on some of the sides of the altar.



Aerial view of the altar

NOTES

And the southeast corner did not have a base – וְקֶרֶן דְּרוֹמִית מִזְרָחִית לָא הֲוָה לֵיהּ יְסוֹד: According to Rashi and other commentators, the altar did not have a base on most of its east or south side. There was merely a cubit adjacent to the corners. Some of the *ge'onim*, however, write that there was indeed a base on those sides as well, and it was only at the southeast corner that there was no base. According to most commentaries, the altar did not protrude in those places where there was no base. However, some maintain that there was a base on all sides of the altar. The base on the south and west sides was a slight protuberance from the wall, and on the other sides there was a hollow structure through which the blood flowed outside the Temple (*Peirush Kadmon*).

All turns that you turn should be only to the right – כׇּל פִּינּוֹת שֶׁאַתָּה פּוֹנֶה לֹא יְהוּ אֶלָּא דֶּרֶךְ יָמִין: The Talmud cites different proofs in support of this concept, and there are several cases in the Bible (see 1 Kings 7) in which movement in a circle is described as progressing to the right and to the east.

תְּנַן הָתָם, אָמַר לָהֶם הַמְמוּנֶּה: צְאוּ וְהָבִיאוּ טָלֶה מִלִּשְׁכַּת בֵּית הַטְּלָאִים. וַהֲלֹא לִשְׁכַּת הַטְּלָאִים הָיְתָה בְּמִקְצוֹעַ צְפוֹנִית מַעֲרָבִית, וְאַרְבַּע לְשָׁכוֹת הָיוּ שָׁם: אַחַת לִשְׁכַּת הַטְּלָאִים, וְאַחַת לִשְׁכַּת הַחוֹתָמוֹת, וְאַחַת לִשְׁכַּת בֵּית הַמּוֹקֵד, וְאַחַת לִשְׁכָּה שֶׁעוֹשִׂין בָּהּ לֶחֶם הַפָּנִים.

§ Just as the contradiction above was resolved by attributing different sources to different *tanna'im*, the Gemara cites an additional contradiction with a similar resolution. **We learned** in a mishna **there: The appointee,** the deputy High Priest, **said to** the other priests: **Go out and bring a lamb from the Chamber of the Lambs,** where lambs awaiting sacrifice were kept after they underwent inspection and were found to be without blemish. That mishna continues: **The Chamber of the Lambs was** located **in the northwest corner** of the Hall of the Hearth in the Temple courtyard. **And there were four chambers there** in that hall.[BH] **One** was **the Chamber of the Lambs, and one** was **the Chamber of the Seals.**[N] In the Temple, seals were dispensed as receipts to individuals who paid for sacrificial animals. The person then showed the seal to a Temple official, who supplied him with an animal. **And one** was **the Chamber of the Hall of the Hearth,**[N] **and one** was **the chamber where the shewbread was prepared.**

וּרְמִינְהוּ: אַרְבַּע לְשָׁכוֹת הָיוּ לְבֵית הַמּוֹקֵד כְּקִטוֹנִיּוֹת הַפְּתוּחוֹת לִטְרַקְלִין, שְׁתַּיִם בַּקּוֹדֶשׁ וּשְׁתַּיִם בַּחוֹל, וְרָאשֵׁי פִּסְפָּסִין מַבְדִּילִין בֵּין קוֹדֶשׁ לַחוֹל. וּמֶה הָיוּ מְשַׁמְּשׁוֹת? מַעֲרָבִית דְּרוֹמִית – הִיא הָיְתָה לִשְׁכַּת טְלֵי קָרְבָּן,

And the Gemara **raises a contradiction** from a mishna in tractate *Middot*: **Four chambers were** open **into the Hall of the Hearth like small** semi-open **rooms** [***kitoniyyot***][L] **that open into a** central **hall** [*teraklin*].[L] **Two** of these chambers were located in the **sacred** area, in the Temple courtyard, **and two** of the chambers **were** located **in the non-sacred** area of the Temple Mount. **And the tops of** wooden **stakes** [***pispasin***][NL] in the Hall of the Hearth **divided between the sacred** area and the **non-sacred** area to apprise the people in both areas where they were located and what conduct is required. **And what** purpose did these chambers **serve?** The **southwest** chamber **was the Chamber of the Sacrificial Lambs;**

HALAKHA

Chambers in the Hall of the Hearth – לְשָׁכוֹת בֵּית הַמּוֹקֵד: The Hall of the Hearth contained four smaller chambers: Two of them stood in the sacred area in the courtyard and two in the non-sacred area of the Temple Mount. The tops of wooden stakes demarcated between the two areas. The southwestern room was the Chamber of the Lambs; the southeastern room was where the shewbread was prepared. The northeastern chamber held the altar stones desecrated by the Greeks; and the northwestern chamber led to the Hall of Immersion. That is the configuration as described in tractate *Middot* and according to the Gemara's conclusion here (Rambam *Sefer Avoda, Hilkhot Beit HaBeḥira* 5:10).

LANGUAGE

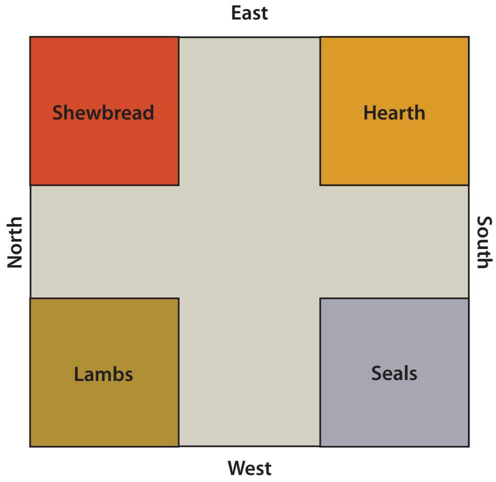
Small semi-open rooms [*kitoniyyot*] – קִיטוֹנִיּוֹת: This Hebrew word is the diminutive form of the word *kiton*, from the Greek **κοιτών**, *koiton*, meaning bedroom. In the Talmud it can refer to any small room.

Central hall [*teraklin*] – טְרַקְלִין: From the Greek **τρικλίνιον**, *triklinion*, which originally meant beds or couches for reclining, but later came to mean the central hall in a house where hosts received guests and dined. The bedrooms in the house often opened to this central hall.

Wooden stakes [*pispasin*] – פִּסְפָּסִין: From the Greek **ψῆφος**, *psefos*, meaning small stone. Here it may be referring to a mosaic on the floor or some type of lattice-work.

BACKGROUND

Chambers in the Hall of the Hearth – לְשָׁכוֹת בְּבֵית הַמּוֹקֵד: Illustration of the chambers in the Hall of the Hearth, based on the configuration described in tractate *Tamid*.



Chambers in the Hall of the Hearth

NOTES

The Chamber of the Seals – לִשְׁכַּת הַחוֹתָמוֹת: When an individual arrived at the Temple to sacrifice an offering but did not bring an animal with him, he would effect purchase of the animal by paying a Temple official. The official gave him a seal, which served as a receipt. He then proceeded with the seal to a second official, who gave him an animal in return for the seal. The seals were kept in the Chamber of the Seals.

The Chamber of the Hall of the Hearth – לִשְׁכַּת בֵּית הַמּוֹקֵד: Within the large Hall of the Hearth was a smaller chamber called the Hall of the Small Hearth. In the center of the large hall, fire was kept burning to warm the priests in the winter. The fire burning in the smaller room was used to warm the more modest priests (Rashi) or was the source of the fire used to light the arrangement of wood on the altar (Rabbeinu Ḥananel).

Hall of the Hearth

The tops of wooden stakes – רָאשֵׁי פִּסְפָּסִין: Some commentaries suggest that the Gemara is describing markers in the floor of the Chamber of the Hearth that indicated the boundaries of the sacred and non-sacred areas. Others explain that the tops of beams protruded from the wall to signal this border (*Arukh*).

דְּרוֹמִית מִזְרָחִית – הִיא לִשְׁכָּה שֶׁהָיוּ עוֹשִׂין בָּהּ לֶחֶם הַפָּנִים, מִזְרָחִית צְפוֹנִית – בָּהּ גָּנְזוּ בֵּית חַשְׁמוֹנַאי אַבְנֵי מִזְבֵּחַ שֶׁשִּׁקְּצוּם מַלְכֵי גוֹיִם, צְפוֹנִית מַעֲרָבִית – בָּהּ יוֹרְדִין לְבֵית הַטְּבִילָה. אָמַר רַב הוּנָא: מַאן תְּנָא מִדּוֹת – רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב הִיא.

the **southeast** chamber in the Hall of the Hearth **was the chamber in which the shewbread was prepared.** The **northeast** chamber was the chamber **in which the Hasmoneans sequestered the altar stones that were desecrated by the gentile kings** when they sacrificed idolatrous offerings. The **northwest** chamber was the chamber **in which** the priests **descended** through tunnels **to the Hall of Immersion.** There is a contradiction between the sources with regard to the location of the Chamber of the Lambs. **Rav Huna said: Who** is the *tanna* who **taught** the *mishnayot* in tractate ***Middot***? It is **Rabbi Eliezer ben Ya'akov,** who has a different opinion with regard to this matter.

דִּתְנַן: עֶזְרַת נָשִׁים הָיְתָה אוֹרֶךְ מֵאָה וּשְׁלֹשִׁים וְחָמֵשׁ עַל רוֹחַב מֵאָה וּשְׁלֹשִׁים וְחָמֵשׁ, וְאַרְבַּע לְשָׁכוֹת הָיוּ בְּאַרְבַּע מִקְצוֹעוֹתֶיהָ. וּמֶה הָיוּ מְשַׁמְּשׁוֹת? דְּרוֹמִית מִזְרָחִית – הִיא הָיְתָה לִשְׁכַּת הַנְּזִירִים, שֶׁשָּׁם נְזִירִים מְבַשְּׁלִים אֶת שַׁלְמֵיהֶן וּמְגַלְּחִין שְׂעָרָן וּמְשַׁלְּחִין תַּחַת הַדּוּד. מִזְרָחִית צְפוֹנִית – הִיא הָיְתָה לִשְׁכַּת דִּיר הָעֵצִים, שֶׁשָּׁם כֹּהֲנִים בַּעֲלֵי מוּמִין עוֹמְדִין וּמַתְלִיעִין בָּעֵצִים, שֶׁכׇּל עֵץ שֶׁיֵּשׁ בּוֹ תּוֹלַעַת פָּסוּל לְגַבֵּי מִזְבֵּחַ.

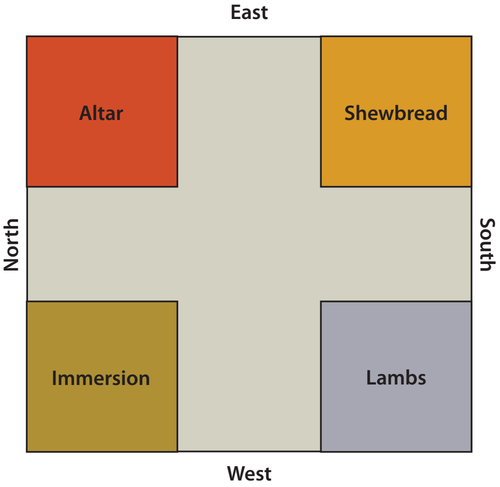
As we learned in a mishna in tractate *Middot*:[B] The dimensions of the **women's courtyard**[H] **were a length of** 135 cubits **by a width of** 135 cubits, **and there were four chambers in its four corners.**[BH] **And what** purpose did these chambers **serve?** The **southeast** chamber **was the Chamber of the Nazirites,**[B] **as there the nazirites cook their peace-offerings and shave their hair and cast** it in the fire to burn **beneath the pot** in which the peace-offering was cooked, as the Torah instructs (see Numbers 6:18). The **northeast** chamber **was the Chamber of the Woodshed, where blemished priests,** who are disqualified for any other service, **stand and examine the logs** to determine if they were infested **by worms, as any log in which there are worms**[N] **is disqualified for** use **on the altar.**

צְפוֹנִית מַעֲרָבִית – הִיא הָיְתָה לִשְׁכַּת הַמְּצוֹרָעִין. מַעֲרָבִית דְּרוֹמִית – אָמַר רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב: שָׁכַחְתִּי מֶה הָיְתָה מְשַׁמֶּשֶׁת. אַבָּא שָׁאוּל אוֹמֵר: בָּהּ הָיוּ נוֹתְנִין יַיִן וָשֶׁמֶן, וְהִיא הָיְתָה נִקְרֵאת לִשְׁכַּת בֵּית שְׁמַנְיָא.

The **northwest** chamber **was the Chamber of the Lepers,** where lepers would immerse for purification. With regard to the **southwest** chamber, **Rabbi Eliezer ben Ya'akov said: I forgot what** purpose it **would serve. Abba Shaul says: They would place wine and oil there** for the meal-offerings and libations, **and it was called the Chamber of the House of Oils.** From this mishna it may be inferred that the *tanna* who taught the *mishnayot* in tractate *Middot* is Rabbi Eliezer ben Ya'akov, as that is why the mishna finds it necessary to mention that he forgot the purpose of one of the chambers.

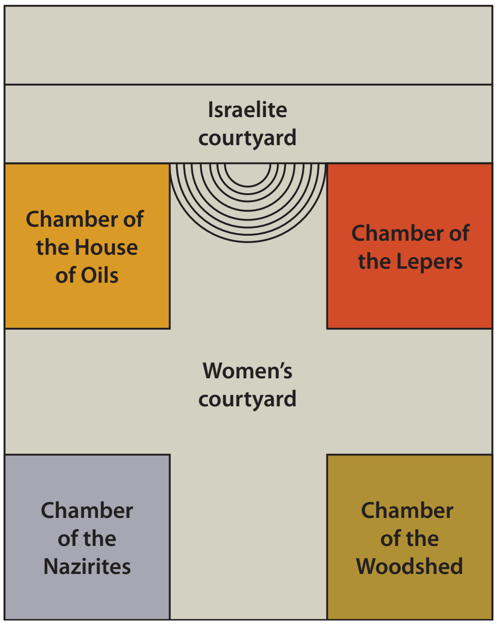
BACKGROUND

Chambers in the Hall of the Hearth – לְשָׁכוֹת בְּבֵית הַמּוֹקֵד: Illustration of the chambers in the Hall of the Hearth, based on the configuration described in tractate *Middot*.



Chambers in the Hall of the Hearth

The women's courtyard and its chambers – עֶזְרַת נָשִׁים וּלְשָׁכוֹתֶיהָ: The women's courtyard was a square measuring 135 cubits by 135 cubits. In the corners of this courtyard were four chambers, which were actually unroofed courtyards, each forty by forty cubits.



Women's courtyard

Chamber of the Nazirites – לִשְׁכַּת הַנְּזִירִים:

Nazirite having his head shaven in the Chamber of the Nazirites

HALAKHA

The women's courtyard – עֶזְרַת נָשִׁים: The women's courtyard was 135 cubits by 135 cubits. That is where Israelites gathered to pray and to observe the sacrificial services (Rambam *Sefer Avoda, Hilkhot Beit HaBeḥira* 5:7).

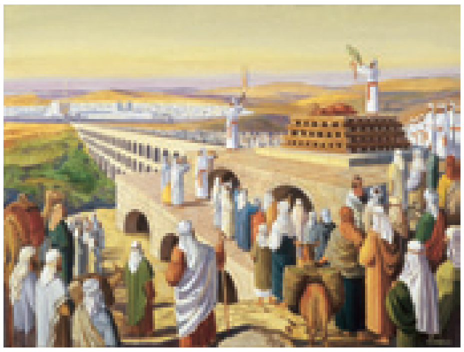
The chambers in the women's courtyard – לְשָׁכוֹת שֶׁבְּעֶזְרַת נָשִׁים: There were four chambers in the women's courtyard: The Chamber of the Nazirites, the Chamber of the Woodshed, the Chamber of the Lepers, and the Chamber of the House of Oils (Rambam *Sefer Avoda, Hilkhot Beit HaBeḥira* 5:7).

NOTES

A log in which there are worms – עֵץ שֶׁיֵּשׁ בּוֹ תּוֹלַעַת: The reason for the precaution is that worms are not kosher, and any food forbidden to Jews may not be burned on the altar. Alternatively, the reason is that worms are disgusting and it is a display of contempt to place them on the altar (*Me'iri*).

BACKGROUND

Directs his attention and looks toward the entrance of the Sanctuary – מְכַוֵּין וְרוֹאֶה כְּנֶגֶד פִּתְחוֹ שֶׁל הֵיכָל: The drawing depicts the priest facing the entrance of the Sanctuary before burning the red heifer.



Burning of the red heifer

הָכִי נַמִּי מִסְתַּבְּרָא דְּרַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב הִיא, דִּתְנַן: כׇּל הַכְּתָלִים שֶׁהָיוּ שָׁם הָיוּ גְּבוֹהִין, חוּץ מִכּוֹתֶל מִזְרָחִי. שֶׁהַכֹּהֵן הַשּׂוֹרֵף אֶת הַפָּרָה עוֹמֵד בְּהַר הַמִּשְׁחָה, וּמְכַוֵּין וְרוֹאֶה כְּנֶגֶד פִּתְחוֹ שֶׁל הֵיכָל בִּשְׁעַת הַזָּאַת הַדָּם.

So too, it is reasonable to conclude that the *mishnayot* in tractate *Middot* are in accordance with the opinion of **Rabbi Eliezer ben Ya'akov, as we learned** in a mishna there: **All the walls that were there** surrounding the Temple Mount **were high except for the Eastern Wall,**[HN] **as the priest who burns the** red **heifer stands on the Mount of Olives,** where the red heifer was slaughtered and burned, **and directs** his attention **and looks toward the entrance of the Sanctuary**[B] **when** he **sprinkles the blood.**

וּתְנַן: כׇּל הַפְּתָחִים שֶׁהָיוּ שָׁם גּוֹבְהָן עֶשְׂרִים אַמָּה וְרוֹחְבָּן עֶשֶׂר אַמּוֹת. וּתְנַן: לִפְנִים מִמֶּנּוּ סוֹרֵג. וּתְנַן: לִפְנִים מִמֶּנּוּ הַחֵיל, עֶשֶׂר אַמּוֹת, וּשְׁתֵּים עֶשְׂרֵה מַעֲלוֹת הָיוּ שָׁם רוּם מַעֲלָה חֲצִי אַמָּה וְשִׁילְחָהּ חֲצִי אַמָּה.

The Gemara seeks the opinion according to which this would be feasible. **And we learned** in a mishna: **All the entrances that were there** in the Temple[H] were **twenty cubits high and ten cubits wide. And we learned** in a different mishna describing the layout of the Temple:[H] **Inside** the eastern wall of the Temple Mount was **a latticed gate. And we learned** in a different mishna: **Inside** the latticed gate was **the rampart,** which was an elevated area **ten cubits** wide. In that area **there were twelve stairs;** each **stair** was **half a cubit high and half a cubit deep,** for a total ascent of six cubits.

חֲמֵשׁ עֶשְׂרֵה מַעֲלוֹת עוֹלוֹת מִתּוֹכָהּ הַיּוֹרְדוֹת מֵעֶזְרַת יִשְׂרָאֵל לְעֶזְרַת נָשִׁים, רוּם מַעֲלָה חֲצִי אַמָּה וְשִׁילְחָהּ חֲצִי אַמָּה. וּתְנַן: בֵּין הָאוּלָם וְלַמִּזְבֵּחַ עֶשְׂרִים וּשְׁתַּיִם אַמָּה, וּשְׁתֵּים עֶשְׂרֵה מַעֲלוֹת הָיוּ שָׁם, רוּם מַעֲלָה חֲצִי אַמָּה וְשִׁילְחָהּ חֲצִי אַמָּה.

In addition, **fifteen stairs ascend from within** the women's courtyard and **descend from the Israelite courtyard to the women's courtyard.** Each **stair** was **half a cubit high and half a cubit deep,** for an additional ascent of seven and a half cubits. The total height of both staircases together was thirteen and a half cubits. **And we learned** in that mishna: The area **between the Entrance Hall and the altar** was **twenty-two cubits** wide, **and there were twelve stairs** in that area. Each **stair** was **half a cubit high and half a cubit deep,** for an additional ascent of six cubits and a total height of nineteen and a half cubits.

וּתְנַן, רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב אוֹמֵר: מַעֲלָה הָיְתָה שָׁם, וְגָבוֹהַּ אַמָּה, וְדוּכָן נָתוּן עָלֶיהָ וּבוֹ שָׁלֹשׁ מַעֲלוֹת שֶׁל חֲצִי חֲצִי אַמָּה.

And we learned in that mishna that **Rabbi Eliezer ben Ya'akov says: There was** an additional **stair there** between the Israelite courtyard and the priests' courtyard.[H] That stair was **one cubit high, and the platform** on which the Levites stood on **was placed upon it**[N] **and on it** were **three stairs, each** with a height and depth of **half a cubit,** for a total of twenty-two cubits.

HALAKHA

Eastern Wall – כּוֹתֶל מִזְרָחִי: The Eastern Wall of the Temple Mount was lower than the others to allow the priest who slaughtered the red heifer to see the entrance to the Sanctuary (Rambam *Sefer Avoda, Hilkhot Beit HaBeḥira* 6:5).

Entrances to the Temple – פְּתָחִים שֶׁבַּמִּקְדָּשׁ: All the entrances to the Temple Mount and the courtyards were ten cubits wide and twenty cubits high (Rambam *Sefer Avoda, Hilkhot Beit HaBeḥira* 5:2).

The layout of the Temple – מִבְנֵה הַר הַבַּיִת: Inside the Temple Mount wall was an open area, and inside that was the latticed gate. Inside the latticed gate was an area ten cubits high known as the rampart. From there one ascended twelve stairs to the women's courtyard. Each of the stairs was half a cubit high and half a cubit deep. Fifteen stairs, also half a cubit high and half a cubit deep each, led to the Israelite courtyard (Rambam *Sefer Avoda, Hilkhot Beit HaBeḥira* 5:3, 8:1–2).

The stair leading to the priests' courtyard – הָעֲלִיָּה לְעֶזְרַת כֹּהֲנִים: A stair one cubit high led from the Israelite courtyard to the priests' courtyard. A platform one and a half cubits high stood on that stair, meaning that the priests' courtyard was two and a half cubits higher than the Israelite courtyard, in accordance with the opinion of Rabbi Eliezer ben Ya'akov (Rambam *Sefer Avoda, Hilkhot Beit HaBeḥira* 6:3).

NOTES

Except for the Eastern Wall – חוּץ מִכּוֹתֶל מִזְרָחִי: Some commentaries claim that only the part of the Eastern Wall opposite the gate was lower, not the entire wall. That was sufficient to enable the priest to see the Sanctuary entrance from the Mount of Olives (*Me'iri*; Rambam).

The stair and the platform – מַעֲלָה וְדוּכָן: Rashi differs from other commentaries with regard to the disparity between the height of the Sanctuary floor and the floor of the Temple Mount. Most commentaries (Rabbeinu Ḥananel; *Tosafot Yeshanim*) maintain it was twenty-two cubits, since it is clear that the platform was not a small structure but one that spanned the width of the Temple. Therefore, its height must be factored into the height disparity. The *Tosefot Rid* agrees with Rashi that the height of the platform is not factored into the total. Therefore, the floor of the Sanctuary was only twenty and a half cubits higher than the Temple Mount. This is because just as there were stairs up to the platform from the Israelite courtyard, there were stairs up to the platform from the priests' courtyard as well. The height of the platform is not factored into the height of the Sanctuary floor.

אִי אָמְרַתְּ בִּשְׁלָמָא רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב הִיא – הַיְינוּ דְּאִיכַּסֵּי לֵיהּ פִּיתְחָא,

Granted, if you say that the *mishnayot* in tractate *Middot* are in accordance with the opinion of **Rabbi Eliezer ben Ya'akov, that is** how it can be understood that **the entrance was concealed.** The threshold of the entrance to the Sanctuary was more than twenty cubits higher than the threshold of the eastern gate of the Temple Mount. One looking through the Eastern Gate would be unable to see the entrance of the Sanctuary, because the gate was only twenty cubits high. In order to provide the priest performing the red heifer ritual on the Mount of Olives with a view of the entrance to the Sanctuary, the eastern wall had to be lowered.

אֶלָּא אִי אָמְרַתְּ רַבָּנַן – הָא אִיכָּא פַּלְגָּא דְּאַמְּתָא דְּמִתַּחְזֵי לֵיהּ פִּיתְחָא בְּגַוֵּויהּ.

However, if you say that the *mishnayot* in tractate *Middot* are in accordance with the opinion of **the Rabbis,** who do not add the two and a half cubits of the stair and the platform added by Rabbi Eliezer ben Ya'akov, **isn't there half a cubit through which the entrance can be seen?** Since the threshold of the Sanctuary is only nineteen and a half cubits higher than the threshold of the gate, the priest on the Mount of Olives could look through the eastern gate of the Temple Mount and see the bottom of the Temple entrance. There would be no need to lower the eastern wall.

אֶלָּא לָאו שְׁמַע מִינָּהּ: רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב הִיא. רַב אַדָּא בַּר אַהֲבָה אָמַר: הָא מַנִּי – רַבִּי יְהוּדָה הִיא. דְּתַנְיָא, רַבִּי יְהוּדָה אוֹמֵר: הַמִּזְבֵּחַ מְמוּצָּע וְעוֹמֵד בְּאֶמְצַע עֲזָרָה, וּשְׁלֹשִׁים וּשְׁתַּיִם אַמּוֹת הָיוּ לוֹ,

Rather, must one **not conclude from it** that that the *mishnayot* in tractate *Middot* are taught by **Rabbi Eliezer ben Ya'akov? Rav Adda bar Ahava said:** This is not a definitive proof, and it is still possible to interpret *halakhot* of this tractate in a different manner. **Rather, whose is that** opinion that the Eastern Wall was lowered? **It is** the opinion of **Rabbi Yehuda,**[N] **as it was taught** in a *baraita* that **Rabbi Yehuda says: The altar is centered and stands in the middle of** the Temple **courtyard,** directly aligned with the entrances of the courtyards and the Sanctuary, and **it was thirty-two cubits** long and thirty-two cubits wide.

Perek **I**
Daf **16** Amud **b**

עֶשֶׂר אַמּוֹת כְּנֶגֶד פִּתְחוֹ שֶׁל הֵיכָל, אַחַת עֶשְׂרֵה אַמָּה לַצָּפוֹן, וְאַחַת עֶשְׂרֵה אַמָּה לַדָּרוֹם, נִמְצָא מִזְבֵּחַ מְכוּוָּן כְּנֶגֶד הֵיכָל וְכוֹתָלָיו.

Ten of those **cubits** stood **opposite the entrance to** the **Sanctuary. Eleven** of those **cubits** were **to the north** of the entrance **and eleven** of those **cubits** were **to the south** of the entrance. **It follows** that the **altar** was **aligned** precisely **opposite** the **Sanctuary and its walls.** According to this opinion, since the altar was directly aligned with the entrance of the Sanctuary, it blocked the entrance. The floor of Israelite courtyard was thirteen and a half cubits above the threshold of the Eastern Gate. Add nine cubits, which was the height of the altar, and the result is that the top of the altar was twenty-two and a half cubits higher than the threshold of the gate, rendering it impossible to see the entrance of the Sanctuary through the eastern gate of the Temple Mount. Therefore, it was necessary to lower the eastern wall to enable the priest standing on the Mount of Olives to see the entrance of the Sanctuary.

וְאִי סָלְקָא דַּעְתָּךְ מִדּוֹת רַבִּי יְהוּדָה הִיא – מִזְבֵּחַ בְּאֶמְצַע עֲזָרָה מִי מַשְׁכַּחַת לֵיהּ? וְהָתְנַן: כָּל הָעֲזָרָה הָיְתָה אוֹרֶךְ מֵאָה וּשְׁמוֹנִים וָשֶׁבַע עַל רוֹחַב מֵאָה וּשְׁלֹשִׁים וְחָמֵשׁ. מִן הַמִּזְרָח לַמַּעֲרָב מֵאָה וּשְׁמוֹנִים וָשֶׁבַע; מְקוֹם דְּרִיסַת רַגְלֵי יִשְׂרָאֵל אַחַת עֶשְׂרֵה אַמָּה, מְקוֹם דְּרִיסַת רַגְלֵי הַכֹּהֲנִים אַחַת עֶשְׂרֵה אַמָּה, מִזְבֵּחַ שְׁלֹשִׁים וּשְׁתַּיִם, בֵּין הָאוּלָם וְלַמִּזְבֵּחַ עֶשְׂרִים וּשְׁתַּיִם, וְהַהֵיכָל מֵאָה אַמָּה, וְאַחַת עֶשְׂרֵה אַמָּה אֲחוֹרֵי בֵּית הַכַּפּוֹרֶת.

And if it enters your mind to say that the *mishnayot* in tractate *Middot* are in accordance with the opinion of **Rabbi Yehuda, do you find** that the **altar** stood **in the middle of** the **courtyard**[N] in tractate *Middot*? **But didn't we learn** in a mishna there: **The** dimensions **of the entire courtyard were a length**[H] **of 187** cubits **by a width of 135** cubits. That mishna elaborates: The length of the courtyard **from east to west** was **187** cubits, divided as follows: **The area of access** for the **Israelites,** known as the Israelite courtyard, was **eleven cubits** long. **The area of access** for the **priests to walk** and serve was **eleven cubits** long, and the **altar** itself was **thirty-two** cubits long. There were **twenty-two** cubits **between the Entrance Hall and the altar, and the Sanctuary** was **one hundred cubits** long. **And** there was an additional **eleven cubits** of space **behind the Hall of the Ark Cover,** the Holy of Holies, which was at the western end of the Sanctuary.

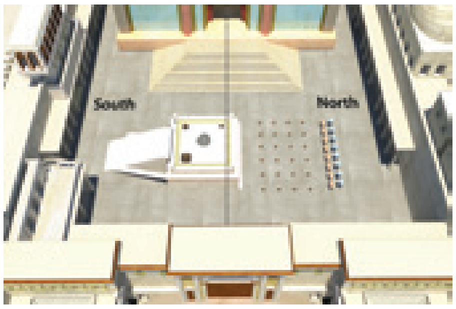
NOTES

It is the opinion of Rabbi Yehuda – הָא מַנִּי רַבִּי יְהוּדָה הִיא: Later in his commentary, Rashi explains Rav Adda bar Ahava's opinion slightly differently. In his explanation, Rav Adda is saying that it is the *mishnayot* in tractate *Tamid* that are in accordance with the opinion of Rabbi Yehuda, not the *mishnayot* of tractate *Middot*. Therefore, any discrepancy between the two tractates can be attributed to a dispute between Rabbi Eliezer ben Ya'akov, the *tanna* of tractate *Middot*, and Rabbi Yehuda, the *tanna* of tractate *Tamid*. The continuation of the Gemara must be explained differently as well, according to this understanding.

NOTES

Altar in the middle of the courtyard – מִזְבֵּחַ בְּאֶמְצַע עֲזָרָה: For the altar to be aligned opposite the entrance to the Sanctuary in the middle of the courtyard, it would require a gap of almost twenty cubits between the ramp and the altar. It would also require changes in the location of the other items located in the courtyard. Indeed, according to this opinion, the altar was not aligned precisely opposite the entrance of the Sanctuary, but was slightly off to the side. In addition, since the altar was not constructed as a solid mass, as there were recesses at the base and the ledge, there was sufficient open space to enable a view of the entrance of the Sanctuary even if the priestly courtyard was elevated in accordance with the opinion of Rabbi Eliezer ben Ya'akov.

The diagram shows that part of the altar is directly opposite the entrance to the sanctuary while most of the altar is on the southern side of the courtyard.



Altar in the courtyard according to the opinion of the Rambam

HALAKHA

The length of the courtyard – אוֹרֶךְ הָעֲזָרָה: The length of the courtyard, not including the women's courtyard, was 187 cubits distributed in the following manner. The Israelite courtyard was eleven cubits long, as was the priests' courtyard. The altar was thirty-two cubits, and there was a space of twenty-two cubits between the altar and the Entrance Hall. The Sanctuary was one hundred cubits in length and behind it were an additional eleven cubits (Rambam *Sefer Avoda, Hilkhot Beit HaBeḥira* 5:12).

מִן הַדָּרוֹם לַצָּפוֹן מֵאָה וּשְׁלֹשִׁים וְחָמֵשׁ; הַכֶּבֶשׁ וְהַמִּזְבֵּחַ שִׁשִּׁים וּשְׁתַּיִם, מִן הַמִּזְבֵּחַ וְלַטַּבָּעוֹת שְׁמוֹנֶה אַמּוֹת, מְקוֹם הַטַּבָּעוֹת עֶשְׂרִים וְאַרְבַּע, מִן הַטַּבָּעוֹת לַשֻּׁלְחָנוֹת אַרְבַּע, מִן הַשֻּׁלְחָנוֹת לַנַּנָּסִין אַרְבַּע, מִן הַנַּנָּסִין לְכוֹתֶל עֲזָרָה שְׁמוֹנֶה אַמּוֹת, וְהַמּוֹתָר בֵּין הַכֶּבֶשׁ וְלַכּוֹתֶל וּמְקוֹם הַנַּנָּסִין.

The Gemara provides the dimensions of the Temple's width[H] **from south to north,** a total of **135** cubits. **The ramp and the altar**[N] together were **sixty-two** cubits. The ramp and altar were each thirty-two cubits long, but two cubits of the upper part of the altar were subsumed in the base and ledge surrounding the altar. There were **eight cubits from the altar to the rings** to the north of the altar, through which the heads of the sacrificial animals were placed for slaughter. **The area of the rings** itself was **twenty-four** cubits, and **from the rings to the tables** on which the animals were rinsed there were an additional **four** cubits. **From the tables**[N] **to the pillars** on which the animals were suspended for flaying there were an additional **four** cubits. **From the pillars to the courtyard wall** there were **eight cubits.** The total to this point is 110 cubits. **And the balance** of twenty-five cubits was **between the ramp and the** southern **wall,** along with the **area** filled by **the pillars** themselves, which was not included in the above tally. This yields a total of 135 cubits.

וְאִי סָלְקָא דַּעְתָּךְ מִדּוֹת רַבִּי יְהוּדָה הִיא – מִזְבֵּחַ בְּאֶמְצַע עֲזָרָה מִי מַשְׁכַּחַתְּ לֵיהּ? הָא רוּבָּא דְּמִזְבֵּחַ בַּדָּרוֹם קָאֵי!

And if it enters your mind to say that the *mishnayot* in tractate *Middot* are in accordance with the opinion of **Rabbi Yehuda, do you find the altar in the middle of** the **courtyard? Most** of the **altar stands in the southern** part of the courtyard.

NOTES

The ramp and the altar, etc. – **הַכֶּבֶשׁ וְהַמִּזְבֵּחַ וכו׳**: Despite the apparent precision in the measurements given, it is clear that some details were omitted, e.g., the length of the table area. Similarly, the spaces between the ramp and the wall on one end, and the area of the pillars on the other end, are not precisely delineated. Furthermore, there are certain differences of opinion with regard to the Temple measurements. According to the *Me'iri* and the Rambam there were twelve and a half cubits between the ramp and the southern wall, and the width of the section of the pillars was also twelve and a half cubits. Between the pillars and the northern wall were eight cubits, which was also the length of the table area, while the distance between the tables and the pillars was eight cubits.

The tables – **הַשֻּׁלְחָנוֹת**: The space filled by the tables is not mentioned in the text, and Rashi explains that he relies on the description in the book of Ezekiel that states that each table was a cubit and a half long. Based on that, the table area was six cubits long. Of course, conceivably, the top of the tables might have been wider than the space filled by their legs. In addition, the measure would be affected by the manner in which they were positioned (see *Me'iri*, *Leviyat Ḥen*, and Rav Shmuel Strashun).

HALAKHA

The width of the courtyard – **רוֹחַב הָעֲזָרָה**: The width of the courtyard was 135 cubits. The distance from the northern wall to the place where the animals were flayed and sliced on pillars was eight cubits. The width of the pillars section was twelve and a half cubits. The width of the tables was eight cubits, and next to that was the area of the rings, which was twenty-four cubits. Between the rings and the altar was a distance of eight cubits. The altar and the ramp extended for sixty-two cubits, after which there was a distance of twelve and a half cubits to the southern wall. The Rambam, in contrast to Rashi, rules in accordance with the measurements in tractate *Middot*, evenly dividing the unstated measurements (*Kesef Mishne*; Rambam *Sefer Avoda, Hilkhot Beit HaBeḥira* 5:13–15).

Perek **I**
Daf **17** Amud **a**

אֶלָּא לָאו שְׁמַע מִינַּהּ: רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב הִיא, שְׁמַע מִינַּהּ.

Rather, must one **not conclude from it** that that the *mishnayot* in tractate *Middot* are in accordance with the opinion of **Rabbi Eliezer ben Ya'akov?** The Gemara concludes: Indeed, **conclude from it** that this is so.

רַב אַדָּא בְּרֵיהּ דְּרַב יִצְחָק אָמַר: הַאי לִשְׁכָּה אַקְצוֹיֵי מִקַּצְיָא, וּדְאָתֵי מִצָּפוֹן – מִתְחַזְיָא לֵיהּ בַּדָּרוֹם, וּדְאָתֵי מִדָּרוֹם – מִתְחַזְיָא לֵיהּ בַּצָּפוֹן.

§ In an additional attempt to resolve the contradiction with regard to the Chamber of the Lambs, **Rav Adda, son of Rav Yitzḥak, said: This chamber was removed**[N] from the corner, as it was not actually in the corner of the Hall of the Hearth but was located along the middle of the western side of the hall. **And** therefore, for one **who comes from the north,** the chamber **appears to him** to be in the **south** of the hall; **and** for one **who comes from the south,** the chamber **appears to him** to be in the **north** of the hall.[N]

וּמִסְתַּבְּרָא דִּבְמַעֲרָבִית דְּרוֹמִית הֲוַאי. מִמַּאי – מִדְּרָמֵינַן לֶחֶם הַפָּנִים אַלֶּחֶם הַפָּנִים

The Gemara comments: In any event, **it is reasonable** to say that this chamber **was** closer to the **southwest** corner than it was to the northwest corner. **From where** does one arrive at that conclusion? **From** the fact **that we raise a contradiction** between the mishna in tractate *Tamid*, where we learned that the chamber in which the **shewbread**[N] was prepared stood in the northeast corner, and the mishna in tractate *Middot*, where we learned that the chamber in which the **shewbread** was prepared stood in the southeast corner.

NOTES

This chamber was removed – **הַאי לִשְׁכָּה אַקְצוֹיֵי מִקַּצְיָא**: According to Rashi, this chamber was long and could be seen from both corners. Rabbi Moshe HaDarshan writes that it was equidistant from the two corners and stood in the middle of the western side of the Hall of the Hearth (*Arukh*; *Me'iri*).

It appears to him to be in the south…in the north – **מִתְחַזְיָא לֵיהּ בַּדָּרוֹם...בַּצָּפוֹן**: Many commentaries explain that this does not mean that the location of the chamber appeared to be different depending upon where one stood in the Hall of the Hearth. They explain that the point is that since the Hall of the Hearth was on the border of the courtyard, for one standing in the courtyard the Hall of the Hearth was to the north, and for one standing on the rampart the Hall of the Hearth was to the south.

From the fact that we raise a contradiction that the shewbread – **מִדְּרָמֵינַן לֶחֶם הַפָּנִים**: This is an example of the Gemara raising a question from a source that does not appear in the sources that are available nowadays. It is possible that this contradiction and its resolution were discussed at the time, but no appropriate spot for the discussion was found in the Talmud. There is no Gemara accompanying the mishna of tractate *Middot* (Rabbeinu Ḥananel).

וּמְשַׁנֵּינַן, אָמַר רַב הוּנָא בְּרֵיהּ דְּרַב יְהוֹשֻׁעַ: מָר קָא חָשֵׁיב דֶּרֶךְ יָמִין, וּמָר קָא חָשֵׁיב דֶּרֶךְ שְׂמֹאל.

And we resolve the contradiction based on what **Rav Huna, son of Rav Yehoshua, said: The Master** in tractate *Middot* **envisions** the chambers as one coming **via the right,** from the south to the east, then to the north and then to the west. And **the Master** in tractate *Tamid* **envisions** the chambers as one coming **via the left,**[NB] from the south to the west, then to the north and then to the east. Both agree with regard to the location of the chamber in which the shewbread was prepared; they merely describe that location from different perspectives.

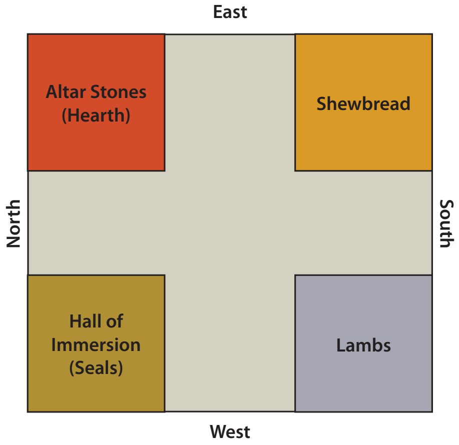
NOTES

Coming via the right…via the left – דֶּרֶךְ יָמִין...דֶּרֶךְ שְׂמֹאל: In the *Tosefot Ri HaLavan* this entire discussion is explained. There were six chambers in the Hall of the Hearth; four of the six are listed in tractate *Middot* and four of the six are listed in tractate *Tamid*. Those listed in tractate *Tamid* are the four that were on the sacred side of the Hall of the Hearth; those listed in tractate *Middot* are those chambers that opened into the Hall of the Hearth. In that way, several of the difficulties are resolved.

BACKGROUND

The Master in tractate *Middot* envisions via the right, the Master in tractate *Tamid* envisions via the left – מָר קָא חָשֵׁיב דֶּרֶךְ יָמִין, וּמָר קָא חָשֵׁיב דֶּרֶךְ שְׂמֹאל: The approach in tractate *Middot* was as follows: One beginning in the southwest and proceeding right, or counterclockwise, encounters the chambers in the following order: Lambs, Shewbread, Altar Stones (Hearth), Hall of Immersion (Seals).

The approach in tractate *Tamid* was as follows: One beginning in the southwest and proceeding left, or clockwise, encounters the chambers in the following order: Lambs, Seals, Hearth, Shewbread.



Chambers in the Hall of the Hearth

Perek **I**
Daf **17** Amud **b**

אִי אָמְרַתְּ בִּשְׁלָמָא בְּמַעֲרָבִית דְּרוֹמִית הֲוַאי – הַיְינוּ דְּמִתָּרֵץ לֶחֶם הַפָּנִים אַלֶּחֶם הַפָּנִים. אֶלָּא אִי אָמְרַתְּ צְפוֹנִית מַעֲרָבִית הֲוַאי, סוֹף סוֹף מַאי תֵּירוּצָא דְּלֶחֶם הַפָּנִים? אֶלָּא לָאו שְׁמַע מִינָּהּ: בְּמַעֲרָבִית דְּרוֹמִית הֲוַאי, שְׁמַע מִינָּהּ.

Granted, if you say that the Chamber of the Lambs **was** actually closer to the **southwest** corner, that is how Rav Huna **resolves** the contradiction between one mishna discussing **the shewbread** and the other mishna discussing **the shewbread. However, if you say** that the Chamber of the Lambs **was** in the **northwest** corner, **ultimately, what is the resolution** with regard to the **shewbread?** Even if you envision the path from the other direction, the Chamber of the Seals interposes between the Chamber of the Lambs and the chamber where the shewbread is prepared. **Rather,** must one **not conclude from it** that the Chamber of the Lambs **was** indeed **in the southwest?** The Gemara concludes: Indeed, **conclude from it** that this is so.

וְהָאָמַר מָר: כׇּל פִּינּוֹת שֶׁאַתָּה פּוֹנֶה לֹא יִהְיוּ אֶלָּא דֶּרֶךְ יָמִין לַמִּזְרָח! הָנֵי מִילֵּי – בַּעֲבוֹדָה, אֲבָל הָכָא – חוּשְׁבְּנָא בְּעָלְמָא הוּא.

The Gemara questions the assertion that one *tanna* envisions the chambers as one coming via the left. **But didn't the Master say: All turns that you turn should be only to the right,** which in certain cases is **to the east?** Here the turns are to the left. The Gemara answers: **This** restriction **applies only in** the course of performing **the** Temple **service; however, here, it is a mere reckoning,** and no priest actually proceeded that way from one chamber to the other.

״שֶׁכֹּהֵן גָּדוֹל מַקְרִיב חֵלֶק בְּרֹאשׁ וְנוֹטֵל חֵלֶק בְּרֹאשׁ״. תָּנוּ רַבָּנַן: כֵּיצַד מַקְרִיב חֵלֶק בְּרֹאשׁ? אוֹמֵר: ״עוֹלָה זוֹ אֲנִי מַקְרִיב״ ״מִנְחָה זוֹ אֲנִי מַקְרִיב״.

§ It was taught in the mishna: **As the High Priest sacrifices** any **portion** that he chooses **first and takes** any **portion**[N] that he chooses **first.**[H] **The Sages taught** in a *baraita*: **How does** the High Priest **sacrifice** any **portion** that he chooses **first?** If the High Priest so desires, **he says: This burnt-offering, I am sacrificing,** or: **This meal-offering, I am sacrificing.** That is sufficient, and the High Priest does not participate in a lottery.

NOTES

The portion of the High Priest – חֵלֶק הַכֹּהֵן הַגָּדוֹל: In the Jerusalem Talmud the question is raised: With regard to sin-offerings and guilt-offerings, the High Priest takes the entire offering; why is he not entitled, if he so chooses, to take the two loaves and the shewbread in their entirety? The answer is that there is a distinction between an individual offering and a communal offering.

HALAKHA

The High Priest…takes any portion that he chooses first – כֹּהֵן גָּדוֹל...נוֹטֵל חֵלֶק בְּרֹאשׁ: The High Priest has the right to take the first portion from all sacrificial meat. If he wishes, he may declare: I will take this sin-offering or this guilt-offering (Rambam *Sefer Avoda, Hilkhot Kelei HaMikdash* 5:12).

כֵּיצַד נוֹטֵל חֵלֶק בְּרֹאשׁ? אוֹמֵר: ״חַטָּאת זוֹ אֲנִי אוֹכֵל״ ״אָשָׁם זֶה אֲנִי אוֹכֵל״. וְנוֹטֵל חַלָּה מִשְּׁתֵּי חַלּוֹת, אַרְבַּע אוֹ חָמֵשׁ מִמַּעֲשֵׂה לֶחֶם הַפָּנִים. רַבִּי אוֹמֵר: לְעוֹלָם חָמֵשׁ, שֶׁנֶּאֱמַר: ״וְהָיְתָה לְאַהֲרֹן וּלְבָנָיו״ – מֶחֱצָה לְאַהֲרֹן וּמֶחֱצָה לְבָנָיו.

How does the High Priest **take** any **portion** that he chooses **first?** The High Priest **says: This sin-offering, I am eating,** or: **This guilt-offering, I am eating. And he** may even **take** one **loaf** of the **two loaves** offered on the festival of *Shavuot*. He may take **four or five**[N] of the twelve **shewbread**[H] **loaves** that are distributed to the priests every Shabbat. **Rabbi** Yehuda HaNasi **says:** The High Priest **always** takes **five** of the twelve shewbread loaves, **as it is stated: "It shall be for Aaron and his sons** and they shall eat it in a sacred place" (Leviticus 24:9). From the fact that Aaron and his sons are listed separately, it is derived that **half** of the loaves were given **to Aaron,** or the High Priests who succeeded him, **and half** were given **to his sons.** Since, as explained below, only ten of the loaves were actually distributed, the High Priest received five.

הָא גּוּפָהּ קַשְׁיָא; אָמְרַתְּ: נוֹטֵל חַלָּה אַחַת מִשְּׁתֵּי חַלּוֹת. מַנִּי – רַבִּי הִיא, דְּאָמַר: פַּלְגָּא שָׁקֵיל. אֵימָא מְצִיעֲתָא: אַרְבַּע אוֹ חָמֵשׁ מִמַּעֲשֵׂה לֶחֶם הַפָּנִים – אֲתָאן לְרַבָּנַן, דְּאָמְרִי: לָא שָׁקֵיל פַּלְגָּא. אֵימָא סֵיפָא, רַבִּי אוֹמֵר: לְעוֹלָם חָמֵשׁ. רֵישָׁא וְסֵיפָא – רַבִּי, וּמְצִיעֲתָא רַבָּנַן?!

This *baraita* **is itself difficult,** as it is self-contradictory. First **you said: He takes** one **loaf** of the **two loaves** offered on the festival of *Shavuot*. **Whose** opinion is this? **It is** the opinion of **Rabbi** Yehuda HaNasi, **who said** that the High Priest **takes half. Say the middle clause** of the *baraita* as follows: The High Priest takes **four or five** of the twelve **shewbread loaves; we have come to** the opinion of **the Rabbis, who say** that the High Priest **does not take half**[N] but takes less than half. **Say the last clause** of the *baraita* as follows: **Rabbi** Yehuda HaNasi **says** that the High Priest **always** takes **five.** The Gemara asks: Is that to say that **the first clause and the last clause** of the *baraita* are in accordance with the opinion of **Rabbi** Yehuda HaNasi, **and the middle** clause is in accordance with the opinion of **the Rabbis?** That conclusion is difficult.

אָמַר אַבָּיֵי: רֵישָׁא וּמְצִיעֲתָא רַבָּנַן. וּמוֹדוּ רַבָּנַן בִּפְרוּסָה, דְּלָאו אוֹרַח אַרְעָא לְמֵיתְבָהּ לְכֹהֵן גָּדוֹל.

Abaye said: The first clause and the middle clause of the *baraita* are in accordance with the opinion of **the Rabbis,** and in the case of the two loaves, **the Rabbis concede with regard to a piece** of a loaf **that it is inappropriate to give it to the High Priest.** According to the Rabbis, the High Priest should actually receive less than one loaf, as in their opinion he is entitled to less than half; however, since it is inappropriate to give him a piece of the loaf, he takes an entire loaf as his portion.

וּמַאי אַרְבַּע אוֹ חָמֵשׁ – לְרַבָּנַן, דְּאָמְרִי: נִכְנָס נוֹטֵל שֵׁשׁ, וְיוֹצֵא נוֹטֵל שֵׁשׁ. וּשְׂכַר הֲגָפַת דְּלָתוֹת לֹא, מִשְּׁתֵּים עֶשְׂרֵה בָּעֵי מִיפְלַג, בְּצִיר חֲדָא מִפַּלְגָּא – חָמֵשׁ שָׁקֵיל.

And what is the meaning of **four or five;** i.e., when does the High Priest take four loaves and when does he take five? According **to the Rabbis, who say:** The priestly watch that is **incoming** on Shabbat **takes six** of the loaves, **and** the **outgoing** watch **takes six, and** the incoming watch receives **no** greater portion as **payment for closing the doors,** it is **from twelve** loaves that the High Priest **must divide** and take his share, but he receives **half** of the loaves **less one,** meaning that **he takes five.** According to the Rabbis, the High Priest receives less than half; however, since it is inappropriate to give him a piece of a loaf, less than half is five whole loaves.

לְרַבִּי יְהוּדָה דְּאָמַר: נִכְנָס נוֹטֵל שֶׁבַע, שְׁתַּיִם בִּשְׂכַר הֲגָפַת דְּלָתוֹת, וְיוֹצֵא נוֹטֵל חָמֵשׁ. מֵעֶשֶׂר בָּעֵי מִיפְלַג, בְּצִיר חֲדָא מִפַּלְגָּא – וְשָׁקֵיל אַרְבַּע.

According **to Rabbi Yehuda, who said:** The priestly watch that is **incoming** on Shabbat **takes seven** of the loaves, **two** of which **are payment for closing the doors;** and the **outgoing** watch **takes five** loaves, it is **from ten** that **he must divide** the loaves. Those two of the twelve loaves are a separate payment and are not factored into the tally of those designated for distribution. **Subtract one from half** of that total, as subtracting less than one loaf would lead to a situation where the High Priest receives a piece of a loaf, which is inappropriate. **And** therefore, the High Priest **takes four.**

רָבָא אָמַר: כּוּלָּהּ רַבִּי הִיא, וְסָבַר לָהּ כְּרַבִּי יְהוּדָה. וְאֶלָּא מַאי אַרְבַּע? הָא חָמֵשׁ בָּעֵי לְמִשְׁקַל!

Rava said that the *baraita* should be explained differently. The **entire** *baraita* **is** in accordance with the opinion of **Rabbi** Yehuda HaNasi, **and he holds** in accordance with the opinion of **Rabbi Yehuda** that only ten loaves are divided. **Rather, what** then is the meaning of the statement that the High Priest takes **four** loaves? According to Rabbi Yehuda HaNasi, **doesn't he need to take five?**

NOTES

Four or five – אַרְבַּע אוֹ חָמֵשׁ: Support for this opinion is cited from the book of Samuel. When David takes refuge from Saul with the High Priest Ahimelech in Nov, he says to the High Priest: "And now what do you have here on hand, five loaves of bread? Let me have them" (I Samuel 21:4). Ahimelech then feeds David the shewbread (Rav Shmuel Strashun).

The High Priest does not take half – לָא שָׁקֵיל פַּלְגָּא: One could ask: If the Rabbis reject the interpretation of Rabbi Yehuda HaNasi that the phrase: For Aaron and his sons, means half for Aaron and half for his sons, from where do they derive that the High Priest is entitled to a greater portion? Apparently, everyone agrees that Aaron receives half; however, Rabbi Yehuda HaNasi understands that it means precisely half, while the Rabbis maintain that he receives a bit less than half. The Rabbis believe it inappropriate for the High Priest, who is an individual, to receive the same number of loaves that is received by all the other priests together. Therefore, he receives one loaf fewer than they do (*Gevurat Ari*; *Tosafot*; *Tosafot Yeshanim*).

HALAKHA

The High Priest may take from the shewbread – כֹּהֵן גָּדוֹל נוֹטֵל מִלֶּחֶם הַפָּנִים: The High Priest takes half of the shewbread from every priestly watch, but it is not in keeping with the deference due the High Priest to give him a piece of a loaf. In the *Leḥem Mishne* it is explained that the Rambam rules in accordance with the opinion of Rabbi Yehuda HaNasi based on the fact that the conclusion of the Gemara in tractate *Bava Batra* is in accordance with his opinion. Furthermore, the Rambam adopts Abaye's interpretation of the opinion of Rabbi Yehuda HaNasi despite the principle that the *halakha* is in accordance with the opinion of Rava in his disputes with Abaye, because Rava's opinion leaves some questions unanswered (Rambam *Sefer Avoda, Hilkhot Temidin UMusafin* 4:14).

לָא קַשְׁיָא; הָא – דְּאִיכָּא מִשְׁמָר הַמִּתְעַכֵּב, הָא דְּלֵיכָּא מִשְׁמָר הַמִּתְעַכֵּב.

The Gemara answers: This is **not difficult. This** *halakha* that the High Priest takes four loaves is in a case **where there is a watch that is detained.** When the start of a Festival occurs on a Sunday night and one of the priestly watches was forced to arrive before Shabbat to ensure that they would arrive in time for the Festival; or, alternatively, if the Festival ended on a Thursday and one of the priestly watches was detained until the conclusion of Shabbat and only then departed, that priestly watch takes two loaves. **That** *halakha* that the High Priest takes five loaves is in a case **where there is not a watch that is detained,** and the shewbread in divided only between the watch that concludes its service that Shabbat and the watch that begins its service that Shabbat.[N]

אִי אִיכָּא מִשְׁמָר הַמִּתְעַכֵּב – מִשְּׁמֹנָה בָּעֵי לְמִפְלַג וְשָׁקֵיל אַרְבַּע. אִי לֵיכָּא מִשְׁמָר הַמִּתְעַכֵּב – מֵעֶשֶׂר בָּעֵי לְמִפְלַג וְשָׁקֵיל חָמֵשׁ.

If there is a watch that is detained,[N] that detained watch takes two loaves, and the outgoing watch takes two loaves as payment for closing the doors. Therefore, it is **from eight** that the High Priest **must divide** the loaves, and he **takes four. If there is not a watch that is detained,** it is **from ten** that **he must divide** the loaves and the High Priest **takes five.**

אִי הָכִי, מַאי רַבִּי אוֹמֵר לְעוֹלָם חָמֵשׁ? קַשְׁיָא.

The Gemara asks: **If so,** that even the middle statement of the *baraita* is attributed to Rabbi Yehuda HaNasi and it is referring to a watch that is detained, **what** is the meaning of the last clause in the *baraita*: **Rabbi** Yehuda HaNasi **says:** The High Priest **always** takes **five** loaves? That statement indicates that Rabbi Yehuda HaNasi disagrees with the middle clause, while according to Rava's interpretation Rabbi Yehuda HaNasi concedes that in certain circumstances the High Priest takes only four loaves. The Gemara concludes: Indeed, it is **difficult** to reconcile Rava's interpretation with the language of the *baraita*.

מתני׳ מָסְרוּ לוֹ זְקֵנִים מִזִּקְנֵי בֵּית דִּין, וְקוֹרִין לְפָנָיו בְּסֵדֶר הַיּוֹם, וְאוֹמְרִים לוֹ: אִישִׁי כֹּהֵן גָּדוֹל! קְרָא אַתָּה בְּפִיךָ, שֶׁמָּא שָׁכַחְתָּ אוֹ שֶׁמָּא לֹא לָמַדְתָּ. עֶרֶב יוֹם כִּפּוּרִים שַׁחֲרִית מַעֲמִידִין אוֹתוֹ בְּשַׁעַר מִזְרָח, וּמַעֲבִירִין לְפָנָיו פָּרִים וְאֵילִים וּכְבָשִׂים כְּדֵי שֶׁיְּהֵא מַכִּיר וְרָגִיל בָּעֲבוֹדָה. כָּל שִׁבְעַת הַיָּמִים לֹא הָיוּ מוֹנְעִין מִמֶּנּוּ מַאֲכָל וּמִשְׁתֶּה, עֶרֶב יוֹם הַכִּפּוּרִים עִם חֲשֵׁיכָה לֹא הָיוּ מַנִּיחִין אוֹתוֹ לֶאֱכוֹל הַרְבֵּה, מִפְּנֵי שֶׁהַמַּאֲכָל מֵבִיא אֶת הַשֵּׁינָה.

MISHNA The Sages **provided** the High Priest **with Elders**[H] selected **from the Elders of the court, and they** would **read before him the order** of the service **of the day** of Yom Kippur. **And they** would **say to him: My Master, High Priest. Read** the order of the service **with your own mouth,** as **perhaps you forgot** this reading **or perhaps you did not learn** to read. **On Yom Kippur eve** in the **morning,** the Elders **stand him at the eastern gate** of the courtyard **and pass before him bulls and rams and sheep so that he will be familiar** with the animals **and** grow **accustomed to the service,** as these were the animals sacrificed on Yom Kippur. Throughout **all the seven days** that the High Priest was in the *Parhedrin* chamber, **they would not withhold from him** any **food or drink** that he desired. However, **on Yom Kippur eve at nightfall, they would not allow him to eat a great deal because food induces sleep** and they did not allow him to sleep, as will be explained.[H]

גמ׳ בִּשְׁלָמָא שֶׁמָּא שָׁכַח – לְחַיֵּי, אֶלָּא שֶׁמָּא לֹא לָמַד – מִי מוֹקְמִינַן כִּי הַאי גַּוְונָא?

GEMARA The Gemara wonders about the depiction in the mishna of the Elders questioning the High Priest as to whether he forgot this reading or perhaps did not learn to read. **Granted, perhaps he forgot,** that is **fine,** as it is conceivable that he is not accustomed to reading the Torah and might have forgotten this portion. **However,** is it conceivable that **perhaps** the High Priest **did not learn** to read? **Do we appoint** a High Priest **of that sort** who never learned the Bible?

וְהָתַנְיָא: ״וְהַכֹּהֵן הַגָּדוֹל מֵאֶחָיו״ – שֶׁיְּהֵא גָּדוֹל מֵאֶחָיו בְּכֹחַ, בְּנוֹי, בְּחָכְמָה, וּבְעוֹשֶׁר. אֲחֵרִים אוֹמְרִים: מִנַּיִן שֶׁאִם אֵין לוֹ שֶׁאֶחָיו הַכֹּהֲנִים מְגַדְּלִין אוֹתוֹ – תַּלְמוּד לוֹמַר: ״וְהַכֹּהֵן הַגָּדוֹל מֵאֶחָיו״ גַּדְּלֵהוּ מִשֶּׁל אֶחָיו.

But wasn't it taught in a *baraita* that it is stated: **"And the priest who is greater than his brethren"** (Leviticus 21:10);[N] this teaches **that he** must **be greater than his** priestly **brethren in strength, in beauty, in wisdom, and in wealth. *Aḥerim* say:** Wealth is not a prerequisite for selecting a High Priest, but **from where** is it derived **that if he does not have** property of his own **that his brethren the priests elevate him** and render him wealthy from their own property? **The verse states: "And the priest who is greater** [*haggadol*] **than his brethren"; elevate him** [*gaddelehu*] **from** the property **of his brethren.** In any event, there is a consensus that wisdom is a prerequisite for his selection.[H]

NOTES

The outgoing and incoming watches – מִשְׁמָר יוֹצֵא, נִכְנָס: Priestly watches would rotate every week. Both the incoming and the outgoing watches were present in the Temple on Shabbat and divided the week's shewbread. However, all the watches served together during Festivals, and therefore, on a Shabbat that occurred during or just before or after the Festival, the shewbread was divided among all the watches. If the Festival ended on Thursday, some of the watches would not return home immediately but remained in Jerusalem for Shabbat. These detained watches received two shewbread loaves.

If there is a watch that is detained – אִי אִיכָּא מִשְׁמָר הַמִּתְעַכֵּב: The early commentaries note that if the detained watches are taken into account, it is possible to explain the mishna according to Abaye's understanding of the opinion of the Rabbis, and it would be unnecessary to resort to the forced explanation that appears in the Gemara. However, since the situation of a detained watch was so rare, Abaye preferred to explain the matter differently (*Tosafot Yeshanim*; *Tosefot Ri HaLavan*; Maharsha).

And the priest who is greater than his brethren – וְהַכֹּהֵן הַגָּדוֹל מֵאֶחָיו: Some explain this *halakha* by citing the entire verse: "And the priest who is greater than his brethren, on whose head the anointing oil has been poured" (Leviticus 21:10). Apparently, the priest's standing was greater than that of his fellow priests even before he was anointed (*Mishkenot Ya'akov*).

HALAKHA

They provided him with Elders – מָסְרוּ לוֹ זְקֵנִים: The Sages provide the High Priest with Elders who were members of the court, who read the order of the service of the day of Yom Kippur before him and teach him how to perform the service. They accustom him to read from the Torah, and on the eve of Yom Kippur they situate him in the courtyard and pass different animals before him to familiarize him with the service (Rambam *Sefer Avoda, Hilkhot Avodat Yom HaKippurim* 1:5).

Eating during the seven days – אֲכִילָה בְּשִׁבְעַת הַיָּמִים: During the seven days of sequestering the High Priest eats to his heart's desire; however, on Yom Kippur eve he limits his eating so that he will not fall asleep (Rambam *Sefer Avoda, Hilkhot Avodat Yom HaKippurim* 1:6).

Who is fit to be a High Priest – מִי רָאוּי לִכְהוּנָּה גְּדוֹלָה: The High Priest must be greater than his fellow priests in strength, beauty, wisdom, and wealth. If he has no property of his own, his fellow priests elevate him and render him wealthy from their own property (Rambam *Sefer Avoda, Hilkhot Kelei HaMikdash* 5:1).

אָמַר רַב יוֹסֵף: לָא קַשְׁיָא; כָּאן – בְּמִקְדָּשׁ רִאשׁוֹן, כָּאן – בְּמִקְדָּשׁ שֵׁנִי. דְּאָמַר רַב אַסִי: תַּרְקְבָא דְּדִינָרֵי עַיְּילָא לֵיהּ מָרְתָא בַּת בַּיְיתוֹס לְיַנַּאי מַלְכָּא עַל דְּאוֹקְמֵיהּ לִיהוֹשֻׁעַ בֶּן גַּמְלָא בְּכָהֲנֵי רַבְרְבֵי.

Rav Yosef said: This is **not difficult. There,** the *baraita* that lists wisdom among the attributes of the High Priest is referring to **the First Temple,** where this *halakha* was observed and the High Priests possessed those attributes listed. **Here,** the mishna is referring to **the Second Temple,** where this *halakha* was not observed, so a situation where the High Priest was not well-versed in the Bible was conceivable. **As Rav Asi said:** The wealthy **Marta, daughter of Baitos, brought a half-*se'a* of dinars in to King Yannai for** the fact **that he appointed Yehoshua ben Gamla as High Priest.** This is an example of the appointment of High Priests by means of bribery and gifts. Since that was the practice, a totally ignorant High Priest could have been appointed.

״עֶרֶב יוֹם הַכִּפּוּרִים שַׁחֲרִית וכו׳״. תָּנָא: אַף הַשְּׂעִירִים. וְתַנָּא דִּידַן, מַאי טַעְמָא לָא תְּנָא שְׂעִירִים? כֵּיוָן דְּעַל חֵטְא קָא אָתוּ – חָלְשָׁא דַּעְתֵּיהּ.

§ It was taught in the mishna: **On Yom Kippur eve** in the **morning,** the elders pass different animals before the High Priest. A *tanna* **taught** in the *Tosefta*: **Even goats** were brought before him. The Gemara asks: **And the *tanna* of our** mishna, **what is the reason** that **he did not teach** that **goats**[N] were among the animals that passed before the High Priest? The Gemara answers: **Since** goats **come** as atonement **for sins,** passing them before the High Priest will evoke transgressions and he will **become distraught.**

אִי הָכִי פַּר נַמִי עַל חֵטְא הוּא דְּאָתֵי! פַּר, כֵּיוָן דְּעָלָיו וְעַל אֶחָיו הַכֹּהֲנִים הוּא דְּאָתֵי – בְּאֶחָיו הַכֹּהֲנִים, אִי אִיכָּא אִינִישׁ דְּאִית בֵּיהּ מִילְּתָא – מֵידַע יָדַע לֵיהּ, וּמְהַדַּר לֵיהּ בִּתְשׁוּבָה. בְּכוּלְּהוּ יִשְׂרָאֵל, לָא יָדַע.

The Gemara asks: **If so, a bull** should be not be passed before him, **as it too comes** to atone **for sin.** The Gemara answers that there is a difference in the case of **a bull, since** it is to atone **for his** sins **and for** the sins of **his brethren the priests that it comes; among his brethren the priests, if there is a person who has a** sinful **matter,** the High Priest **would know** about it **and** lead **him back to** the path of righteousness **through repentance.** Therefore, passing a bull before the High Priest will not render him distraught, as it will merely remind him of his responsibility toward his priestly brethren. On the other hand, **with regard to the entire Jewish people, he does not know** of their sinful matters and is unable to facilitate their repentance. Passing goats before the High Priest will evoke their sins as well as his inability to correct the situation, leaving him distraught.

אָמַר רָבִינָא; הַיְינוּ דְּאָמְרִי אֱינָשֵׁי: אִי בַּר אַחְתֵּיךְ דַּיָּילָא הָוֵי, חֲזֵי, בְּשׁוּקָא קַמֵּיהּ לָא תַּחֲלִיף.

Apropos the High Priest being privy to the sinful behavior of his fellow priests, **Ravina said** that **this** explains the folk saying **that people say: If** the beloved **son of your** beloved **sister becomes a policeman** [***dayyala***],[L] **see** to it that **in the marketplace you do not pass before him.** Be wary of him because he knows your sins.

״כָּל שִׁבְעַת הַיָּמִים לֹא הָיוּ מוֹנְעִין וכו׳״. תַּנְיָא, רַבִּי יְהוּדָה בֶּן נְקוֹסָא אוֹמֵר: מַאֲכִילִין אוֹתוֹ סְלָתוֹת וּבֵיצִים כְּדֵי לְמַסְמְסוֹ. אָמְרוּ לוֹ: כָּל שֶׁכֵּן שֶׁאַתָּה מְבִיאוֹ לִידֵי חִימּוּם.

§ We learned in the mishna: Throughout **all the seven days** that the High Priest was in the *Parhedrin* chamber, **they would not withhold** from him any food or drink that he desired. **It was taught** in a *baraita*: **Rabbi Yehuda ben Nekosa says:** On Yom Kippur eve **they feed him fine flour and eggs in order to loosen his** bowels,[N] so that he will not need to relieve himself on Yom Kippur. **They said to** Rabbi Yehuda ben Nekosa: In feeding him those foods, **all the more so that you bring him to a state of arousal.**[N] Feeding him those foods is antithetical to the efforts to prevent the High Priest from becoming impure, as they are liable to cause him to experience a seminal emission.

תַּנְיָא, סוּמָכוֹס אָמַר מִשּׁוּם רַבִּי מֵאִיר: אֵין מַאֲכִילִין אוֹתוֹ לֹא אב״י, וְאָמְרִי לָהּ: לֹא אבב״י, וְיֵשׁ אוֹמְרִים אַף לֹא יַיִן לָבָן. לֹא אב״י – לֹא אֶתְרוֹג וְלֹא בֵּיצִים וְלֹא יַיִן יָשָׁן. וְאָמְרִי לָהּ: לֹא אבב״י – לֹא אֶתְרוֹג וְלֹא בֵּיצִים וְלֹא בָּשָׂר שָׁמֵן וְלֹא יַיִן יָשָׁן. וְיֵשׁ אוֹמְרִים: אַף לֹא יַיִן לָבָן, מִפְּנֵי שֶׁהַיַּיִן לָבָן מֵבִיא אֶת הָאָדָם לִידֵי טוּמְאָה.

It was taught in a *baraita* that **Sumakhos said in the name of Rabbi Meir: One does not feed him** foods represented by the acrostic: ***Alef, beit, yod*; and some say** that one does **not** feed him foods represented by the acrostic: ***Alef, beit, beit, yod*; and some say neither** does one feed him **white wine.** The Gemara elaborates: **Not *alef, beit, yod*** means **neither *etrog*, nor eggs** [***beitzim***], **nor old wine** [***yayin***]. **And some say: Not *alef, beit, beit, yod*** means **neither *etrog*, nor eggs** [***beitzim***], **nor fatty meat** [***basar***], **nor old wine** [***yayin***]. **And some say neither** does one feed him **white wine because white wine brings** a **man to** the **impurity** of a seminal emission.[H]

NOTES

Goats – שְׂעִירִים: The author of the *Me'iri* explains that this Gemara is alluding to belief in theological dualism, which was widespread in the talmudic era. Since the scapegoat was not sacrificed in the Temple, passing the goats before the High Priest may have led thoughts of dualism to cross his mind, upsetting him. In the Jerusalem Talmud, the explanation of the fact that the goat did not pass before the High Priest is that since the service performed on the goat sacrificed to God was identical to that which was performed on the bull, there was no need to review the procedure with regard to the goat.

To loosen his bowels – לְמַסְמְסוֹ: Some commentaries explain the Gemara differently: He is given food that is mostly digested and creates little waste, so that he will not need to relieve himself often on Yom Kippur.

A state of arousal – חִימּוּם: In the Jerusalem Talmud the question is raised: Why are these efforts necessary? After all, one of the miracles in the Temple was that the High Priest never experienced a seminal emission on Yom Kippur. The answer there is that nevertheless, one may not rely on miracles, and all efforts must be expended to prevent the emission. Alternatively, these efforts are necessary because the miracles were performed in the First Temple. In the Second Temple, they were not worthy of miracles.

LANGUAGE

Policeman [*dayyala*] – דַּיָּילָא: Possibly from the Greek δοῦλος, *doulos*, meaning slave or servant, and is used with this meaning elsewhere in the Gemara. Here, this word is used to refer to an attendant of the court, or a policeman.

HALAKHA

What a High Priest does not eat – מָה אֵין הַכֹּהֵן הַגָּדוֹל אוֹכֵל: On the eve of Yom Kippur the High Priest was not fed foods that might lead to a seminal emission, such as eggs and warm milk. The Rambam rules in accordance with the opinion of Rabbi Meir and Elazar ben Pineḥas, which appears to be the conclusion of the Gemara, and in accordance with the Jerusalem Talmud, in which there is no distinction between a High Priest and a *zav* in the foods they avoided (Rambam *Sefer Avoda, Hilkhot Avodat Yom HaKippurim* 1:6).

תָּנוּ רַבָּנַן: זָב תּוֹלִין לוֹ בְּמַאֲכָל, וְכָל מִינֵי מַאֲכָל. אֱלְעָזָר בֶּן פִּנְחָס אוֹמֵר מִשּׁוּם רַבִּי יְהוּדָה בֶּן בְּתֵירָא: אֵין מַאֲכִילִין אוֹתוֹ לֹא חגב״י וְלֹא גב״ם, וְלֹא כָּל דְּבָרִים הַמְּבִיאִין לִידֵי טוּמְאָה. לֹא חגב״י – לֹא חָלָב וְלֹא גְּבִינָה וְלֹא בֵּיצָה וְלֹא יַיִן, וְלֹא גב״ם – מֵי גְּרִיסִין שֶׁל פּוֹל, וּבָשָׂר שָׁמֵן, וּמֻרְיָיס.

Similarly, **the Sages taught:** If a man experienced an emission that could render him **a** ***zav*****, one attributes** the emission not to his being a *zav* but perhaps to a different cause, e.g., **to food,**[H] **or to all kinds of food,** i.e., he may have eaten too much food, which could have caused the emission. **Elazar ben Pineḥas says in the name of Rabbi Yehuda ben Beteira:** During the days that a *zav* is examining himself to determine whether or not he is impure, **one feeds him neither** foods represented by the acrostic: ***Ḥet, gimmel, beit, yod,*** **nor** foods represented by the acrostic: ***Gimmel, beit, mem,***[N] **nor any** food **items that** might **bring him to impurity** caused by an emission. The Gemara explains: **Not** ***ḥet, gimmel, beit, yod*** means **neither milk** [*ḥalav*], **nor cheese** [*gevina*], **nor egg** [*beitza*], **nor wine** [*yayin*]. **And not** ***gimmel, beit, mem*** means **neither soup of pounded beans** [***mei gerisin***], **nor fatty meat** [*basar*], **nor** small **fish** pickled **in brine** [*muryas*].[L]

״וְלֹא כָּל דְּבָרִים הַמְּבִיאִין לִידֵי טוּמְאָה״ לְאַתּוֹיֵי מַאי? לְאַתּוֹיֵי הָא דְּתָנוּ רַבָּנַן: חֲמִשָּׁה דְּבָרִים מְבִיאִים אֶת הָאָדָם לִידֵי טוּמְאָה, וְאֵלּוּ הֵן: הַשּׁוּם

The Gemara asks about the phrase: **Nor any** food **items that** might **bring him to impurity; what does it** come **to include? It** comes **to include that which the Sages taught: Five** food **items bring** a **man to** a state of **impurity** due to emission. **And these are: Garlic,**

Perek **I**
Daf **18** Amud **b**

וְהַשַּׁחֲלַיִם, וַחֲלַגְלוֹגוֹת, וְהַבֵּיצִים, וְהַגַּרְגִּיר. ״וַיֵּצֵא אֶחָד אֶל הַשָּׂדֶה לְלַקֵּט אוֹרוֹת״, תָּנָא מִשְּׁמֵיהּ דְּרַבִּי מֵאִיר: זֶה גַּרְגִּיר. אָמַר רַבִּי יוֹחָנָן: לָמָּה נִקְרָא שְׁמָן אוֹרוֹת – שֶׁמְּאִירוֹת אֶת הָעֵינַיִם. אָמַר רַב הוּנָא: (הַמּוֹצִיא) גַּרְגִּיר, אִם יָכוֹל לְאָכְלוֹ – אוֹכְלוֹ, וְאִם לָאו – מַעֲבִירוֹ עַל גַּבֵּי עֵינָיו. אָמַר רַב פַּפָּא: בְּגַרְגִּירָא מִצְּרָנָאָה.

cress,[B] **purslane,**[B] **eggs,**[N] **and arugula.**[B] Apropos the arugula plant, the Gemara cites a verse: **"And one of them went out into the fields to collect** ***orot*****"** (II Kings 4:39). It was **taught in the name of Rabbi Meir** with regard to *orot* in this verse: **This is** the plant called **arugula. Rabbi Yoḥanan said: Why are** these arugula plants **called** ***orot*****?** It is because **they enlighten** [***me'irot***] **the eyes. Rav Huna said:** With regard to **one who finds arugula, if he can eat it, he eats it, and if not, he passes it over his eyes,** as that too is beneficial. **Rav Pappa said: Arugula** is most effective when it grows **on the border** of the field, where it is unadulterated by other plants.

HALAKHA

An emission that could render him a ***zav*****, one attributes the emission to food – זָב תּוֹלִין לוֹ בְּמַאֲכָל:** One does not become a *zav* if he experiences an emission due to an external cause, as one's impurity should not depend on a factor external to him. A potential *zav* is examined to determine if the emission can be linked to his conduct, e.g., eating particular foods. If he overate, drank excessively, or ate food that leads to emission, he does not assume the status of a *zav* (Rambam *Sefer Korbanot, Hilkhot Meḥusrei Kappara* 2:2).

NOTES

Neither ***ḥet, gimmel, beit, yod,*** **nor** ***gimmel, beit, mem*** **– לֹא חגב״י וְלֹא גב״ם:** In *Tosafot Yeshanim* the question is raised: Why is a *zav* not allowed to eat these foods during the week when he is trying to prevent an emission, but there is no such restriction imposed on a High Priest during his week of sequestering? The answer is that less precaution is necessary with regard to the High Priest, since he has not already displayed a tendency to experience emissions. In the Jerusalem Talmud, the ruling is that these restrictions apply equally to a *zav* and to a High Priest.

LANGUAGE

Small fish pickled in brine [*muryas*] – מֻרְיָיס: From the Latin muries or muria, meaning brine of salty fish.

NOTES

A ***zav*** **should not eat eggs – לֹא יֹאכַל בֵּיצִים:** Some commentaries explain that eggs are emphasized here more than the other foods because congealed raw egg white resembles semen, so that eating eggs might raise suspicions (Rav Shmuel Strashun).

BACKGROUND

Cress – שַׁחֲלַיִם: There are different types of edible cress. One common species is garden cress, *Lepidium sativum* L., which is a fast-growing herb similar to watercress and mustard, sharing their peppery, tangy flavor and aroma. This annual plant can reach a height of 60 cm with many branches on the upper part.

Garden cress

Purslane – חֲלַגְלוֹגוֹת: The stems, leaves, and flower buds of purslane are all edible. It is an annual plant and can reach 40 cm in height.

Common purslane

A cluster of arugula leaves – אֲגֻדַּת עֲלֵי גַּרְגִּיר: Arugula, a type of native mustard, *Eruca sativa*, is an annual plant, which grows to a height of between 15 and 60 cm. The flowers of the arugula have a yellowish color with purple veins. During the Second Temple period, fruit of the arugula was used as a mustard substitute. The plant grew wild abundantly on roadsides throughout Eretz Yisrael, although not in the Negev. The plant is referred to in several places in the Gemara as beneficial for the eyes.

Arugula

אָמַר רַב גִּידֵּל אָמַר רַב: אַכְסְנַאי לֹא יֹאכַל בֵּיצִים, וְלֹא יִישַׁן בְּטַלִּיתוֹ שֶׁל בַּעַל הַבַּיִת. רַב כִּי מִקְלַע לְדַרְשִׁישׁ מַכְרִיז: מַאן הָוְיָא לְיוֹמָא. רַב נַחְמָן כַּד מִקְלַע לְשַׁכְנְצִיב מַכְרִיז: מַאן הָוְיָא לְיוֹמָא.

Rav Giddel said that **Rav said: A guest** should **neither eat eggs,** because they lead to a seminal emission, **nor sleep in a garment belonging to the homeowner,**[H] his host, because if he experiences a seminal emission and it gets on the garment, he will be diminished in the estimation of his host. Apropos conduct of a guest, the Gemara relates: **When Rav would happen** to come **to Darshish**[N] **he would declare: Who will be** married to me **for the day** that I am here so that I will not be unwed in this place, after which I will divorce her? Similarly, **when Rav Naḥman would come to Shekhantziv he would declare: Who will be** married to me **for the day** that I am here?

וְהָתַנְיָא, רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב אוֹמֵר: לֹא יִשָּׂא אָדָם אִשָּׁה בִּמְדִינָה זוֹ, וְיֵלֵךְ וְיִשָּׂא אִשָּׁה בִּמְדִינָה אַחֶרֶת, שֶׁמָּא יִזְדַּוְּוגוּ זֶה אֵצֶל זֶה, וְנִמְצָא אָח נוֹשֵׂא אֲחוֹתוֹ (וְאָב נוֹשֵׂא בִּתּוֹ) וּמְמַלֵּא כָּל הָעוֹלָם כּוּלּוֹ מַמְזֵרוּת, וְעַל זֶה נֶאֱמַר: ״וּמָלְאָה הָאָרֶץ זִמָּה״! אָמְרִי: רַבָּנַן קָלָא אִית לְהוּ.

But wasn't it taught in a *baraita* that **Rabbi Eliezer ben Ya'akov says: A man should not marry a woman in one state and go and marry** another **woman in a different state,**[H] **lest** a **match be arranged** between the child of **this** wife **with** the child of **that** wife who are unaware of their relationship. This would **lead to a brother marrying his sister** or **a father marrying his daughter, filling the whole world in its entirety with *mamzerim*. And concerning this it is stated: "And the land became filled with lewdness"** (Leviticus 19:29).[N] The Sages **say** in response: **The Sages generate publicity.** Since they were well-known, the identity of their children was also undoubtedly known. Therefore, there was no concern that errors of this kind would befall their children.

וְהָאָמַר רָבָא: תְּבָעוּהָ לְהִנָּשֵׂא וְנִתְפַּיְּיסָה – צְרִיכָה לֵישֵׁב שִׁבְעָה נְקִיִּים! רַבָּנַן אוֹדוֹעֵי הָווּ מוֹדְעוּ לְהוּ, מִקַּדַּם הָווּ מְקַדְּמֵי וּמְשַׁדְּרֵי שְׁלוּחָא.

The Gemara raises a different problem with the practice of Rav and Rav Naḥman. **But didn't Rava say:** With regard to **one who proposed marriage to** a woman[H] **and she agreed,** she **is required to sit seven clean days,** as perhaps due to the anticipatory desire she might not notice that she experienced menstrual bleeding and she is therefore impure. How, then, could these *amora'im* marry a woman on the day that they proposed? The Gemara answers: **The Sages would inform them by sending messengers before** their arrival. The messenger would announce that the *amora* sought to marry a local woman. The woman who agreed would in fact wait seven clean days before marrying him.

וְאִי בָּעֵית אֵימָא: יִחוּדֵי הָווּ מְיַחֲדֵי לְהוּ, לְפִי שֶׁאֵינוֹ דּוֹמֶה מִי שֶׁיֵּשׁ לוֹ פַּת בְּסַלּוֹ לְמִי שֶׁאֵין לוֹ פַּת בְּסַלּוֹ.

And if you wish, say instead that these Sages were not actually proposing marriage; rather, they proposed so that they could **be in seclusion with** the women,[H] without consummating the relationship. Since the women knew that the marriage would not be consummated, they did not experience anticipatory desire. **There is no similarity between one who has bread in his basket and one who does not have bread in his basket.** One who does not have access to bread experiences hunger more acutely than one for whom bread is available and can eat whenever he chooses. Similarly, an unmarried man experiences a more acute desire. In order to mitigate that desire, these Sages made certain that women would be designated for them.

NOTES

Would happen to come to Darshish – כִּי מִקְלַע לְדַרְשִׁישׁ: Some explain that the men in the locations mentioned would not take the obligation to marry seriously and would postpone getting married. Therefore, in order to serve as role models and impress upon them the significance of marriage, Rav and Rav Naḥman were reluctant to remain there even briefly without a wife (*Ben Yehoyada*). Others explain that since the residents of that town were cynics, quick to disparage others, the Sages arranged to be married so that the residents would not spread rumors about them.

And the land became filled with lewdness [*zima*] – וּמָלְאָה הָאָרֶץ זִמָּה: This verse is cited as support due to the interpretation of *zima* as *zu ma*, meaning: Who is this? Due to licentiousness, the identity and parentage of children was unclear (*Tosefot Ri HaLavan*).

HALAKHA

A guest should not…sleep in a garment belonging to a homeowner – לֹא יִישַׁן בְּטַלִּיתוֹ שֶׁל בַּעַל הַבַּיִת: A guest should not sleep in his host's garment lest he stain it with a seminal emission (*Shulḥan Arukh, Oraḥ Ḥayyim* 240:13).

A man should not marry women in different states – לֹא יִשָּׂא נָשִׁים בִּמְדִינוֹת שׁוֹנוֹת: A man should not wed a woman in one country and then go and marry another woman in a different country, as the danger exists that their children will unwittingly come to marry each other. However, a prominent person whose children are therefore also known is permitted to do so (*Shulḥan Arukh, Even HaEzer* 2:11).

One who proposed marriage to a woman – תְּבָעוּהָ לְהִנָּשֵׂא: If a woman, whether an adult or a minor, was proposed marriage and she agreed, she must wait seven days without menstruation before marrying, in accordance with the opinion of Rava (*Shulḥan Arukh, Yoreh De'a* 192:1)

Be in seclusion with the women – יִחוּדֵי הָווּ מְיַחֲדֵי לְהוּ: According to the Rambam, a Torah scholar may marry a woman immediately after proposing, although they may not engage in relations until waiting seven clean days after marriage. That is because the Torah scholar is aware of the prohibition and will wait until the seven days have elapsed. The Ra'avad disagrees, and the *Beit Yosef* added several restrictions to the leniency of the Rambam (Rambam *Sefer Kedusha, Hilkhot Issurei Bia* 11:9).

מתני׳ מְסָרוּהוּ זִקְנֵי בֵּית דִּין לְזִקְנֵי כְהוּנָּה וְהֶעֱלוּהוּ בֵּית אַבְטִינָס וְהִשְׁבִּיעוּהוּ, וְנִפְטְרוּ וְהָלְכוּ לָהֶם. וְאָמְרוּ לוֹ: אִישִׁי כֹּהֵן גָּדוֹל, אָנוּ שְׁלוּחֵי בֵּית דִּין וְאַתָּה שְׁלוּחֵנוּ וּשְׁלִיחַ בֵּית דִּין, מַשְׁבִּיעִין אָנוּ עָלֶיךָ בְּמִי שֶׁשִּׁכֵּן שְׁמוֹ בַּבַּיִת הַזֶּה שֶׁלֹּא תְּשַׁנֶּה דָּבָר מִכׇּל מַה שֶּׁאָמַרְנוּ לְךָ. הוּא פּוֹרֵשׁ וּבוֹכֶה, וְהֵן פּוֹרְשִׁין וּבוֹכִין.

MISHNA **The Elders of the court** who read the order of the service of the day before the High Priest **passed him to the Elders of the priesthood, and they took him up to the House of Avtinas. And they administered him an oath**[H] **and took leave** of him **and went on their way.** When they administered this oath **they said to him: My Master, High Priest. We are agents of the court, and you are our agent and the agent of the court. We administer an oath to you in** the name of **Him who housed His name in this House, that you will not change** even one **matter from all that we have said to you** with regard to the burning of the incense or any other service that you will perform when alone. After this oath, **he would leave** them **and cry, and they would leave** him **and cry** in sorrow that the oath was necessary.

אִם (הוּא) הָיָה חָכָם – דּוֹרֵשׁ, וְאִם לָאו – תַּלְמִידֵי חֲכָמִים דּוֹרְשִׁים לְפָנָיו. וְאִם רָגִיל לִקְרוֹת – קוֹרֵא, וְאִם לָאו – קוֹרִין לְפָנָיו. וּבַמֶּה קוֹרִין לְפָנָיו – בְּאִיּוֹב וּבְעֶזְרָא וּבְדִבְרֵי הַיָּמִים. זְכַרְיָה בֶּן קְבוּטָל אוֹמֵר: פְּעָמִים הַרְבֵּה קָרִיתִי לְפָנָיו בְּדָנִיֵּאל.

They kept him occupied throughout the night to prevent him from sleeping. **If he was a scholar, he** would **teach** Torah. **If** he was **not** a scholar, **Torah scholars** would **teach** Torah **before him. And if** he was **accustomed to read** the Bible, **he** would **read;**[H] **and if** he was **not, they** would **read** the Bible **before him. And what** books would **they read before him** to pique his interest so that he would not fall asleep? They would read **from Job, and from Ezra, and from Chronicles. Zekharya, son of Kevutal,**[L] **says: Many times I read before him from** the book of **Daniel.**

Perek **I**
Daf **19** Amud **a**

גמ׳ תָּנָא: לְלַמְּדוֹ חֲפִינָה. אָמַר רַב פַּפָּא: שְׁתֵּי לְשָׁכוֹת הָיוּ לוֹ לְכֹהֵן גָּדוֹל, אַחַת לִשְׁכַּת פַּרְהֶדְרִין וְאַחַת לִשְׁכַּת בֵּית אַבְטִינָס, אַחַת בַּצָּפוֹן וְאַחַת בַּדָּרוֹם. אַחַת בַּצָּפוֹן – דִּתְנַן שֵׁשׁ לְשָׁכוֹת הָיוּ בָּעֲזָרָה, שָׁלֹשׁ בַּצָּפוֹן וְשָׁלֹשׁ בַּדָּרוֹם.

GEMARA A *tanna* **taught:** The Sages took the High Priest to the House of Avtinas, where the incense was prepared, **to teach him** the method of **taking handfuls**[N] of incense, which is a difficult and complex skill. **Rav Pappa said: The High Priest had two chambers. One** was **the Parhedrin chamber and one** was **the Chamber of the House of Avtinas. One** of them was **in the north** of the courtyard, **and one** was **in the south.** The Gemara explains: **One** was **in the north, as we learned** in the mishna: **There were six chambers in the** Israelite **courtyard, three in the north and three in the south.**

שֶׁבַּדָּרוֹם לִשְׁכַּת הַמֶּלַח, לִשְׁכַּת הַפַּרְוָה, לִשְׁכַּת הַמְדִיחִין. לִשְׁכַּת הַמֶּלַח – שֶׁשָּׁם הָיוּ נוֹתְנִין מֶלַח לַקׇּרְבָּן, לִשְׁכַּת הַפַּרְוָה – שֶׁשָּׁם הָיוּ מוֹלְחִין עוֹרוֹת קָדָשִׁים, וְעַל גַּגָּהּ הָיְתָה בֵּית טְבִילָה לְכֹהֵן גָּדוֹל בְּיוֹם הַכִּפּוּרִים. לִשְׁכַּת הַמְדִיחִין – שָׁם הָיוּ מְדִיחִין קִרְבֵי קָדָשִׁים, וּמִשָּׁם מְסִיבָּה עוֹלָה לְגַג בֵּית הַפַּרְוָה.

The chambers **in the south** were **the Chamber of the Salt, the Chamber of the *Parva*,** and **the Chamber of the Rinsers.** The Gemara explains the function performed in each chamber. **The Chamber of the Salt** was **where** the priests **would place the salt for the offering** in storage **The Chamber of the *Parva*,** the hides, was **where they salted the consecrated hides** that belonged to the priests, to prevent them from spoiling. **And on the roof** of that chamber **was the Hall of Immersion for the High Priest for Yom Kippur. The Chamber of the Rinsers** was **where they would rinse the innards of consecrated** animals, which were not taken up to the altar while dirty or with undigested food remaining in them. **From there a circular staircase ascended to the roof of the Chamber of the *Parva*.**

HALAKHA

Administering an oath to the High Priest – הַשְׁבָּעַת כֹּהֵן גָּדוֹל: In the era of the Second Temple the High Priests were suspected of Sadducee tendencies. Therefore, they were forced to take an oath that they would not deviate from the accepted Yom Kippur procedure (Rambam *Sefer Avoda, Hilkhot Avodat Yom HaKippurim* 1:7).

He would teach and read – דּוֹרֵשׁ וְקוֹרֵא: The High Priest was not allowed to sleep the entire night of Yom Kippur. If he was a Torah scholar, he would teach, and if not, Torah scholars would teach him. If he was accustomed to read the Bible, he would read; otherwise, they would read to him from the Bible (Rambam *Sefer Avoda, Hilkhot Avodat Yom HaKippurim* 1:8).

LANGUAGE

Kevutal – קְבוּטָל: Possibly from the Latin Capitolium, a proper name from the root caput, meaning head.

NOTES

To teach him the method of taking handfuls – לְלַמְּדוֹ חֲפִינָה: The House of Avtinas was where the incense was prepared, and the High Priest had no actual function there. However, since that was where the incense was stored, he was taken there to learn the method of taking handfuls. As will be seen, this was one of the most difficult tasks in the Temple (*Yad David*).

HALAKHA

The chambers in the Israelite courtyard – הַלְּשָׁכוֹת שֶׁבְּעֶזְרַת יִשְׂרָאֵל: There were six chambers in the Israelite courtyard. Three were in the south: The Chamber of the Salt, the Chamber of the *Parva*, and the Chamber of the Rinsers. Three were in the north: The Chamber of the Wood, which was the High Priest's chamber, the Chamber of the Exile, and the Chamber of Hewn Stone. There were an additional two chambers adjacent to the eastern gate: The Chamber of Pineḥas the Dresser and the Chamber of the Preparers of the Griddle-Cake Offering, which was offered daily by the High Priest (Rambam *Sefer Avoda, Hilkhot Beit HaBeḥira* 5:17).

NOTES

The Chamber of Hewn Stone [*gazit*] – לִשְׁכַּת הַגָּזִית: Several suggestions were raised to explain the name of this chamber. Some commentaries explain that the chamber was constructed of hewn and dressed stones. Although no iron tools were permitted in the Temple, it was permitted to chisel stones outside the Temple and use them in the Temple. The only exception was stones for the altars (Ritva). Others explain that this chamber was unique in that it was closed, and its name *gazit* is from a Hebrew root meaning cut. The chamber was cut in that it was separated from its surroundings (*Arukh*). Alternatively, it may refer to the priests who were disqualified and cut from the roster of active priests by the Sanhedrin that convened there (Ritva, citing *ge'onim*).

The High Priest's chamber was behind the two chambers – לִשְׁכַּת כֹּהֵן גָּדוֹל הָיְתָה אֲחוֹרֵי שְׁתֵּיהֶן: *Tosefot Ri HaLavan* writes that there are two ways to understand the statement of Abba Shaul. One opinion is that he is completing the statement of Rabbi Eliezer ben Ya'akov. The other opinion (Rambam) is that it disagrees with the statement of Rabbi Eliezer ben Ya'akov (*Siaḥ Yitzḥak*).

The Gate of Fire and the Gate of the Offering – שַׁעַר הַדְּלֵקָה וְשַׁעַר הַקָּרְבָּן: Some explain that the Gate of Fire was so called because fire for the arrangement of wood was brought through it (*Tosafot Yeshanim*). Others claim that the name derives from the firewood that was carried via this gate to the altar (*Mefaresh Tamid*). The Gate of the Offering is referred to elsewhere as the Gate of the Firstborn because the firstborn animals were led through this gate for sacrifice.

Immersions in the sacred area of the courtyard – טְבִילוֹת בַּקּוֹדֶשׁ: A detailed description of the High Priest's Yom Kippur immersions will follow. From the verse: "He will cleanse his flesh in water in a sacred place" (Leviticus 16:24), it is derived that the immersions took place in the sacred area. However, the first immersion was the usual one undertaken by all who entered the Temple, so it did not require special regulations as immersions in the Temple did.

HALAKHA

The Chamber of Hewn Stone – לִשְׁכַּת הַגָּזִית: The Chamber of Hewn Stone was the permanent seat of the Sanhedrin of seventy-one judges. One of the tasks of these judges was to examine the priests to determine that all those performing the Temple service were unblemished and fit for duty (Rambam *Sefer Avoda, Hilkhot Biat HaMikdash* 6:11).

The courtyard gates – שַׁעֲרֵי הָעֲזָרָה: There were seven gates in the courtyard: Three in the north adjacent to the western side, three in the south adjacent to the western side, and one in the east opposite the Holy of Holies, in accordance with the *mishnayot* in tractate *Middot* (Rambam *Sefer Avoda, Hilkhot Beit HaBeḥira* 5:4).

The Gate of the Spark – שַׁעַר נִיצוֹץ: The Gate of the Spark was one of the places where the priests and Levites stood guard in the Temple (Rambam *Sefer Avoda, Hilkhot Beit HaBeḥira* 8:8).

Immersions of the High Priest on Yom Kippur – טְבִילוֹת הַכֹּהֵן בְּיוֹם הַכִּפּוּרִים: The High Priest would immerse five times on Yom Kippur and sanctify his hands and feet ten times that day. These actions were performed when the High Priest changed from the gold garments to his white linen garments (Rambam *Sefer Avoda, Hilkhot Avodat Yom HaKippurim* 2:2).

Immersions in the sacred area of the courtyard – טְבִילוֹת בַּקּוֹדֶשׁ: All of the High Priest's immersions were performed in the sacred area of the Temple as instructed by the Torah, with the exception of the first immersion, which was the standard immersion of anyone entering the Temple courtyard and therefore did not have the special status of the immersions of Yom Kippur (Rambam *Sefer Avoda, Hilkhot Avodat Yom HaKippurim* 2:3).

שָׁלֹשׁ שֶׁבַּצָּפוֹן: לִשְׁכַּת הָעֵץ, לִשְׁכַּת הַגּוֹלָה, לִשְׁכַּת הַגָּזִית. לִשְׁכַּת הָעֵץ, אָמַר רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב: שָׁכַחְתִּי מֶה הָיְתָה מְשַׁמֶּשֶׁת. אַבָּא שָׁאוּל אוֹמֵר: לִשְׁכַּת כֹּהֵן גָּדוֹל הָיְתָה אֲחוֹרֵי שְׁתֵּיהֶן, וְגַג שְׁלָשְׁתָּן שָׁוֶה.

The **three** chambers **in the north** of the courtyard were **the Chamber of the Wood, the Chamber of the Exile,** and **the Chamber of Hewn Stone.**[NH] With regard to **the Chamber of the Wood, Rabbi Eliezer ben Ya'akov,** who is the *tanna* of the *mishnayot* in tractate *Middot* in which this mishna appears, **said: I forgot what** purpose that chamber **would serve. Abba Shaul says: The High Priest's chamber was behind the two** chambers,[N] the Chamber of the Exile and the Chamber of Hewn Stone, **and the roofs of** all **three of them were level.** As the three were attached, they shared a roof.

לִשְׁכַּת הַגּוֹלָה – שָׁם הָיָה בּוֹר הַגּוֹלָה, וְהַגַּלְגַּל נָתוּן עָלָיו, וּמִשָּׁם מַסְפִּיקִין מַיִם לְכָל הָעֲזָרָה. לִשְׁכַּת הַגָּזִית – שָׁם הָיָה סַנְהֶדְרִין שֶׁל יִשְׂרָאֵל יוֹשֶׁבֶת וְדָנָה אֶת הַכֹּהֲנִים, וּמִי שֶׁנִּמְצָא בּוֹ פְּסוּל הָיָה לוֹבֵשׁ שְׁחוֹרִים וּמִתְעַטֵּף שְׁחוֹרִים וְיָצָא וְהָלַךְ לוֹ, וְשֶׁלֹּא נִמְצָא בּוֹ פְּסוּל – הָיָה לוֹבֵשׁ לְבָנִים וּמִתְעַטֵּף לְבָנִים וְנִכְנָס וּמְשַׁמֵּשׁ עִם אֶחָיו הַכֹּהֲנִים.

In **the Chamber of the Exile there was the well** excavated by those returning from **exile,** for which the chamber was named, **and the wheel** with which water was drawn **was positioned over it. And from there,** they would **supply water for** use **in the entire** Temple **courtyard** for washing and rinsing. In **the Chamber of Hewn Stone, there** the great **Sanhedrin of Israel convened and judged** whether **the priests** were fit for service. A priest **in whom a disqualification was detected** due to a blemish or lineage **would wear black and would wrap himself in black** in a display of sorrow and mourning **and would emerge** from the Temple **and go** on **his way,** because he was not fit for service as a priest. **And** any priest **in whom a disqualification was not found would wear white and wrap himself in white** in a display of joy **and would enter and serve with his fellow priests.**

אַחַת בַּדָּרוֹם, דִּתְנַן: שִׁבְעָה שְׁעָרִים הָיוּ בָּעֲזָרָה, שָׁלֹשׁ בַּצָּפוֹן וְשָׁלֹשׁ בַּדָּרוֹם וְאֶחָד בַּמִּזְרָח. שֶׁבַּדָּרוֹם שַׁעַר הַדְּלֵקָה, שֵׁנִי לוֹ – שַׁעַר הַקָּרְבָּן, שְׁלִישִׁי לוֹ שַׁעַר הַמַּיִם. שֶׁבַּמִּזְרָח שַׁעַר נִקָּנוֹר. וּשְׁתֵּי לְשָׁכוֹת הָיוּ שָׁם. אַחַת בִּימִינוֹ וְאַחַת בִּשְׂמֹאלוֹ. אַחַת לִשְׁכַּת פִּנְחָס הַמַּלְבִּישׁ, וְאַחַת לִשְׁכַּת עוֹשֵׂי חֲבִיתִּין.

In any event, it was taught that there was a chamber of the High Priest in the north of the courtyard, and there is proof that he also had **one** chamber **in the south** of the courtyard, **as we learned** in a mishna: **Seven gates were in the** Temple **courtyard,**[H] **three in the north and three in the south and one in the east.** The gates **in the south** were **the Gate of Fire; second to it** was **the Gate of the Offering;**[N] **third to it** was **the Gate of the Water.** The gate **that was in the east** was called the **Gate of Nicanor, and two chambers were there** next to the Gate of Nicanor, **one to its right and one to its left. One** was **the Chamber of Pineḥas the Dresser,** where the priestly vestments were stored, **and one** was **the Chamber of the Preparers of the Griddle-Cake Offering,** where the daily griddle-cake offering was prepared on behalf of the High Priest.

שֶׁבַּצָּפוֹן שַׁעַר נִיצוֹץ, בִּנְיַן אַכְסַדְרָה הָיָה וַעֲלִיָּיה בְּנוּיָה לוֹ עַל גַּבָּיו, וְשָׁם כֹּהֲנִים שׁוֹמְרִים מִלְמַעְלָה וּלְוִיִּם מִלְּמַטָּה. וְשֶׁלְּפָנִים הֵימֶנּוּ הַחֵיל. שֵׁנִי לוֹ שַׁעַר הַקָּרְבָּן, שְׁלִישִׁי לוֹ שַׁעַר בֵּית הַמּוֹקֵד.

The gates **that were in the north:** The first was **the Gate of the Spark,**[H] which was **a portico building,** meaning it had a roof but was not completely closed on every side. **And** there was **a second story built atop it, and there** the honor guard of the Temple stood, with **the priests guarding from above** and the **Levites from below. Inside of** this gate was **the rampart,** and an opening led from the gate to the rampart. **Second to** this gate was **the Gate of the Offering; third to it was the Gate of the Hall of the Hearth.**

וְתַנְיָא: חָמֵשׁ טְבִילוֹת וַעֲשָׂרָה קִדּוּשִׁין טוֹבֵל כֹּהֵן גָּדוֹל וּמְקַדֵּשׁ בּוֹ בַּיּוֹם, וְכוּלָּן בַּקּוֹדֶשׁ [עַל גַּג] בֵּית הַפַּרְוָה, חוּץ מִזּוֹ שֶׁהָיְתָה בַּחוֹל עַל גַּבֵּי שַׁעַר הַמַּיִם, וּבְצַד לִשְׁכָּתוֹ הָיְתָה.

And it was taught in a *baraita*: **The High Priest would** perform **five immersions**[H] **and ten sanctifications** of his hands and feet **on that day,** Yom Kippur. **And each of these** was performed **in the sacred** area of the courtyard,[NH] **on the roof of the Hall of the *Parva*, except for this** first immersion, **which was** performed **in the non-sacred** area outside the courtyard. The first immersion was not unique to Yom Kippur but was performed every day by any priest entering the Temple. That immersion was performed **on the roof of the Gate of the Water,** and that gate **was alongside his chamber.** Apparently, the High Priest had a chamber next to the Gate of the Water, which was in the south of the courtyard.

וְלָא יָדְעָנָא אִי לִשְׁכַּת פַּרְהֶדְרִין בַּצָּפוֹן וְלִשְׁכַּת בֵּית אַבְטִינָס בַּדָּרוֹם, אוֹ לִשְׁכַּת בֵּית אַבְטִינָס בַּצָּפוֹן וְלִשְׁכַּת פַּרְהֶדְרִין בַּדָּרוֹם. וּמִסְתַּבְּרָא דְּלִשְׁכַּת פַּרְהֶדְרִין בַּדָּרוֹם הֲוַאי.

The High Priest had use of two chambers, **but we do not know whether the *Parhedrin* chamber was in the north and the Chamber of the House of Avtinas was in the south, or the Chamber of the House of Avtinas was in the north and the *Parhedrin* chamber was in the south. And,** however, **it is reasonable** to say that **the *Parhedrin* chamber was in the south** and the High Priest slept there.

מַאי טַעְמָא? מַקְדִּים קָאֵי וּמֵיסַךְ אֶת רַגְלָיו, וְטָבֵיל וְאָזֵיל לַצָּפוֹן וְגָמַר חֲפִינָה, וְאָתֵי לְבֵית הַמִּקְדָּשׁ וְעָבֵיד עֲבוֹדָה כּוּלֵּי יוֹמָא, לְבַהֲדֵי פַּנְיָא מַדּוּ עֲלֵיהּ, וַהֲדַר אָזֵיל לַדָּרוֹם וְטָבֵיל וְנָיֵית.

What is the reason for that assumption? Because if that is the case, the High Priest **arises early** every morning of the seven days of sequestering **and he covers his legs,** a euphemism for defecating, **and immerses** alongside his chamber, which was in the south. **And** then he **walks to the north** of the courtyard to the second chamber, which is the Chamber of the House of Avtinas, **and learns** there **the** method of **taking handfuls. And** then **he comes to the Temple and performs the service for the entire day. Toward the evening they sprinkle** purification water **upon him, and he then walks** back **to the south and immerses** again alongside his chamber **and rests** in his chamber.

דְּאִי אָמְרַתְּ לִשְׁכַּת פַּרְהֶדְרִין בַּצָּפוֹן – מַקְדִּים קָאֵי וּמֵיסַךְ רַגְלָיו וְאָזֵיל לַדָּרוֹם, וְטָבֵיל וְגָמַר חֲפִינָה, וְאָתֵי לְבֵית הַמִּקְדָּשׁ וְעָבֵיד עֲבוֹדָה כּוּלֵּיהּ יוֹמָא, לַהֲדֵי פַּנְיָא מַדּוּ עֲלֵיהּ וַהֲדַר אָזֵיל לַדָּרוֹם וְטָבֵיל, וּבָעֵי מְהַדַּר וּמֵיזַל לַצָּפוֹן וּמֵינַח. וּמִי טָרַח מַטְרְחִינַן לֵיהּ כּוּלֵּי הַאי?

As, if you say that the **Chamber of *Parhedrin*** was **in the north,** this would mean that the High Priest would be forced to exert himself and walk significant distances. According to this understanding, **he arises early, and he covers his legs.** However, since it was taught in the *baraita* that the place of his immersion was in the south, **he** then **walks to the south and immerses. And** then **he learns** the method of **taking handfuls. And** then **he comes to the Temple and performs the service for the entire day. Toward the evening they sprinkle** purification water **upon him, and he then walks** back **to the south and immerses, and** then **he needs to walk back to the north and rest. Do we impose** upon **him to that extent?** Rather, it is reasonable to say that the *Parhedrin* chamber, the High Priest's private chamber, was in the south, which would limit the distance that he needed to walk.

אַלְמָה לָא? מַטְרְחִינַן לֵיהּ טְפֵי, דְּאִי צְדוּקִי הוּא – לִיפְרוֹשׁ.

The Gemara rejects this reasoning: **Why not** impose upon him? On the contrary, **we impose upon him** even **more,** so **that if he is a Sadducee, he will retire.** As he is not a God-fearing person, he would prefer to walk away rather than subject himself to that added exertion. That is a desirable result, ridding the High Priesthood of a Sadducee.

אִי נַמִי – שֶׁלֹּא תָּזוּחַ דַּעְתּוֹ עָלָיו. דְּאִי לָא תֵּימָא הָכִי – נַעַבְדִינְהוּ לְתַרְוַיְיהוּ בַּהֲדֵי הֲדָדֵי, אִי נַמִי – תִּסְגֵּי לֵיהּ בַּחֲדָא.

Or, alternatively, there is even value in imposing on a God-fearing Pharisee High Priest, as it **so that he will not become haughty** in his lofty position. Since he is occupied in performing his task, he does not have leisure to be impressed with his elevated status. **As, if you do not say** that it is an intentional attempt to impose upon him, **let us establish both of** the chambers of the High Priest **next to one another; or, alternatively, one** chamber would be **sufficient for him.** From the fact that neither of these alternatives is adopted, it is apparently an intentional attempt to impose upon him, and there is no proof as to the location of either of the chambers of the High Priest.

״וְאָמְרוּ לוֹ אִישִׁי כֹּהֵן גָּדוֹל וכו׳״. לֵימָא תֶּיהֱוֵי תְּיוּבְתָּא דְּרַב הוּנָא בְּרֵיהּ דְּרַב יְהוֹשֻׁעַ. דְּאָמַר רַב הוּנָא בְּרֵיהּ דְּרַב יְהוֹשֻׁעַ: הָנֵי כָּהֲנֵי – שְׁלוּחֵי דְרַחֲמָנָא נִינְהוּ. דְּאִי אָמְרַתְּ שְׁלוּחֵי דִּידַן נִינְהוּ –

§ It was taught in the mishna that the Elders **said to him: My Master, High Priest.** We are agents of the court, and you are our agent and the agent of the court. The Gemara suggests: **Let us say that this is a conclusive refutation of** the opinion of **Rav Huna, son of Rav Yehoshua, as Rav Huna, son of Rav Yehoshua, said: These priests** who sacrifice the offerings **are the agents of the Merciful One.**[N] They are not agents representing the Jewish people but are agents representing God, as He commanded them to perform the service. Proof is cited for this opinion: **As, if you say they are our agents,**

Perek **I**
Daf **19** Amud **b**

מִי אִיכָּא מִידֵּי דַּאֲנַן לָא מָצֵינַן לְמֶעְבַּד וּשְׁלוּחֵי דִּידַן מָצוּ עָבְדִי? הָכִי קָאָמְרִי לֵיהּ: מַשְׁבִּיעִין אָנוּ עָלֶיךָ עַל דַּעְתֵּינוּ וְעַל דַּעַת בֵּית דִּין.

is there any matter that we are unable to perform and our agents are able to perform? The role of the agent is to perform a task on behalf of the one who commissioned him. The agent cannot perform a task that the one who commissioned him is unable to perform. Since it is prohibited for Israelites to enter the priests' courtyard and to perform the sacrificial rites, clearly the priests are not agents representing the Israelites. The language of the mishna in which the court Elders address the High Priest as their agent apparently contradicts that understanding. The Gemara answers: **This is what they say to him: We administer an oath to you according to our understanding and the understanding of the court,** cautioning him that he cannot rationalize violating the oath by claiming that he took the oath based on his own interpretation. He is bound by the understanding of the court. The mishna does not address the nature of the High Priest's agency.

NOTES

Agents of the Merciful One – שְׁלוּחֵי דְּרַחֲמָנָא: A practical ramification of this opinion is in the case of one who vows not to derive benefit from a particular priest. Since the priest is an agent of God and not of the person bringing the offering, the priest may sacrifice his offering.

״הוּא פּוֹרֵשׁ וּבוֹכֶה וְהֵן פּוֹרְשִׁין וּבוֹכִין״ וכו׳. הוּא פּוֹרֵשׁ וּבוֹכֶה – שֶׁחֲשָׁדוּהוּ צְדוֹקִי, וְהֵם פּוֹרְשִׁין וּבוֹכִין – דְּאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: כָּל הַחוֹשֵׁד בִּכְשֵׁרִים לוֹקֶה בְּגוּפוֹ.

§ The mishna continues: After this oath, **he would leave** them **and cry and they would leave** him **and cry.**[HN] The Gemara explains: **He turned aside and cried** due to the indignity **that they suspected him** of being **a Sadducee; and they turned aside and cried, as Rabbi Yehoshua ben Levi said: One who suspects the innocent** of indiscretion **is afflicted in his body.** The High Priest might in fact be beyond reproach and they may have suspected him falsely.

וְכָל כָּךְ לָמָּה – שֶׁלֹּא יְתַקֵּן מִבַּחוּץ וְיַכְנִיס, כְּדֶרֶךְ שֶׁהַצְּדוֹקִין עוֹשִׂין.

The Gemara asks: **And why** were the Elders **so** insistent that the High Priest take an oath? The Gemara explains: So that **he would not prepare** the incense and light it **outside**[N] in the Sanctuary, before entering the Holy of Holies, **and bring** the coal pan with the incense already burning on it **into** the Holy of Holies **in the manner** that **the Sadducees did.** Since the High Priest is alone inside the Sanctuary and there is no way to ascertain whether he is in fact performing the service in the proper manner, the Elders insisted that he take an oath to perform it according to their instructions.

תָּנוּ רַבָּנַן: מַעֲשֶׂה בִּצְדוֹקִי אֶחָד שֶׁהִתְקִין מִבַּחוּץ וְהִכְנִיס. בִּיצִיאָתוֹ הָיָה שָׂמֵחַ שִׂמְחָה גְּדוֹלָה. פָּגַע בּוֹ אָבִיו, אָמַר לוֹ: בְּנִי, אַף עַל פִּי שֶׁצְּדוֹקִין אָנוּ – מִתְיָירְאִין אָנוּ מִן הַפְּרוּשִׁים. אָמַר לוֹ: כָּל יָמַי הָיִיתִי מִצְטַעֵר עַל הַמִּקְרָא הַזֶּה: ״כִּי בֶּעָנָן אֵרָאֶה עַל הַכַּפּוֹרֶת״. אָמַרְתִּי, מָתַי יָבוֹא לְיָדִי וַאֲקַיְּימֶנּוּ. עַכְשָׁיו שֶׁבָּא לְיָדִי – לֹא אֲקַיְּימֶנּוּ?!

The Sages taught in the *Tosefta*: There was **an incident involving a** certain **Sadducee** who was appointed as High Priest, **who prepared the incense outside** and then **brought** it into the Holy of Holies. **Upon his emergence he was overjoyed** that he had succeeded. **The father of** that Sadducee **met him and said to him: My son, although we are Sadducees** and you performed the service in accordance with our opinion, **we fear the Pharisees** and do not actually implement that procedure in practice. The son **said to his** father: **All my days I have been troubled over this verse: "For I will appear in the cloud above the Ark cover"** (Leviticus 16:2). The Sadducees interpreted this verse to mean that God will appear above the Ark cover, i.e., will enter the Holy of Holies, only after the incense cloud is already there. **I said: When will** the opportunity **become available to me, and I will fulfill it** according to the Sadducee interpretation? **Now that** the opportunity **has become available to me,** will **I not fulfill it?**

אָמְרוּ: לֹא הָיוּ יָמִים מוּעָטִין עַד שֶׁמֵּת וְהוּטַל בָּאַשְׁפָּה, וְהָיוּ תּוֹלָעִין יוֹצְאִין מֵחוֹטְמוֹ. וְיֵשׁ אוֹמְרִים: בִּיצִיאָתוֹ נִיגַּף. דְּתָנֵי רַבִּי חִיָּיא: כְּמִין קוֹל נִשְׁמַע בָּעֲזָרָה, שֶׁבָּא מַלְאָךְ וַחֲבָטוֹ עַל פָּנָיו. וְנִכְנְסוּ אֶחָיו הַכֹּהֲנִים וּמָצְאוּ כְּכַף רֶגֶל עֵגֶל בֵּין כְּתֵפָיו, שֶׁנֶּאֱמַר: ״וְרַגְלֵיהֶם רֶגֶל יְשָׁרָה וְכַף רַגְלֵיהֶם כְּכַף רֶגֶל עֵגֶל״.

The Sages **said: Not** even **a few days** passed **until he died and was laid out in the garbage** dump, **and worms were coming out of his nose**[N] in punishment for his actions. **And some say** that **he was struck** as soon **as he emerged** from the Holy of Holies, **as Rabbi Ḥiyya taught: A type of sound was heard in the** Temple **courtyard, as an angel came and struck him in the face. And his fellow priests came in** to remove him from there **and they found the likeness of a footprint of a calf between his shoulders.** That is the mark left by an angel striking, **as it is stated** with regard to angels: **"And their feet were straight feet, and the sole of their feet was like the sole of a calf's foot"** (Ezekiel 1:7).[N]

״אָמַר רַבִּי זְכַרְיָה בֶּן קְבוּטָל וכו׳״. מַתְנֵי לֵיהּ רַב חָנָן בַּר רָבָא לְחִיָּיא בַּר רַב קַמֵּיהּ דְּרַב: אָמַר רַבִּי זְכַרְיָה בֶּן קְפוּטָל. וּמַחֲוֵי לֵיהּ רַב בִּידֵיהּ: קְבוּטָל. וְנֵימָא לֵיהּ מֵימַר? קְרִיאַת שְׁמַע הֲוָה קָרֵי.

§ It was taught in the mishna that **Rabbi Zekharya ben Kevutal** says: Many times I read before the High Priest from the book of Daniel. **Rav Ḥanan bar Rava taught this to Ḥiyya bar Rav before Rav** in the following manner: **Rabbi Zekharya bar Kefutal said, and Rav demonstrated with his hand**[N] that the name should be pronounced **Kevutal.** The Gemara asks: Why did Rav demonstrate his point with a gesture? **Let him** simply **say it.** The Gemara answers: Rav **was reciting *Shema*** at that moment and could not interrupt *Shema* by speaking.

וְכִי הַאי גַּוְונָא מִי שָׁרֵי? וְהָא אָמַר רַבִּי יִצְחָק בַּר שְׁמוּאֵל בַּר מָרְתָא: הַקּוֹרֵא אֶת שְׁמַע לֹא יִרְמוֹז בְּעֵינָיו, וְלֹא יִקְרוֹץ בִּשְׂפְתוֹתָיו, וְלֹא יוֹרֶה בְּאֶצְבְּעוֹתָיו. וְתַנְיָא, רַבִּי אֱלְעָזָר חִסְמָא אוֹמֵר: הַקּוֹרֵא אֶת שְׁמַע וּמְרַמֵּז בְּעֵינָיו, וּמְקָרֵץ בִּשְׂפְתוֹתָיו, וּמַרְאֶה בְּאֶצְבְּעוֹ – עָלָיו הַכָּתוּב אוֹמֵר: ״וְלֹא אוֹתִי קָרָאתָ יַעֲקֹב״!

The Gemara asks: **And is** interrupting in a manner **of that sort,** by gesturing, **permitted** during *Shema*? **Didn't Rabbi Yitzḥak bar Shmuel bar Marta say: One who is reciting *Shema* should neither make allusions with his eyes, nor open and close** his mouth **with his lips** to convey a message, **nor gesture with his fingers? And it was taught** in a *baraita* that **Rabbi Elazar Ḥisma says: Concerning one who recites *Shema* and makes allusions with his eyes, or opens and closes** his mouth **with his lips, or gestures with his fingers, the verse says: "And you did not call out to Me, O Jacob"** (Isaiah 43:22).[N] By signaling while reciting *Shema* he behaves contemptuously toward God, and it is tantamount to not having recited *Shema* before Him. How, then, could Rav gesture while reading *Shema*?

HALAKHA

They would leave him and cry – וְהֵן פּוֹרְשִׁין וּבוֹכִין: After the elders administered the oath to the High Priest, he would cry because they suspected him, and they would cry due to the concern that they suspected a guiltless man (Rambam *Sefer Avoda, Hilkhot Avodat Yom HaKippurim* 1:7).

NOTES

They would leave him and cry – וְהֵן פּוֹרְשִׁין וּבוֹכִין: In the Jerusalem Talmud, the explanation is that the Elders cried due to the fact that the situation of the Jewish people had deteriorated to the point that even the High Priests were not above suspicion (*Siaḥ Yitzḥak*).

Prepare the incense and light it outside – יְתַקֵּן מִבַּחוּץ: The author of the *Me'iri* writes that the problem with preparing incense outside is that it contains an element of idolatry, as the priest appeared to be serving one authority inside and another outside.

And worms were coming out of his nose – וְהָיוּ תּוֹלָעִין יוֹצְאִין מֵחוֹטְמוֹ: See Rashi, who explains why the worms came specifically out of his nose. Some commentaries explain that he was punished through his nose, which derived pleasure from the smell of the incense that was offered improperly (*Tosafot Yeshanim*; Ritva).

Like the sole of a calf's foot – כְּכַף רֶגֶל עֵגֶל: In the Jerusalem Talmud, the question is raised: How could the angel have struck the High Priest when angels may not enter the Holy of Holies? The answer is that angels are barred from the Holy of Holies only when the service is performed properly. Otherwise, they are permitted to enter and punish the transgressor. In the *Me'iri* it is explained that the High Priest's conduct in this case evoked the sin of the Golden Calf, which is why he was executed in that manner.

And Rav demonstrated with his hand – וּמַחֲוֵי לֵיהּ רַב בִּידֵיהּ: Rav moved a tablet sitting on the table and pointed to the shape of the letter *beit*. Or, alternatively, he drew a *beit* in the air (Rabbi Elyakim). In the version of the incident related in the Jerusalem Talmud, the variations of the name were Keputar and Keputal.

And you did not call out to Me, O Jacob – וְלֹא אוֹתִי קָרָאתָ יַעֲקֹב: Some commentaries explain this verse as referring to the midrash that Jacob did not fall on Joseph's neck and embrace him when he met him because he was reciting *Shema* (see Genesis 46:29 and Rashi there). One who gestures with his hands while reciting *Shema* acts contrary to the conduct of Jacob (Rabbi Elyakim; Maharsha).

לָא קַשְׁיָא: הָא – בְּפֶרֶק רִאשׁוֹן, הָא – בְּפֶרֶק שֵׁנִי.

The Gemara answers: This is **not difficult. This** prohibition to interrupt one's recitation of *Shema* with a gesture applies **in** the course of reciting the **first paragraph** of *Shema*, which is more fundamental; **that** case where Rav gestured was **in** the course of reciting the **second paragraph** of *Shema*, where gesturing to convey a significant message is permitted.[H]

תָּנוּ רַבָּנַן: ״וְדִבַּרְתָּ בָּם״ – בָּם וְלֹא בַּתְּפִלָּה, וְדִבַּרְתָּ בָּם – בָּם יֵשׁ לְךָ רְשׁוּת לְדַבֵּר, וְלֹא בִּדְבָרִים אֲחֵרִים.

Apropos interruptions in the course of reciting *Shema*, the Gemara cites a *baraita* in which **the Sages taught:** "And these words, which I command you this day, shall be upon your heart; and you shall teach them diligently unto your children, **and you shall talk of them** when you sit in your house, and when you walk by the way, and when you lie down, and when you arise" (Deuteronomy 6:6–7). This means that in the course **of** reciting **them,** the study of Torah and the recitation of *Shema*, it is permitted to interrupt to state a significant matter, **but not** in the course **of** reciting the *Amida* **prayer,** which may not be interrupted for any kind of speech. Another interpretation of the verse is: **And you shall talk of them** is to emphasize that **it is permitted** to interrupt *Shema* **to speak these matters** of Torah, but not to speak **other matters** that may lead to levity.

רַבִּי אַחָא אוֹמֵר: ״וְדִבַּרְתָּ בָּם״ – עֲשֵׂה אוֹתָן קֶבַע, וְאַל תַּעֲשֵׂם עֲרַאי. אָמַר רָבָא: הַשָּׂח שִׂיחַת חוּלִּין – עוֹבֵר בַּעֲשֵׂה, שֶׁנֶּאֱמַר: ״וְדִבַּרְתָּ בָּם״ – בָּם וְלֹא בִּדְבָרִים אֲחֵרִים, רַב אַחָא בַּר יַעֲקֹב אָמַר: עוֹבֵר בְּלָאו, שֶׁנֶּאֱמַר: ״כָּל הַדְּבָרִים יְגֵעִים לֹא יוּכַל אִישׁ לְדַבֵּר״.

Rabbi Aḥa says: Talk of them means one must **render them,** the words of Torah, a **permanent** fixture, **and not render them a temporary** exercise. **Rava said: One who engages in idle chatter**[H] without Torah or any particular purpose **violates** a **positive** commandment, **as it is stated: And you shall talk of them;** talk **of them and not of other matters. Rav Aḥa bar Ya'akov said:** Furthermore, **one** even **violates a negative** commandment,[N] **as it is stated: "All these matters are wearisome; no man can ever state them"** (Ecclesiastes 1:7). The phrase: No man can ever state them, is understood as a prohibition against engaging in idle chatter.

מתני׳ בִּקֵּשׁ לְהִתְנַמְנֵם – פִּרְחֵי כְהוּנָּה מַכִּין לְפָנָיו בְּאֶצְבַּע צְרָדָא, וְאוֹמְרִים לוֹ: אִישִׁי כֹּהֵן גָּדוֹל! עֲמוֹד וְהָפֵג אַחַת עַל הָרִצְפָּה. וּמַעֲסִיקִין אוֹתוֹ עַד שֶׁיַּגִּיעַ זְמַן הַשְּׁחִיטָה.

MISHNA If the High Priest **sought to sleep**[H] at night, **the young priests** would **snap the middle** [*tzerada*] **finger** against the thumb **before him, and they** would **say to him** every so often: **My Master, High Priest. Stand** from your bed **and chill** yourself **once on the floor** and overcome your drowsiness. **And they** would **engage him** in various ways **until the time would arrive to slaughter the** daily offering.

גמ׳ מַאי צְרָדָא? אָמַר רַב יְהוּדָה: צָרָתָהּ דְּדָא. מַאי הִיא – גּוּדָל. מַחֲוֵי רַב הוּנָא, וַאֲזַל קָלָא בְּכוּלֵּי בֵּי רַב.

GEMARA The Gemara asks: **What is the *tzerada*** finger mentioned in the mishna? **Rav Yehuda said: It is the rival** [*tzara*] **of that** [*da*] one.[N] Which finger **is it?** *Tzerada* is the rival of **the thumb;** it is the middle finger. The middle finger would be strongly positioned against the thumb, and when one separates them, the finger hits the palm, creating a sound. **Rav Huna demonstrated** the loud noise that could be achieved by snapping with the middle finger, and **the sound traveled throughout Rav's study hall.** The sound created was loud enough to keep the High Priest awake.

״וְאוֹמְרִים לוֹ אִישִׁי כֹּהֵן גָּדוֹל הָפֵג אַחַת עַל הָרִצְפָּה וכו׳״. אָמַר רַב יִצְחָק: עָל חֲדַת. מַאי הִיא? אָמְרִי לֵיהּ: אַחְוֵי קִידָּה.

It was taught in the mishna that **they said to him: My Master, High Priest.** Stand from your bed and **chill** yourself[N] **once on the floor** and overcome your drowsiness. **Rav Yitzḥak said** that they said to the High Priest: **Introduce something new.**[N] The Gemara asks: **What is it** that they asked him to introduce? **They say to him: Demonstrate** how to perform the ceremonial **bowing** [*kidda*].[N] This was a form of bowing that was difficult to perform, in which the High Priest was expert. The thought was that the exercise would keep him awake.

HALAKHA

Reciting *Shema* with the proper intent – **קְרִיאַת שְׁמַע בְּכַוָּנָה:** It is prohibited for one to interrupt his recitation of the first paragraph of *Shema*. One may neither gesture with one's hands or eyes, even for the purpose of a mitzva (*Mishna Berura*), because it consigns secondary status to *Shema*. Some prohibit interruption even when reciting the second paragraph, unless it is for a mitzva (*Shulḥan Arukh, Oraḥ Ḥayyim* 63:7).

Idle chatter – **שִׂיחַת חוּלִּין:** It is inappropriate to engage in idle chatter; rather, it is preferable to converse in Torah matters. One should especially avoid idle chatter on Shabbat (*Shulḥan Arukh, Oraḥ Ḥayyim* 16:17 in the comment of the Rema, and *Yoreh De'a* 246:25).

If the High Priest sought to sleep – **בִּקֵּשׁ לְהִתְנַמְנֵם:** If the High Priest sought to sleep at night, the young priests would snap their fingers before him and have him stand on the cold floor. They would occupy him until the time arrived to slaughter the daily offering (Rambam *Sefer Avoda, Hilkhot Avodat Yom HaKippurim* 1:8).

NOTES

Idle chatter violates a positive commandment…a negative commandment – **עוֹבֵר בַּעֲשֵׂה...בְּלָאו:** The Gemara does not mean that one actually violates a positive and negative commandment by Torah law; it is merely seeking a biblical support for the severity of this behavior (*Ḥavot Ya'ir*).

The rival of that one – **צָרָתָהּ דְּדָא:** Most of the commentaries rely on the language of the *Tosefta* and on a practical understanding of finger snapping to explain that the Gemara refers to the middle finger operating in conjunction with the thumb. The phrase: The rival of that one, is understood as referring to the middle finger being opposite the thumb. Furthermore, the index finger is attached to the thumb like a wife to a husband, and the third finger is a rival to the index finger (*Tosefot Yom Tov*).

Chill yourself – **הָפֵג:** The Rambam and others interpret the term to mean that the High Priest should cool his feet on the floor.

Once [*aḥat*]…introduce something new – **אַחַת...עָל חֲדַת:** *Aḥat* in this context, as explained by the Sages in several places, is understood to mean unique, and this form of bowing is unique (Rav Shmuel Strashun).

Bowing [*kidda*] – **קִידָּה:** The Gemara in tractate *Sukka* explains that this type of bowing is performed with the individual's face on the floor, and the High Priest would stand by leaning on his thumbs. This is a feat that few people can do, and the exertion involved was enough to rouse him from his drowsiness.

"וּמַעֲסִיקִין אוֹתוֹ עַד שֶׁיַּגִּיעַ זְמַן שְׁחִיטָה" (וכו׳). תָּנָא: לֹא הָיוּ מַעֲסִיקִין אוֹתוֹ לֹא בְּנֵבֶל וְלֹא בְּכִנּוֹר, אֶלָּא בַּפֶּה. וּמֶה הָיוּ אוֹמְרִין – "אִם ה׳ לֹא יִבְנֶה בַיִת שָׁוְא עָמְלוּ בוֹנָיו בּוֹ".

The mishna continues: **And they** would **engage him** in different ways **until the time to slaughter the** daily offering **would arrive.** It was **taught: They would not occupy him with a harp**[B] **or a lyre,**[B] which may not be played on a Festival, **but** would sing **with** their **mouths. And what would they say?** They would say this verse: **"Unless the Lord builds the house, its builders labor in vain on it;** unless the Lord watches over the city, the watchman keeps vigil in vain" (Psalms 127:1). The message to the High Priest was that his service must be performed for the sake of Heaven for it to be accepted by God; otherwise his efforts would be in vain.

מִיַּקִּירֵי יְרוּשָׁלַיִם לֹא הָיוּ יְשֵׁנִין כָּל הַלַּיְלָה, כְּדֵי שֶׁיִּשְׁמַע כֹּהֵן גָּדוֹל קוֹל הֲבָרָה, וְלֹא תְּהֵא שֵׁינָה חוֹטַפְתּוֹ. תַּנְיָא, אַבָּא שָׁאוּל אָמַר: אַף בַּגְּבוּלִין הָיוּ עוֹשִׂין כֵּן זֵכֶר לַמִּקְדָּשׁ, אֶלָּא שֶׁהָיוּ חוֹטְאִין.

The Gemara relates that **the prominent** men **of Jerusalem would not sleep the entire night** but instead engaged in Torah study, **so that** the **High Priest would hear** the **sound of noise** in the city **and sleep would not overcome him** in the silence of the sleeping city. **It was taught** in a *baraita* that **Abba Shaul said: They would do so even in the outlying areas** and stay awake all night **in acknowledgment of the Temple; however,** the result was **that they would sin,** as the men and women would participate in games together to pass the time, leading to transgression.

אָמַר אַבָּיֵי וְאִיתֵימָא רַב נַחְמָן בַּר יִצְחָק: תַּרְגּוּמָא – נְהַרְדְּעָא. דְּאָמַר לֵיהּ אֵלִיָּהוּ לְרַב יְהוּדָה אֲחוּהּ דְּרַב סַלָּא חֲסִידָא: אֲמַרִיתוּ, אַמַּאי לָא אָתֵי מָשִׁיחַ, וְהָא הָאִידָּנָא, יוֹמָא דְּכִיפּוּרֵי הוּא, וְאִבְּעוּל כַּמָּה בְּתוּלָתָא בִּנְהַרְדְּעָא. אֲמַר לֵיהּ: הַקָּדוֹשׁ בָּרוּךְ הוּא מַאי אֲמַר? אֲמַר לֵיהּ:

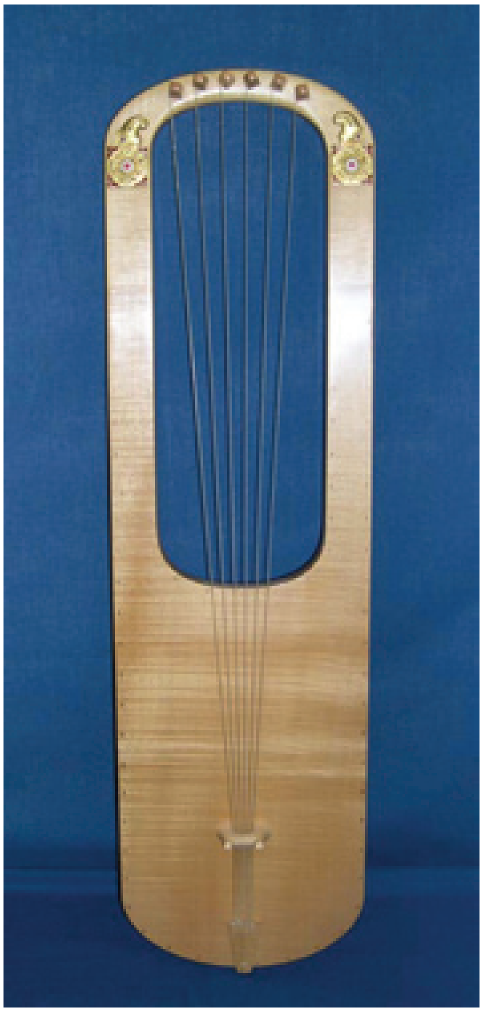
Abaye said, and some say it was **Rav Naḥman bar Yitzḥak** who said: **Interpret** that statement as referring to **Neharde'a, as Elijah** the Prophet **said to Rav Yehuda, brother** of **Rav Salla Ḥasida: You have said** and wondered: **Why has the Messiah not come?** Why is that surprising? **Isn't today Yom Kippur, and relations were had with several virgins in Neharde'a,** as the men and women stayed awake all night and that led to promiscuity? Rav Yehuda **said to him: What did the Holy One, Blessed be He, say** about those sins committed by the Jewish people? **He said:** This is what God said:

BACKGROUND

Harp – נֵבֶל: Harps and lyres were very prominent in antiquity. The image shows a statue of a harp player from the Cyclades, Greece, dated 2800–2700 BCE.

Ancient depiction of harp player

Lyre – כִּנּוֹר: The lyre is a stringed musical instrument closely related to the harp and known for its use in Greek classical antiquity.



Lyre

״לַפֶּתַח חַטָּאת רוֹבֵץ״. וְשָׂטָן מַאי אֲמַר? אֲמַר לֵיהּ: שָׂטָן בְּיוֹמָא דְּכִיפּוּרֵי לֵית לֵיהּ רְשׁוּתָא לְאַסְטוֹנֵי. מִמַּאי? אָמַר רָמֵי בַּר חָמָא: ״הַשָּׂטָן״ – בְּגִמַטְרִיָּא תְּלָת מְאָה וְשִׁיתִּין וְאַרְבָּעָה הָוֵי, תְּלָת מְאָה וְשִׁיתִּין וְאַרְבָּעָה יוֹמֵי – אִית לֵיהּ רְשׁוּתָא לְאַסְטוֹנֵי, בְּיוֹמָא דְּכִיפּוּרֵי – לֵית לֵיהּ רְשׁוּתָא לְאַסְטוֹנֵי.

“Sin lies in waiting at the door” (Genesis 4:7), and it is no wonder that men sin. He asked him: **And what did Satan** the prosecutor **say** about their sinning? Elijah **said to him: Satan, on Yom Kippur, has no license to prosecute.**[N] **From where** is that idea derived? **Rami bar Ḥama said: The numerological value** of the letters that constitute the word ***HaSatan*** **is three hundred and sixty four:** *Heh* has a value of five, *sin* has a value of three hundred, *tet* has a value of nine, and *nun* has a value of fifty. **Three hundred and sixty-four days** of the solar year, which is three hundred and sixty-five days long, Satan **has license to prosecute.** On the remaining day, **Yom Kippur, he has no license to prosecute.**[N] Since that day is exalted above all others, there is no room for the accusations of Satan.

מתני׳ בְּכָל יוֹם תּוֹרְמִין אֶת הַמִּזְבֵּחַ בִּקְרִיאַת הַגֶּבֶר אוֹ סָמוּךְ לוֹ, בֵּין לְפָנָיו בֵּין לְאַחֲרָיו. וּבְיוֹם הַכִּפּוּרִים מֵחֲצוֹת, וּבָרְגָלִים מֵאַשְׁמוּרָה הָרִאשׁוֹנָה. וְלֹא הָיְתָה קְרִיאַת הַגֶּבֶר מַגַּעַת עַד שֶׁהָיְתָה עֲזָרָה מְלֵאָה מִיִּשְׂרָאֵל.

MISHNA **Every day** the priests **would remove** the ashes **from the altar**[H] and place them on the east side of the ramp **at the crow of the rooster or adjacent to it, whether before it or after it,** as there was no insistence on a precise time. **And on Yom Kippur** they would remove the ashes earlier, **from midnight** onward. **And on the Festivals,** the ashes were removed even earlier, at the end of **the first watch. And the call of the rooster would not arrive** on Festivals **until the** Temple **courtyard was full with the Jewish people** who vowed to bring offerings and would fulfill their obligations on the Festivals. Those offerings were sacrificed immediately following the daily offering.

גמ׳ תְּנַן הָתָם: אֵבָרִים שֶׁפָּקְעוּ מֵעַל גַּבֵּי הַמִּזְבֵּחַ, קוֹדֶם חֲצוֹת – יַחֲזִיר וּמוֹעֲלִין בָּהֶן, לְאַחַר חֲצוֹת – לֹא יַחֲזִיר, וְאֵין מוֹעֲלִין בָּהֶן.

GEMARA **We learned** in a mishna **there,** in tractate *Zevaḥim*: With regard to **limbs** from offerings **that were forced off the altar**[H] by the heat of the fire, if they fell **before midnight,** these limbs remain sacred; the priest **should return** them to the fire, and one is liable for **misuse of consecrated property** for deriving benefit **from them.** If they fell **after midnight,** the priest **should not return** them to the fire, and one is **not** liable for **misuse of consecrated property** for deriving benefit **from them;** they are considered like ashes.

מְנָא הָנֵי מִילֵּי? אָמַר רַב: כָּתוּב אֶחָד אוֹמֵר ״כׇּל הַלַּיְלָה וְהִקְטִיר״ וְכָתוּב אֶחָד אוֹמֵר ״כׇּל הַלַּיְלָה וְהֵרִים״ הָא כֵּיצַד? חַלְּקֵהוּ, חֶצְיוֹ לְהַקְטָרָה וְחֶצְיוֹ לַהֲרָמָה.

The Gemara asks: **From where are these matters** derived that midnight determines the end of the burning period for limbs, after which they assume the legal status of ashes? **Rav said: One verse says:** “It is the burnt-offering that goes up on its firewood upon the altar **all night** until morning” (Leviticus 6:2) **and he shall burn it,**[N] indicating that the sacrificial limbs may be burned throughout the night. **And one verse says: “All night… and he shall remove** the ashes” (Leviticus 6:2–3), meaning that the ashes may be removed throughout the night. **How** can these texts be reconciled? Rather, **divide** the night into two sections: **Half of it for burning** the limbs, **and half of it for removal** of the ashes.

מְתִיב רַב כַּהֲנָא: בְּכָל יוֹם תּוֹרְמִין אֶת הַמִּזְבֵּחַ בִּקְרִיאַת הַגֶּבֶר אוֹ סָמוּךְ לוֹ בֵּין מִלְּפָנָיו בֵּין מִלְּאַחֲרָיו, וּבְיוֹם הַכִּפּוּרִים מֵחֲצוֹת, וּבָרְגָלִים מֵאַשְׁמוּרָה הָרִאשׁוֹנָה.

Rav Kahana raised an objection. It was taught in the mishna: **Every day** the priests **would remove the ashes from the altar**[N] **at the crow of the rooster or adjacent to it, whether before it or after it, and on Yom Kippur from midnight, and on the Festivals** from the end of **the first watch.**

HALAKHA

The time of removing the ashes – זְמַן תְּרוּמַת הַדֶּשֶׁן: Every day at dawn, which is when the rooster crows according to Rambam, the ashes are removed from the altar. On the Festivals this is performed during the middle four-hour watch of the night, and on Yom Kippur it is performed at midnight (*Leḥem Mishne*; Rambam *Sefer Avoda, Hilkhot Temidin UMusafin* 2:11).

Limbs from offerings that were forced off the altar – אֵבָרִים שֶׁפָּקְעוּ מֵעַל גַּבֵּי הַמִּזְבֵּחַ: Limbs that were forced off the altar are restored to the altar if flesh remains on them that was not entirely burned. Otherwise, the limbs are not restored to the altar. In a case where the flesh is singed and dried, if it fell before midnight it is restored to the altar, but not if it fell after midnight. Bones that fell before midnight are subject to the prohibition of misuse of consecrated property; those that fell after midnight are not subject to that prohibition, and their legal status is as if they were burned, in accordance with the opinion of Rav Yosef (*Kesef Mishne*; Rambam *Sefer Avoda, Hilkhot Ma'aseh HaKorbanot* 6:3 and *Hilkhot Me'ila* 2:12).

NOTES

Satan on Yom Kippur has no license to prosecute – שָׂטָן בְּיוֹמָא דְּכִפּוּרֵי לֵית לֵיהּ רְשׁוּתָא לְאַסְטוֹנֵי: According to *Tanna DeVei Eliyahu*, this Gemara is based on the verse: “Even the days that were fashioned, when as yet there was one of them” (Psalms 139:16). Yom Kippur is not counted together with the other days of the year because it is exalted above them all and transcends time. As a result, the standard principles of reward and punishment are not applicable on this day.

He has no license to prosecute – לֵית לֵיהּ רְשׁוּתָא לְאַסְטוֹנֵי: Commentaries explain that Satan cannot prosecute the Jewish people for sins committed on the day of Yom Kippur, but can accuse the Jewish people on Yom Kippur for sins committed during the year.

All night and he shall burn it – כָּל הַלַּיְלָה וְהִקְטִיר: The question is raised: Why did the Gemara cite a phrase that does not appear in the Torah? Apparently, in order to underscore the disparity between the verses and the lack of clarity with regard to the end of the time when the limbs are burned and the beginning of the time for removing the ashes, the Gemara condenses the matter of the first verse into a single word (*Tosefot Ri HaLavan*).

Removal of the ashes from the altar – תְּרוּמַת הַמִּזְבֵּחַ: According to Rashi and the Gemara’s discussion, apparently the issue at hand is the mitzva of removal of the ashes [*terumat hadeshen*]. This involved the daily removal of a small amount of ashes from the altar, an element of the Temple service. Others say that the reference here is to an additional removal of all the remaining ashes that collected there in the course of burning the offerings on the altar. These ashes were taken and deposited in a special location outside of Jerusalem. During the Festivals, due to the preponderance of people in the Temple courtyard, it was performed earlier (*Tosafot*; *Tosafot Yeshanim*).

וְאִי סָלְקָא דַּעְתָּךְ מֵחֲצוֹת דְּאוֹרָיְיתָא הִיא, הֵיכִי מְקַדְּמִינַן (וְהֵיכִי מְאַחֲרִינַן)?

And if it enters your mind to say that the time for removal of the ashes is **from midnight by Torah law, how do we** perform it **earlier and how do we** perform it **later** than the time established by Torah law?

אֶלָּא אָמַר רַבִּי יוֹחָנָן: מִמַּשְׁמַע שֶׁנֶּאֱמַר ״כׇּל הַלַּיְלָה״ אֵינִי יוֹדֵעַ שֶׁהוּא עַד הַבֹּקֶר? וּמָה תַּלְמוּד לוֹמַר: ״עַד הַבֹּקֶר״ – תֵּן בֹּקֶר לְבׇקְרוֹ שֶׁל לַיְלָה.

Rather, Rabbi Yoḥanan said: The fact that midnight is the deadline after which the limbs may not be burned is derived from a different source. **From** the fact **that it is stated** with regard to the burning of the limbs: **All night, don't I know that it** means **until morning? And** for **what** purpose, then, **does the verse state: Until morning?** It means: **Add** another **morning to the morning of the night.** Arise before dawn, and that is the time for removal of the ashes. Nevertheless, there is no specific hour fixed for performing this removal, and how much earlier than dawn it is performed depends on the need.

הִלְכָּךְ, בְּכׇל יוֹם תּוֹרְמִין אֶת הַמִּזְבֵּחַ בִּקְרִיאַת הַגֶּבֶר אוֹ סָמוּךְ לוֹ בֵּין מִלְּפָנָיו בֵּין מִלְּאַחֲרָיו, סַגְיָא. בְּיוֹם הַכִּפּוּרִים, דְּאִיכָּא חוּלְשָׁא דְּכֹהֵן גָּדוֹל – עָבְדִינַן מֵחֲצוֹת. וּבָרְגָלִים, דִּנְפִישִׁי יִשְׂרָאֵל וּנְפִישִׁי קׇרְבָּנוֹת – עָבְדִינַן מֵאַשְׁמוֹרֶת הָרִאשׁוֹנָה. כִּדְקָתָנֵי טַעְמָא: לֹא הָיְתָה קְרִיאַת הַגֶּבֶר מַגַּעַת עַד שֶׁהָיְתָה עֲזָרָה מְלֵאָה מִיִּשְׂרָאֵל.

Therefore, every day the priests **remove the ashes from the altar at the crow of the rooster or adjacent to it, whether before it or after it,** as on a typical day removing the ashes just before dawn is **sufficient. On Yom Kippur, when,** due to the fact that he performs the entire day's service, **there is** an issue of **the weakness of the High Priest,** the ashes are removed earlier **and we do so from midnight. And on the Festivals, when the Jewish people** in Jerusalem **are numerous and** the **offerings** that they bring to sacrifice during the Festival **are numerous,** the ashes are removed even earlier, **and we do so from the first watch, in accordance with the reason that is taught** in the mishna: **And the call of the rooster would not arrive** on Festivals **until the** Temple **courtyard was full with the Jewish people.**

מַאי קְרִיאַת הַגֶּבֶר? רַב אָמַר: קְרָא גַּבְרָא, רַבִּי שֵׁילָא אָמַר: קְרָא תַּרְנְגוֹלָא.

§ The term *keriat hagever*, translated above as the call of the rooster, is mentioned in the mishna as an indication of a certain time. The Gemara asks: **What** is the meaning of the phrase ***keriat hagever*****? Rav said: It is the call of the man;** the priest appointed for this task proclaimed that it was time for the priests to report for service. **Rabbi Sheila**[P] **said: It is the call of the rooster,**[N] which is also called *gever*.

רַב אִיקְּלַע לְאַתְרֵיהּ דְּרַבִּי שֵׁילָא, לָא הֲוָה אָמוֹרָא לְמֵיקַם עֲלֵיהּ דְּרַבִּי שֵׁילָא, קָם רַב עֲלֵיהּ וְקָא מְפָרֵשׁ: מַאי קְרִיאַת הַגֶּבֶר – קְרָא גַּבְרָא. אֲמַר לֵיהּ רַבִּי שֵׁילָא: וְלֵימָא מָר קְרָא תַּרְנְגוֹלָא! אֲמַר לֵיהּ: אַבּוּב לְחָרֵי – זֶמֶר, לְגַרְדָּאֵי לָא מְקַבְּלוּהּ מִינֵּיהּ.

Rav happened to come **to the place** where **Rabbi Sheila** was the most prominent local Torah scholar and Rav was not yet known. **There was no disseminator**[N] **to stand before Rabbi Sheila** to disseminate his lecture to the public. **Rav stood before him** to disseminate the lecture, in the course of which Rabbi Sheila mentioned *keriat hagever*. Rav **interpreted** the concept for the audience and said: **What** is the meaning of ***keriat hagever*****?** It means **the call of the man. Rabbi Sheila said to him: And let the Master say** it is **the call of the rooster.** Rav **said to him,** quoting a folk saying: **A flute** played **for noblemen** is **music, but** when played for **weavers,** they **receive no** pleasure **from it,** due to their lack of sophistication. Similarly, the interpretation that I disseminated was accepted by Torah scholars greater than you. You, who lack their sophistication, cannot appreciate it.

כִּי הֲוָה קָאֵימְנָא עֲלֵיהּ דְּרַבִּי חִיָּיא וּמְפָרֵישְׁנָא מַאי קְרִיאַת הַגֶּבֶר קְרָא גַּבְרָא – וְלֹא אָמַר לִי וְלָא מִידֵּי, וְאַתְּ אָמְרַתְּ לִי: אֵימָא קְרָא תַּרְנְגוֹלָא?! אֲמַר לֵיהּ: מָר נִיהוּ רַב? נֵינַח מָר. אֲמַר לֵיהּ, אָמְרִי אִינָשֵׁי: אִי תַּגְרַתְּ לֵיהּ – פּוּץ עַמְרֵיהּ. אִיכָּא דְּאָמְרִי, הָכִי אֲמַר לֵיהּ: מַעֲלִין בַּקֹּדֶשׁ וְלֹא מוֹרִידִין.

When I stood before Rabbi Ḥiyya and interpreted: What is the meaning of ***keriat hagever*****?** It means **the call of the man, he did not say anything to me** in response, **and you,** Rabbi Sheila, **say to me: Say** it is **the call of the rooster.** As soon as Rabbi Sheila heard that, he knew at once who had been disseminating his lecture. **He said to him: Is the Master Rav? Let the Master rest** and cease disseminating my lecture, as it is beneath your dignity to serve as my assistant. Rav **said to him: People say** this aphorism: **If you hired yourself to him, comb his wool.**[N] Once one agrees to perform a task, he should bear its less pleasing aspects and complete the job. **Some say, this is what** Rav **said to him: One elevates** to a higher level **in** matters of **sanctity and one does not downgrade.**[N] Since the task of interpreting was undertaken by a man of my stature, it is not fitting that a lesser man will replace me. That would be a display of contempt for the Torah.

PERSONALITIES

Rabbi Sheila – רַבִּי שֵׁילָא: Rabbi Sheila was among the Sages in Babylonia during the transitional generation between the *tanna'im* and *amora'im*. He was one of the earliest Sages in Babylonia who learned most of his Torah there, and was a central rabbinic figure in Neharde'a.

Rav spent a short time in Neharde'a, the city of Rabbi Sheila, but did not wish to establish a second yeshiva in the same location and therefore moved to Sura. Shmuel, who shared a relationship of mutual respect with Rabbi Sheila, succeeded the latter after his death. The yeshiva continued to function under different leadership but was still referred to as the school of Rabbi Sheila.

NOTES

Call of the man…call of the rooster – קָרָא גַּבְרָא...קָרָא תַּרְנְגוֹלָא: Some commentaries understand this as a dispute strictly with regard to interpretation, with no legal ramifications. Others maintain that the rooster's crow is earlier in the morning than that of the Temple crier, rendering this a dispute with legal ramifications (*Me'iri*). Although the matter is not settled here, proof is cited in the Jerusalem Talmud from the appellation of the appointee in the Temple: Son of *gever*. Clearly, that is not referring to the son of a rooster. Others cite proof from the mishna's statement elsewhere that roosters were not bred in Jerusalem. Therefore, the *gever* in question must be a man (Rabbi Yehuda Bakhrakh).

Disseminator – אָמוֹרָא: It was customary in mishnaic and talmudic times for the Sage to sit in a chair and lecture in a moderate voice, usually in Hebrew. The disseminator [*amora*] would repeat the lecture louder and translate it into Aramaic so it could be understood by all. That is why the Sages of the Gemara are called *amora'im*, as they considered themselves primarily as disseminators and interpreters of the true Sages, the *tanna'im*.

If you hired yourself to him, comb his wool – אִי תַּגְרַתְּ לֵיהּ פּוּץ עַמְרֵיהּ: The *ge'onim* say that this aphorism is based on the actual case of a prominent individual who was forced to become a laborer. At one point he was given the unpleasant task of combing wool, causing him to sigh. When his employer heard him sigh, he gave him permission to perform a different task, but the worker replied that once he was hired as a worker, he must be prepared to perform any task (Rabbeinu Ḥananel).

Wool combs

One elevates to a higher level in matters of sanctity and one does not downgrade – מַעֲלִין בַּקֹּדֶשׁ וְלֹא מוֹרִידִין: Some commentaries explain Rav's statement as reluctance to change his opinion because it would involve a diminution from interpreting *gever* as man to interpreting it as rooster (Maharsha).

תַּנְיָא כְּוָתֵיהּ דְּרַב, תַּנְיָא כְּוָתֵיהּ דְּרַבִּי שֵׁילָא. תַּנְיָא כְּוָתֵיהּ דְּרַב: גְּבִינִי כָּרוֹז מַהוּ אוֹמֵר – עִמְדוּ כֹּהֲנִים לַעֲבוֹדַתְכֶם וּלְוִיִּם לְדוּכָנְכֶם וְיִשְׂרָאֵל לְמַעֲמַדְכֶם, וְהָיָה קוֹלוֹ נִשְׁמָע בְּשָׁלֹשׁ פַּרְסָאוֹת.

The Gemara comments: A *baraita* **was taught in accordance with** the opinion **of Rav,** and a *baraita* **was taught in accordance with** the opinion **of Rabbi Sheila.** The Gemara elaborates: A *baraita* **was taught in accordance with** the opinion **of Rav: What did Gevini**[L] the **Crier,** who was an appointee in the Temple,[H] **say** in his proclamation? **Arise, priests, to your service, and Levites to your platform, and Israelites to your** non-priestly **watch. And** the Gemara relates: **His voice was** so strong that it could **be heard at** a distance of **three parasangs,** slightly more than eight miles.

מַעֲשֶׂה בְּאַגְרִיפַּס הַמֶּלֶךְ שֶׁהָיָה בָּא בַּדֶּרֶךְ וְשָׁמַע קוֹלוֹ בְּשָׁלֹשׁ פַּרְסָאוֹת, וּכְשֶׁבָּא לְבֵיתוֹ שִׁיגֵּר לוֹ מַתָּנוֹת. וְאַף עַל פִּי כֵן כֹּהֵן גָּדוֹל מְשׁוּבָּח מִמֶּנּוּ, דְּאָמַר מָר: וּכְבָר אָמַר ״אָנָּא הַשֵּׁם״ וְנִשְׁמַע קוֹלוֹ בִּירִיחוֹ. וְאָמַר רַבָּה בַּר בַּר חָנָה אָמַר רַבִּי יוֹחָנָן: מִירוּשָׁלַיִם לִירִיחוֹ עֶשֶׂר פַּרְסֵי.

There was **an incident involving King Agrippa, who was coming down the road and heard** Gevini the Crier's **voice at a distance of three parasangs. And when** the king **came to his house he sent gifts to him,** since he was so impressed with the man's voice. The Gemara notes: **And even so,** the voice of the **High Priest** was stronger and **superior to his,**[N] **as the Master said: And** there **already was** an incident where the High Priest recited, in his confession that accompanied the placing of hands on his bull on Yom Kippur: **Please God, and his voice was heard in Jericho. And Rabba bar bar Ḥana said** that **Rabbi Yoḥanan said:** The distance **from Jerusalem to Jericho** is **ten parasangs.**

וְאַף עַל גַּב דְּהָכָא אִיכָּא חוּלְשָׁא וְהָכָא לֵיכָּא חוּלְשָׁא, וְהָכָא יְמָמָא וְהָתָם לֵילְיָא.

And not only was the distance greater in the case of the High Priest than in the case of Gevini the Crier, **here, there is** the issue of **the weakness** of the High Priest due to the fast and his obligation to perform the entire service, while **there, there is no** issue of **the weakness of** Gevini. **And** in addition, **here it was** during the **day,** when sound does not travel as well, that the High Priest recited his confession; **and there it was** during the **night** when Gevini called the priests, Levites, and Israelites.

דְּאָמַר רַבִּי לֵוִי: מִפְּנֵי מָה אֵין קוֹלוֹ שֶׁל אָדָם נִשְׁמָע בַּיּוֹם כְּדֶרֶךְ שֶׁנִּשְׁמָע בַּלַּיְלָה – מִפְּנֵי גַּלְגַּל חַמָּה שֶׁמְּנַסֵּר בָּרָקִיעַ כְּחָרָשׁ הַמְנַסֵּר בַּאֲרָזִים. וְהַאי חִירְגָא דְּיוֹמָא לָא שְׁמֵיהּ, וְהַיְינוּ דְּקָאָמַר נְבוּכַדְנֶצַּר: ״וְכָל דָּיְירֵי אַרְעָא (כְּלָא) חֲשִׁיבִין״.

As Rabbi Levi said: Why is a person's voice not heard during the day in the manner that it is during the night? It is **due to** the fact that the sound of the **sphere of the sun traversing the sky** generates noise **like** the noise generated by **a carpenter sawing cedars,** and that noise drowns out other sounds. **And that sawdust** that is visible during **the day** in the rays of the sun, *la* **is its name. This is** what **Nebuchadnezzar said: "And all the inhabitants of the world are considered like** *la*" (Daniel 4:32), i.e., all inhabitants of the earth are equivalent to specks of dust.

תָּנוּ רַבָּנַן: אִלְמָלֵא גַּלְגַּל חַמָּה נִשְׁמָע קוֹל הֲמוֹנָהּ שֶׁל רוֹמִי, וְאִלְמָלֵא קוֹל הֲמוֹנָהּ שֶׁל רוֹמִי נִשְׁמָע קוֹל גַּלְגַּל חַמָּה. תָּנוּ רַבָּנַן: שָׁלֹשׁ קוֹלוֹת הוֹלְכִין מִסּוֹף הָעוֹלָם וְעַד סוֹפוֹ, וְאֵלּוּ הֵן: קוֹל גַּלְגַּל חַמָּה, וְקוֹל הֲמוֹנָהּ שֶׁל רוֹמִי, וְקוֹל נְשָׁמָה בְּשָׁעָה שֶׁיּוֹצְאָה מִן הַגּוּף. וְיֵשׁ אוֹמְרִים: אַף לֵידָה,

Apropos sounds, the Gemara cites that **the Sages taught: Were it not** for the sound of the **sphere of the sun,** the **sound of** the bustle of **the crowds of Rome**[N] would be **heard** throughout the world; **and were it not for the sound of** the bustle of **the crowds of Rome, the sound of the sun's sphere** would be **heard** throughout the world. And **the Sages taught: Three sounds travel**[N] **from the end of the world to its** other **end,**[N] **and these are: The sound of the sphere of the sun, and** the **sound of** the bustle of **the crowds of Rome, and the sound of the soul at the moment that it leaves the body,** which should be audible throughout the world. **And some say: Even** the sound of a woman giving **birth.**

NOTES

The High Priest's voice was superior – כֹּהֵן גָּדוֹל מְשׁוּבָּח מִמֶּנּוּ: The commentaries ask: How is it possible that every High Priest had a voice powerful enough to reach Jericho, especially considering the fact that the High Priest was typically elderly? One explanation is that it was not the sound of the High Priest's confession that was heard in Jericho; rather, it was the sound of the assembly responding: May the name of His glorious kingdom be blessed forever (*Tosefot Yom Tov*). Others add the strength of the High Priest's voice to the list of miracles that occurred in the Temple (*Siaḥ Yitzḥak*, citing Rabbi Yitzḥak Luria).

The sound of…the sun, the sound of…Rome – קוֹל...חַמָּה וְקוֹל...רוֹמִי: Most commentaries explain that the reference is not literally to the sound; rather, it is meant in a spiritual sense. Some explain that the Gemara is likening the sound of Rome, i.e., the authority of its rule that encompasses the entire world and creates the impression that it is eternal, to the fleeting power of the sun. Just as the sun, despite its power, disappears at night, Rome will also ultimately disappear (Maharsha).

Three sounds travel – שָׁלֹשׁ קוֹלוֹת הוֹלְכִין: The point is that these sounds represent three general forces that should be heard throughout the world; nature, kingdom, and death. The Maharsha explains that it is impossible to ignore these three matters.

From the end of the world to its other end – מִסּוֹף הָעוֹלָם וְעַד סוֹפוֹ: The phrase here is not: From the start of the world to its end, because Jerusalem is both the start of the world, as the world was created from Zion, and thought to be the middle of the world geographically. Therefore, a matter that reaches the entire world is said to extend from one end of the world to the other (*Yad HaMelekh*).

LANGUAGE

Gevini – גְּבִינִי: From the Latin Gabinius; this was apparently the name of the crier.

HALAKHA

The Temple crier – כָּרוֹז שֶׁבַּמִּקְדָּשׁ: One priest was given the job of ensuring that the Temple schedule was observed. At the appropriate hour, he or one of his people would shout: Arise, priests, to your service, and Levites to your platform, and Israel to your watch, at which point each person would rush to his respective task (Rambam *Sefer Avoda, Hilkhot Kelei HaMikdash* 7:2).

וְיֵשׁ אוֹמְרִים: אַף רִידְיָיא. וּבָעוּ רַבָּנַן רַחֲמֵי אַנִּשְׁמָה בְּשָׁעָה שֶׁיּוֹצְאָה מִן הַגּוּף, וּבַטְּלוּהָ.

And some say: The sound of **Ridya**[N] **as well.** Ridya is the angel tasked with irrigating the earth, who calls to the heavens and to the aquifers to provide their water. The Gemara comments: **And the Sages asked for mercy**[N] so that the sound of **the soul at the moment that it leaves the body** would no longer be heard to that extent, **and** God **eliminated it.** In any event, clearly this *baraita* understands *keriat hagever* as the proclamation of the Temple crier, in support of the opinion of Rav.

תַּנְיָא כְּוָותֵיהּ דְּרַבִּי שֵׁילָא: הַיּוֹצֵא לַדֶּרֶךְ קוֹדֶם קְרִיאַת הַגֶּבֶר – דָּמוֹ בְּרֹאשׁוֹ. רַבִּי יֹאשִׁיָּה אוֹמֵר: עַד שֶׁיִּשְׁנֶה, וְיֵשׁ אוֹמְרִים: עַד שֶׁיְּשַׁלֵּשׁ. וּבְאֵיזֶה תַּרְנְגוֹל אָמְרוּ – בְּתַרְנְגוֹל בֵּינוֹנִי.

A *baraita* **was taught in accordance with** the opinion **of Rabbi Sheila:** With regard to **one who sets out on the path** at night **before** ***keriat hagever***[B] and is killed by demons, **his blood is on his** own **head,** i.e., he is at fault. **Rabbi Yoshiya says:** The prohibition of traveling at night is in effect **until** the rooster crows **twice. And some say: Until he** crows **three times. And with regard to what rooster did** these Sages **state** this advisory? It is with regard to **a rooster** of **medium** size. Clearly, this *baraita* understands *keriat hagever* as the crow of the rooster.

אָמַר רַב יְהוּדָה אָמַר רַב: בְּשָׁעָה שֶׁיִּשְׂרָאֵל עוֹלִין לָרֶגֶל עוֹמְדִין צְפוּפִין, וּמִשְׁתַּחֲוִים רְוָוחִים. וְנִמְשָׁכִין אַחַת עֶשְׂרֵה אַמָּה אֲחוֹרֵי בֵּית הַכַּפּוֹרֶת. מַאי קָאָמַר? הָכִי קָאָמַר: אַף עַל פִּי שֶׁנִּמְשָׁכִין אַחַת עֶשְׂרֵה אַמָּה אֲחוֹרֵי בֵּית הַכַּפּוֹרֶת, וְעוֹמְדִים צְפוּפִין, כְּשֶׁהֵן מִשְׁתַּחֲוִין – מִשְׁתַּחֲוִין רְוָוחִים. וְזֶה אֶחָד מֵעֲשָׂרָה נִסִּים שֶׁנַּעֲשׂוּ בַּמִּקְדָּשׁ.

§ **Rav Yehuda said** that **Rav said: When the Jewish people ascend** to Jerusalem **for the pilgrimage** Festivals **they stand crowded, but** when they **bow** during confession they are **spaced** so that no one hears the confession of another. **And** due to the large crowd **they extend eleven cubits behind the Hall of the Ark Cover,**[N] the Holy of Holies. The Gemara asks: **What is he saying** in the reference to eleven cubits behind the Holy of Holies? The Gemara explains that **this is what he is saying: Even though** the crowd is so large that the people **extend eleven cubits behind the Hall of the Ark Cover and** people **stand crowded,** still, **when they bow, they bow spaced. And that is one of the ten miracles that were performed in the Temple.**[N]

דִּתְנַן: עֲשָׂרָה נִסִּים נַעֲשׂוּ בְּבֵית הַמִּקְדָּשׁ: לֹא הִפִּילָה אִשָּׁה מֵרֵיחַ בְּשַׂר הַקֹּדֶשׁ, וְלֹא הִסְרִיחַ בְּשַׂר הַקֹּדֶשׁ מֵעוֹלָם, וְלֹא נִרְאָה זְבוּב בְּבֵית הַמִּטְבְּחַיִם, וְלֹא אֵירַע קֶרִי לְכֹהֵן גָּדוֹל בְּיוֹם הַכִּפּוּרִים, וְלֹא נִמְצָא פְּסוּל בָּעוֹמֶר, וּבִשְׁתֵּי הַלֶּחֶם, וּבְלֶחֶם הַפָּנִים, עוֹמְדִים צְפוּפִים וּמִשְׁתַּחֲוִים רְוָוחִים, וְלֹא הִזִּיק נָחָשׁ וְעַקְרָב בִּירוּשָׁלַיִם מֵעוֹלָם, וְלֹא אָמַר אָדָם לַחֲבֵרוֹ ״צַר לִי הַמָּקוֹם שֶׁאָלִין בִּירוּשָׁלַיִם״.

As we learned in a mishna: **Ten miracles were performed in the Temple. No woman miscarried from the aroma of the sacrificial meat,** as a pregnant woman craves various foods and occasionally that craving leads to miscarriage. **And the sacrificial meat never putrefied.**[N] **And no fly was seen in the slaughterhouse,** although flies are generally attracted to a place where there is flesh and blood. **And a seminal emission did not befall the High Priest on Yom Kippur. And no disqualification was found in the** ***omer*** **or the two loaves,** which are communal offerings, **or in the shewbread.** And the Jewish people **stand crowded but bow spaced. And neither a snake nor a scorpion**[B] **ever harmed** anyone **in Jerusalem. And a person never said to another: There is no room for me to stay overnight in Jerusalem.**

NOTES

Ridya – רִידְיָיא: Tractate *Ta'anit* describes this angel as the one tasked with watering the earth. He appears in the image of a bull positioned between heaven and the earth. The sound mentioned in the Gemara is that of a powerful rain. The *ge'onim* say that the sound is produced by the water in channels and swamps during certain months of the year.

And the Sages asked for mercy – וּבָעוּ רַבָּנַן רַחֲמֵי: The Maharsha explains that the Sages occasionally commute a death sentence, thereby preventing the sound of death from being pervasive. Others explain that the Rabbis asked that people not be preoccupied with thoughts of death so that they could proceed with their daily lives.

Behind the Hall of the Ark Cover – אֲחוֹרֵי בֵּית הַכַּפּוֹרֶת: Although in general it is prohibited for Israelites to stand between the hall and the altar, they may have passed through the Chamber of the Knives to the area behind the Holy of Holies (Ritva). Rav Ya'akov Emden explains that the people who stood there were priests, who walked there directly.

Miracles that were performed in the Temple – נִסִּים שֶׁנַּעֲשׂוּ בַּמִּקְדָּשׁ: Some commentaries explain these miracles as being less than supernatural. The people crowded together when bowing in awe of God, so there was sufficient room. The priests were careful to sacrifice the meat in a timely fashion to avoid attracting worms and flies, and to prevent spoilage. It was due to their precautions that there were no disqualifications. The High Priest never experienced a seminal emission due to his fear of God. Since Jerusalem was always populated, no snakes or scorpions could find a place to nest. And due to people's love for each other there was never a lack of space for anyone to sleep (Rav Shem Tov ibn Shaprut).

The sacrificial meat never putrefied – לֹא הִסְרִיחַ בְּשַׂר הַקֹּדֶשׁ מֵעוֹלָם: Meat of the peace-offerings was eaten over a period of two days and one night and never spoiled during that time (*Me'iri*; Rabbeinu Yona). Similarly, limbs of the burnt-offering would sometimes remain on the altar for days until they were completely consumed (Ritva and Rashi on tractate *Avot*). Some commentaries explain this miracle to be that the hands of the priests handling the offerings never became disgusting (*Me'iri*).

BACKGROUND

Times of the crow of the rooster – זְמַנֵּי קְרִיאַת הַתַּרְנְגוֹל: Although roosters generally crow at set periods during the night, the precise time of the crow is affected by various physiological and hereditary factors.

Scorpion – עַקְרָב: Scorpions are widely distributed over all continents, except Antarctica, in a variety of terrestrial habitats. The scorpion numbers over 1,700 described species, with thirteen extant families recognized to date. Although scorpion venom has a fearsome reputation, only about twenty-five species are known to have venom capable of killing a human being.

One species native to the Middle East is *Buthus occitanus*, the common yellow scorpion. This scorpion is venomous, but its toxicity varies markedly across its range.

Common yellow scorpion

פָּתַח בַּמִּקְדָּשׁ וְסִיֵּים בִּירוּשָׁלַיִם?! אִיכָּא תַּרְתֵּי אַחֲרָנְיָיתָא בַּמִּקְדָּשׁ, דְּתַנְיָא: מֵעוֹלָם לֹא כִּבּוּ גְּשָׁמִים אֵשׁ שֶׁל עֲצֵי הַמַּעֲרָכָה, וַעֲשַׁן הַמַּעֲרָכָה אֲפִילּוּ כָּל הָרוּחוֹת שֶׁבָּעוֹלָם בָּאוֹת וּמְנַשְּׁבוֹת בּוֹ אֵין מְזִיזוֹת אוֹתוֹ מִמְּקוֹמוֹ.

The Gemara notes: This list **opened** with miracles that occurred **in the Temple, and closed** with miracles that occurred **in Jerusalem.** Apparently there were not actually ten miracles performed in the Temple. The Gemara answers: **There are two other** miracles **in the Temple, as it was taught** in a *baraita*: **Rain never extinguished the fire of the arrangement of wood** on the altar, despite the fact that the altar stood in the courtyard, exposed to the elements. **And** with regard to **the smoke of the arrangement,**[B] **even if all the winds in the world come and blow it, they do not move it from its place** and it rises directly heavenward.

וְתוּ לֵיכָּא? וְהָתַנְיָא רַב שְׁמַעְיָה בְּקַלְנְבוֹ: שִׁבְרֵי כְּלֵי חֶרֶס נִבְלָעִין בִּמְקוֹמָן. וְאָמַר אַבַּיֵּי: מוּרְאָה וְנוֹצָה וְדִישּׁוּן מִזְבֵּחַ הַפְּנִימִי וְדִישּׁוּן הַמְּנוֹרָה נִבְלָעִין בִּמְקוֹמָן.

The Gemara asks: **And are there no more** miracles in the Temple? **But didn't Rav Shemaya teach** in a *baraita* in the city of **Kalnevo: Shards of earthenware vessels were swallowed** in the earth **in their places,** and there was no need to dispose of them. The vessels used for cooking the meat of the offerings of the most sacred order absorbed some of the meat. The meat that was absorbed became *notar* when the period during which the offering may be eaten concludes. One was required to break those vessels in which the meat was absorbed. The shards of those vessels were miraculously swallowed in the earth where they were smashed. And similarly, **Abaye said: The crop and feathers** of sacrificial birds, **and the ashes of the inner altar, and the ashes of the candelabrum,** which were not removed to the place of ashes outside the Temple like the ashes of the outer altar, **were** also **swallowed** in the earth **in their places.** Apparently, there were more than ten miracles in the Temple.

פְּסוּלֵי תְּלָתָא הָווּ, חַשְׁבִינְהוּ בְּחַד, אַפֵּיק תְּרֵי וְעַיֵּיל תְּרֵי. אִי הָכִי בְּלוּעִין נַמִי תְּרֵי הָווּ, חָשְׁבִינְהוּ בְּחַד – חָסְרוּ לְהוּ! אִיכָּא נַמִי אַחֲרִיתִי, דְּאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: נֵס גָּדוֹל הָיָה נַעֲשֶׂה בְּלֶחֶם הַפָּנִים, סִלּוּקוֹ כְּסִידּוּרוֹ, שֶׁנֶּאֱמַר: ״לָשׂוּם לֶחֶם חוֹם בְּיוֹם הִלָּקְחוֹ״.

The Gemara answers: **The disqualifications** mentioned that never occurred in the Temple, in the *omer*, the two loaves, or the shewbread, **were three; consider them as one**[N] miracle. **Eliminate two** from the total **and introduce** these **two** to complete the list of ten miracles. The Gemara asks: **If** similar miracles are combined and considered as one, **the swallowing** of the earthenware, crops, feathers, and ashes **are also two** similar miracles that should be **considered as one,** the result being that **they are lacking** one miracle to complete the total of ten. The Gemara responds: **There is also another** miracle, **as Rabbi Yehoshua ben Levi said: A great miracle was performed with regard to the shewbread** in the Temple, that the bread was as hot at **its removal** on Shabbat, after a week on the table, **as** it was at **its arrangement, as it is stated: "To put out hot bread on the day it was taken away"** (I Samuel 21:7).

וְתוּ לֵיכָּא? וְהָאָמַר רַבִּי לֵוִי: דָּבָר זֶה מָסוֹרֶת בְּיָדֵינוּ מֵאֲבוֹתֵינוּ, מְקוֹם אָרוֹן אֵינוֹ מִן הַמִּדָּה. וְאָמַר רַבְּנַאי אָמַר שְׁמוּאֵל: כְּרוּבִים בְּנֵס הָיוּ עוֹמְדִין!

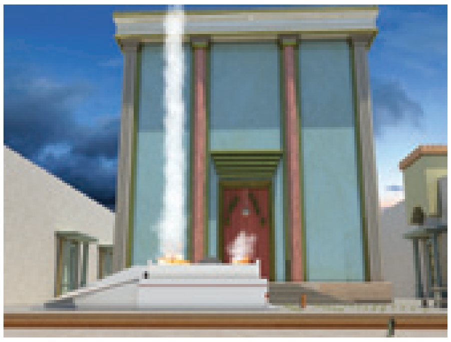
The Gemara asks: **And were there no more** miracles in the Temple? **But didn't Rabbi Levi say** that **this matter is a tradition** that **we** received **from our ancestors: The place of the Ark** of the Covenant **is not** included **in the measurement** of the Holy of Holies. Based on that measurement, the Ark should not have fit inside the hall. The Holy of Holies measured twenty cubits by twenty cubits (see I Kings 6), and a *baraita* states that there were ten cubits of space on either side of the Ark. Therefore, it was only through a miracle that the Ark fit in the Holy of Holies. **And Rabbenai said** that **Shmuel said:** It was **through a miracle** that the **cherubs** that Solomon placed in the Holy of Holies **would stand.**[B] Their wingspan was twenty cubits, and since the length of the chamber was the same, there was no room for the bodies of the cherubs. There were additional miracles performed in the Temple.

נִיסֵּי דְּבָרָאֵי – קָא חָשֵׁיב, נִיסֵּי דְּגָוָאֵי – לָא קָא חָשֵׁיב. – אִי הָכִי לֶחֶם הַפָּנִים נַמִי נִיסֵּי דְּגָוָאֵי הוּא! לֶחֶם הַפָּנִים נִיסֵּי דְּבָרָאֵי הוּא, דְּאָמַר רֵישׁ לָקִישׁ, מַאי דִּכְתִיב: ״עַל הַשֻּׁלְחָן הַטָּהוֹר״ טָהוֹר – מִכְּלָל שֶׁהוּא טָמֵא,

The Gemara responds: The *tanna* **counts miracles that** were performed **outside** the Sanctuary and were visible to all, but he **does not count miracles that** were performed **inside** the Sanctuary and were not visible to all. The Gemara asks: **If so, the shewbread is also a miracle** performed on the table **inside** the Sanctuary and is not visible to all, yet the miracle that the bread's heat did not dissipate was listed among the miracles. The Gemara answers: **The shewbread was a miracle** performed **outside, as Reish Lakish said: What is** the meaning of that **which is written:** "Place them **on the pure table**[N] before the Lord in two rows, six to a row" (Leviticus 24:6)? From the emphasis that the Torah places on the fact that the table was ritually **pure,** it can be learned **by inference that it indicates that it** could become **impure** as well.

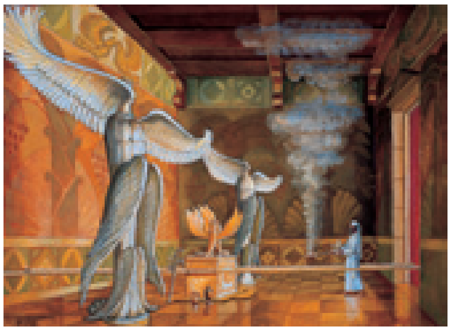
BACKGROUND

Smoke of the arrangement – עֲשַׁן הַמַּעֲרָכָה:



Smoke of the arrangement

Through a miracle the cherubs would stand – כְּרוּבִים בְּנֵס הָיוּ עוֹמְדִין: This refers to the cherubs which Solomon placed in the Holy of Holies in the First Temple. These cherubs were in addition to those that stood on top of the Ark.



Cherubs in the First Temple

NOTES

The disqualifications were three; consider them as one – פְּסוּלֵי תְּלָתָא הָווּ, חַשְׁבִינְהוּ בְּחַד: These are combined because the fact that these offerings were never disqualified is not an obvious miracle, but was merely a problem that was avoided. The swallowing of the shards and ashes, on the other hand, were obvious miracles. Therefore, they should be listed separately (*Ben Yehoyada*).

The pure table – הַשּׁוּלְחָן הַטָּהוֹר: The table and the candelabrum are called pure by the Torah because they were always clean, in contrast to the altar, which was full of ashes. Lighting the candelabrum and placing the bread on the table did not cause a mess (*Tosefot Ri HaLavan*).

כְּלִי עֵץ הֶעָשׂוּי לְנַחַת הוּא, וְכָל כְּלִי [עֵץ] הֶעָשׂוּי לְנַחַת אֵינוֹ מְקַבֵּל טוּמְאָה, וְחוֹצֵץ בִּפְנֵי טוּמְאָה. אֶלָּא: מְלַמֵּד שֶׁמַּגְבִּיהִין אוֹתוֹ לְעוֹלֵי רְגָלִים, וְאוֹמְרִים לָהֶם: רְאוּ חִיבַּתְכֶם לִפְנֵי הַמָּקוֹם, שֶׁסִּילּוּקוֹ כְּסִדּוּרוֹ, שֶׁנֶּאֱמַר: ״לָשׂוּם לֶחֶם חוֹם בְּיוֹם הִלָּקְחוֹ״.

The Gemara asks: How is that possible? **It is a wooden vessel designated to rest**[H] in a fixed place and not to be moved. And it was taught: **Any wooden vessel designated to rest** in a fixed place **is not susceptible to ritual impurity, and it serves as a barrier before impurity,** preventing its transmission. **Rather,** the fact that the table is described as pure **teaches** that the priests **lift it**[N] in order to display the shewbread **to the Festival pilgrims, and they say to them: See how beloved you are before the Omnipresent, as** the bread is as hot at **its removal** on Shabbat, after a week on the table, **as** it was at **its arrangement, as it is stated: "To put out hot bread on the day it was taken away"** (I Samuel 21:7). Since the table was moved on occasion, it was not considered a wooden vessel designated to rest and was therefore susceptible to impurity. At the same time, it is clear that the miracle of the shewbread was a miracle performed outside the Sanctuary, as it was visible to all.

וְתוּ לֵיכָּא? וְהָאָמַר רַב אוֹשַׁעְיָא: בְּשָׁעָה שֶׁבָּנָה שְׁלֹמֹה בֵּית הַמִּקְדָּשׁ נָטַע בּוֹ כׇּל מִינֵי מְגָדִים שֶׁל זָהָב, וְהָיוּ מוֹצִיאִין פֵּירוֹתֵיהֶן בִּזְמַנָּן, וּכְשֶׁהָרוּחַ מְנַשֶּׁבֶת בָּהֶן נוֹשְׁרִין, שֶׁנֶּאֱמַר ״יִרְעַשׁ כַּלְּבָנוֹן פִּרְיוֹ״. וּכְשֶׁנִּכְנְסוּ גּוֹיִם לַהֵיכָל – יָבַשׁ, שֶׁנֶּאֱמַר: ״וּפֶרַח לְבָנוֹן אוּמְלָל״. וְעָתִיד הַקָּדוֹשׁ בָּרוּךְ הוּא לְהַחֲזִירָן, שֶׁנֶּאֱמַר: ״פָּרוֹחַ תִּפְרַח וְתָגֵל אַף גִּילַת וְרַנֵּן כְּבוֹד הַלְּבָנוֹן נִתַּן לָהּ״!

The Gemara asks: **And are there no more** miracles performed in the Temple? **But didn't Rav Oshaya say: When Solomon built the Temple he planted all sorts of precious golden fruits**[N] **there, and** these **brought forth their fruit in their** appointed **season** like other trees, **and when the wind blew them** the fruit **would fall, as it is stated: "May his fruits rustle like Lebanon"** (Psalms 72:16). This indicates that fruits grew in Lebanon, which the Sages interpreted as a reference to the Temple, which was built with cedar trees from Lebanon. **And when the gentiles entered the Sanctuary** the golden tree **withered, as it stated: "And the blossoms of Lebanon wither"** (Nahum 1:4). **And the Holy One, Blessed be He, will restore the** miraculous trees to Israel **in the future, as it is stated: "It shall blossom abundantly, it shall also rejoice and shout, the glory of Lebanon will be given to it"** (Isaiah 35:2). Apparently, there were additional miracles in the Temple.

נִסֵּי דִּקְבִיעִי לָא קָא חָשֵׁיב. הָשְׁתָּא דְּאָתֵית לְהָכִי – אָרוֹן וּכְרוּבִים נָמֵי נִסֵּי דִּקְבִיעִי נִינְהוּ.

The Gemara responds: The *tanna* **does not count perpetual miracles** on the list. The Gemara comments: **Now that you have arrived at this** solution, it can resolve an earlier difficulty as well: **The Ark and the cherubs** are also not counted, since **they too were perpetual miracles.**

אָמַר מָר: וַעֲשַׁן הַמַּעֲרָכָה. וּמִי הֲוָה עָשָׁן בַּמַּעֲרָכָה? וְהָתַנְיָא: חֲמִשָּׁה דְּבָרִים נֶאֶמְרוּ בָּאֵשׁ שֶׁל מַעֲרָכָה: רְבוּצָה כַּאֲרִי, וּבְרוּרָה כַּחַמָּה, וְיֵשׁ בָּהּ מַמָּשׁ, וְאוֹכֶלֶת לַחִין כִּיבֵשִׁין, וְאֵינָהּ מַעֲלָה עָשָׁן!

§ **The Master said** in listing the miracles that even strong winds were unable to displace **the smoke of the arrangement of wood.** The Gemara asks: **And did smoke** rise from **the arrangement of wood** on the altar? **But wasn't it taught** in a *baraita*: There were **five matters stated with regard to the fire of the arrangement of wood: It crouched** above the wood **like a lion;**[N] **and it was** as **clear** as the light of the **sun; and it had substance** to the extent that it could be felt; it was powerful enough **to consume wet** wood **like dry** wood; **and it did not raise smoke.**

כִּי קָא אָמְרִינַן – בִּדְהֶדְיוֹט, דְּתַנְיָא: ״וְנָתְנוּ בְּנֵי אַהֲרֹן הַכֹּהֵן אֵשׁ עַל הַמִּזְבֵּחַ״ – אַף עַל פִּי שֶׁאֵשׁ יוֹרֶדֶת מִן הַשָּׁמַיִם מִצְוָה לְהָבִיא מִן הַהֶדְיוֹט.

The Gemara answers: **When we said** that the smoke was not displaced, indicating that the wood produced smoke, that was in reference to the fire brought by a **person, as it was taught** in a *baraita*: **"And the sons of Aaron the priest shall put fire upon the altar"** (Leviticus 1:7), indicating that **even though fire descends from the heavens,** still there is a special **mitzva to bring fire by a person.**[H] The fire that the priests brought produced smoke, and the miracle related to that smoke.

רְבוּצָה כַּאֲרִי? וְהָתַנְיָא, אָמַר רַבִּי חֲנִינָא סְגַן הַכֹּהֲנִים: אֲנִי רְאִיתִיהָ, וּרְבוּצָה כְּכֶלֶב! לָא קַשְׁיָא; כָּאן בְּמִקְדָּשׁ רִאשׁוֹן, כָּאן – בְּמִקְדָּשׁ שֵׁנִי.

The Gemara asks: And was the altar's fire **crouched like a lion? But wasn't it taught** in a *baraita*: **Rabbi Ḥanina, the deputy** High **Priest, said: I saw** the fire in the Temple and it was **crouched like a dog** and not a lion? The Gemara answers: This is **not difficult. Here,** where the *baraita* stated that the fire resembled a lion, it refers to the fire in the **First Temple; there,** where Rabbi Ḥanina, the deputy High Priest, said that the fire resembled a dog, it refers to the fire in the **Second Temple.**

HALAKHA

A wooden vessel designated to rest – **כְּלִי עֵץ הֶעָשׂוּי לְנַחַת:** A wooden utensil designated to remain fixed in its place and never moved is not susceptible to impurity, even if it is small (Ra'avad; *Kesef Mishne*; Rambam *Sefer Tahara, Hilkhot Kelim* 3:1).

A mitzva to bring fire by a person – **מִצְוָה לְהָבִיא מִן הַהֶדְיוֹט:** Although fire descended from heaven, there was a mitzva for the priests to kindle the wood on the altar daily with ordinary fire (Rambam *Sefer Avoda, Hilkhot Temidin UMusafin* 2:1).

NOTES

They lift it – **מַגְבִּיהִין אוֹתוֹ:** The priests would show everyone that the heat was emanating from the bread despite the fact that it had been sitting on the table for a week (Ritva).

Precious golden fruits – **מְגָדִים שֶׁל זָהָב:** Some commentaries see this passage as a metaphor meaning that Solomon composed significant books of wisdom that continued to be studied for generations until they were lost during the destruction of the Temple. On the other hand, the Gemara could be alluding to the great wealth that Solomon accumulated. Gold was so plentiful that people said it grew on trees (Rav Shem Tov ibn Shaprut).

Crouched like a lion – **רְבוּצָה כַּאֲרִי:** Rashi writes that a coal or flame shaped like a lion descended from heaven. Others explain that the term: Like a lion, does not refer to its shape but to its power. The fire that descended from heaven was that much more powerful than ordinary fire (*Me'iri*).

וּבְמִקְדָּשׁ שֵׁנִי מִי הֲוַאי? וְהָאָמַר רַב שְׁמוּאֵל בַּר אִינְיָא, מַאי דִּכְתִיב: ״וְאֶרְצֶה בּוֹ וְאֶכָּבֵד״ וְקָרֵינַן ״וְאִכָּבְדָה״ מַאי שְׁנָא דִּמְחוּסַּר ה״א? אֵלּוּ חֲמִשָּׁה דְּבָרִים שֶׁהָיוּ בֵּין מִקְדָּשׁ רִאשׁוֹן לְמִקְדָּשׁ שֵׁנִי, וְאֵלּוּ הֵן: אָרוֹן וְכַפּוֹרֶת וּכְרוּבִים, אֵשׁ, וּשְׁכִינָה, וְרוּחַ הַקּוֹדֶשׁ, וְאוּרִים וְתוּמִּים. אָמְרִי: אִין, מִיהְוָה הֲוָה, סִיּוּעֵי לָא מְסַיְּיעָא.

The Gemara asks: **And was there** fire that descended from the heavens **in the Second Temple? Didn't Rav Shmuel bar Inya say: What is** the meaning of that **which is written** with regard to the Second Temple: "Go up to the hills and get wood and build the house; **and I will look on it favorably and I will be glorified** [***ve'ekkaved***], said the Lord" (Haggai 1:8)? Even though it is written *ve'ekkaved*, **we read it *ve'ikkavda***, with an added letter *heh*. The Gemara explains: **What is different** that the word is **missing** the letter ***heh*? This** represents **five,** the numerological value of *heh*, **phenomena** that constituted the difference **between** the **First Temple** and the **Second Temple,** in that they were not in the Second Temple.[N] **And these are: The Ark** of the Covenant, **and the Ark cover** upon it, **and the cherubs** that were on the Ark cover; **fire; and** the **Divine Presence; and the Divine Spirit; and the *Urim VeTummim***. Apparently, there was no fire from heaven in the Second Temple. The Sages **say** in response: **Yes, there was** fire from heaven in the Second Temple; however, **it did not assist** in burning the offerings but was merely visible above the wood.

תָּנוּ רַבָּנַן: שֵׁשׁ אִשּׁוֹת הֵן, יֵשׁ אוֹכֶלֶת וְאֵינָהּ שׁוֹתָה, וְיֵשׁ שׁוֹתָה וְאֵינָהּ אוֹכֶלֶת, וְיֵשׁ אוֹכֶלֶת וְשׁוֹתָה, וְיֵשׁ אוֹכֶלֶת לַחִין כִּיבֵשִׁין, וְיֵשׁ אֵשׁ דּוֹחָה אֵשׁ, וְיֵשׁ אֵשׁ אוֹכֶלֶת אֵשׁ.

Apropos the fire on the altar, the Gemara cites a related *baraita*. **The Sages taught** that **there are six kinds of fire: There is** fire that **consumes solids and does not consume liquids; and there is** fire that **consumes liquids and does not consume solids; and there is** fire that **consumes solids and consumes liquids; and there is** fire that **consumes wet** objects **like dry** objects; **and there is fire that repels** other **fire; and there is fire that consumes** other **fire.**

יֵשׁ אֵשׁ אוֹכֶלֶת וְאֵינָהּ שׁוֹתָה – הָא דִּידַן. שׁוֹתָה וְאֵינָהּ אוֹכֶלֶת – דְּחוֹלִין. אוֹכֶלֶת וְשׁוֹתָה – דְּאֵלִיָּהוּ, דִּכְתִיב: ״וְאֶת הַמַּיִם אֲשֶׁר בַּתְּעָלָה לִחֵכָה״. אוֹכֶלֶת לַחִין כִּיבֵשִׁין – דְּמַעֲרָכָה, יֵשׁ אֵשׁ דּוֹחָה אֵשׁ – דְּגַבְרִיאֵל, וְיֵשׁ אֵשׁ אוֹכֶלֶת אֵשׁ – דִּשְׁכִינָה, דְּאָמַר מָר: הוֹשִׁיט אֶצְבָּעוֹ בֵּינֵיהֶם וּשְׂרָפָן.

The Gemara elaborates: **There is fire that consumes solids and does not consume liquids; that is our** standard fire that consumes dry items but does not dry liquids.

Fire that **consumes liquids and does not consume solids** is the fever **of the sick** that dehydrates the body but does not consume the flesh.

Fire that **consumes solids and consumes liquids** is the fire **of Elijah** the Prophet, **as it is written:** "And fire fell from the sky and consumed the offering and the wood and the stones and the earth, **and it licked up the water that was in the trench**" (1 Kings 18:38).

Fire that **consumes wet** objects **like dry** objects[N] is the fire **of the arrangement of wood.**

There is fire that repels other **fire;** that is the fire **of** the angel **Gabriel.** The book of Daniel relates that Gabriel was an angel of fire who descended to the fiery furnace, repelled the fire, and rescued Hananiah, Mishael, and Azariah, who had been cast inside.

And there is fire that consumes other **fire;** that is the fire **of the Divine Presence, as the Master said** in another context: The Holy One, Blessed be He, **extended His finger** between the angels, who are also made of fire, **and burned them.** The fire of the Divine Presence consumed the fire of the angels.

וַעֲשַׁן הַמַּעֲרָכָה, אֲפִילּוּ כָּל הָרוּחוֹת שֶׁבָּעוֹלָם אֵין מְזִיזוֹת אוֹתוֹ מִמְּקוֹמוֹ? וְהָאָמַר רַבִּי יִצְחָק בַּר אַבְדִּימִי: בְּמוֹצָאֵי יוֹם טוֹב הָאַחֲרוֹן שֶׁל חַג הַכֹּל צוֹפִין לַעֲשַׁן הַמַּעֲרָכָה, נוֹטֶה כְּלַפֵּי צָפוֹן – עֲנִיִּים שְׂמֵחִין וּבַעֲלֵי בָּתִּים עֲצֵבִין, מִפְּנֵי שֶׁגִּשְׁמֵי שָׁנָה מְרוּבִּין וּפֵירוֹתֵיהֶן מַרְקִיבִין. נָטָה כְּלַפֵּי דָּרוֹם – עֲנִיִּים עֲצֵבִין וּבַעֲלֵי בָּתִּים שְׂמֵחִין, מִפְּנֵי שֶׁגִּשְׁמֵי שָׁנָה מוּעָטִין וּפֵירוֹתֵיהֶן מִשְׁתַּמְּרִין.

§ The Gemara asks: **And** with regard to **the smoke of the arrangement,** is it so that **even if all the winds in the world come and blow it, they do not move it from its place** and it rises directly heavenward? **Didn't Rabbi Yitzḥak bar Avdimi say: At the conclusion of the final day of the festival** of *Sukkot*, **everyone looks to the smoke of the arrangement of wood;** if the wind blew from the south and the smoke **tends toward the north,** the **poor were glad and the homeowners were sad.** This is **because** it was a sign **that the year's rains would be plentiful,** producing an abundant crop on the one hand, **but** on the other hand, **the fruit would rot** due to the humidity, rendering it impossible to store the abundant harvest. This forced the landowners to sell quickly at a lower price. And if a northern wind caused the smoke to **tend toward the south, the poor were sad and the homeowners were glad, because** it was an indication **that the year's rains would be sparse.** The yield would be low, and it would be easy **to store the fruit** and sell it at a higher price.

NOTES

Five features that were absent in the Second Temple – חֲמִשָּׁה דְּבָרִים חָסֵרִים בְּמִקְדָּשׁ שֵׁנִי: There are several texts that contrast the two eras and list the differences between the Temples. The general approach is that certain items, e.g., the anointing oil, were sequestered as early as King Josiah's reign in the First Temple period (Rosh; Ritva). The Gemara lists features through which the Divine Presence was manifest in the Temple; miracles performed during the First Temple era that were not integral to the functioning of the Temple are not included in the list (*Tosafot Yeshanim*).

Fire that consumes wet objects like dry objects – אוֹכֶלֶת לַחִין כִּיבֵשִׁין: Although the altar's fire was capable of consuming wet wood, the priests insisted on using only dry wood rather than rely on miracles (*Tosefot Ri HaLavan*).

נָטָה כְּלַפֵּי מִזְרָח – הַכֹּל שְׂמֵחִין, כְּלַפֵּי מַעֲרָב – הַכֹּל עֲצֵבִין. דְּאָזֵיל וְאָתֵי כְּדִיקְלֵי, וְאִבְדּוּרֵי לָא הֲוָה מִיבְדַּר.

If a western wind caused the smoke to tend **to the east,** that was an indication that there would be sufficient rainfall to ensure a substantial crop, and at the same time, it would be possible to store the fruit, and **everyone was glad.** If an eastern wind caused the smoke to tend **to the west** that was an indication that there would be a drought because eastern winds do not bring rain, **and everyone was sad.** Apparently, wind causes the smoke rising from the arrangement of wood to move. The Gemara responds: The smoke **comes and goes like a palm tree,** swaying in the wind, **but it did not disperse.**

אָמַר מָר: כְּלַפֵּי מִזְרָח הַכֹּל שְׂמֵחִין, כְּלַפֵּי מַעֲרָב – הַכֹּל עֲצֵבִין. וּרְמִינְהוּ: מִזְרָחִית – לְעוֹלָם יָפָה, מַעֲרָבִית – לְעוֹלָם קָשָׁה, רוּחַ צְפוֹנִית – יָפָה לַחִטִּין בְּשָׁעָה שֶׁהֵבִיאוּ שְׁלִישׁ, וְקָשָׁה לַזֵּיתִים בִּזְמַן שֶׁהֵן חוֹנְטִין. רוּחַ דְּרוֹמִית קָשָׁה לַחִטִּין בְּשָׁעָה שֶׁהֵבִיאוּ שְׁלִישׁ, וְיָפָה לַזֵּיתִים בִּזְמַן שֶׁהֵן חוֹנְטִין.

The Master said: If a western wind caused the pillar of smoke to tend **to the east everyone is glad;** if an eastern wind caused the smoke to tend **to the west everyone was sad. And** the Gemara **raised a contradiction,** as the Sages said: **An eastern** wind **is always good; a western** wind **is always bad; a northern** wind **is good for wheat when** it has **reached one-third** of its potential growth, **and bad for olives when they are ripening; a southern** wind **is bad for wheat when** it has **reached one-third** of its potential growth, **and good for olives when they are ripening.**

וְאָמַר רַב יוֹסֵף, וְאִיתֵימָא מָר זוּטְרָא: וְסִימָנָיךְ: שֻׁלְחָן בַּצָּפוֹן וּמְנוֹרָה בַּדָּרוֹם, הַאי מַרְבֶּה דִּידֵיהּ וְהַאי מַרְבֶּה דִּידֵיהּ!

And Rav Yosef said, and some say it was Mar Zutra who said it: **And your mnemonic** for which is good for wheat and which for olives is that in the Temple the **table was in the north and the candelabrum was in the south** of the Sanctuary. Bread made out of wheat was placed on the table, and oil made out of olives was burned in the candelabrum. The wind coming from **this** side, the north, **increased its own** component, wheat; **and** the wind coming from **this** side, the south, **increased its own** component, olives. In any event, there are contradictory opinions with regard to the effect of western and eastern winds.

לָא קַשְׁיָא: הָא – לַן, וְהָא – לְהוּ.

The Gemara responds: This is **not difficult: This** opinion that a wind from the east is good **is for us,** in Babylonia. Babylonia is a land whose water is plentiful, and a dry east wind will not harm the crop at all. **This** opinion that a wind from the east is harmful **is for them,** in Eretz Yisrael. That is a land where water is sparse, and the dry east wind will dry the land and ruin the crops.

הדרן עלך שבעת ימים

Summary of
Perek I

The sequestering of the High Priest before the Yom Kippur service was addressed at length. This chapter discussed the source for this practice. There are practical ramifications to the following question: Was it derived from the sequestering of Aaron and his sons during their inauguration before the dedication of the Tabernacle or from that of Moses prior to the revelation at Sinai?

Incidental to the priest's stay in the Parhedrin Chamber, a series of additional *halakhot* unrelated to Yom Kippur were analyzed at length. The Gemara discussed the *halakhot* of *mezuza* and determined which houses, gates, and rooms require one. Since there was a discussion of the chamber of the High Priest, the Gemara then analyzed the Temple structure in general, its general parameters and the internal configuration of the various chambers located therein.

The central theme of this chapter is the High Priest's preparations for the Yom Kippur service. The Gemara discussed how the High Priest became accustomed to the numerous Temple services, including the sprinkling of the purification waters to purify him from any possible impurity imparted by a corpse and his oath that he not diverge from halakhic tradition while performing the service in the Holy of Holies.

As the Gemara addressed the need to ensure the High Priest's expertise and fitness during the Second Temple period, it then cited halakhic and aggadic statements pertaining to the overall differences between the First Temple and the Second Temple, particularly the difference between the High Priests that served in the two Temples.

This was followed by a depiction of the activities that were performed on the evening of Yom Kippur itself to ensure that the High Priest not fall asleep and thereby run the risk of becoming impure. Included was a description of how he would be occupied. The Gemara then proceeded to discuss the time for the removal of the ashes, which began the service in the Temple every day.

Introduction to **Perek II**

And the priest shall put on his linen garment, and his linen trousers shall he put on his flesh; and he shall remove the ashes from what the fire had consumed of the burnt-offering on the altar, and he shall put them beside the altar.

And he shall put off his garments, and put on other garments, and carry the ashes out of the camp to a clean place.

(Leviticus 6:3–4)

The one lamb you shall offer in the morning; and the other lamb you shall offer in the afternoon.

And with the one lamb a tenth of an ephah of fine flour mingled with a fourth of a hin of beaten oil; and a fourth of a hin of wine for a libation. And the other lamb you shall offer in the afternoon, and shall do to it according to the meal-offering of the morning, and according to its libation, for a sweet savor, an offering made by fire unto the Lord.

(Exodus 29:39–41)

And he shall slaughter the bull before the Lord; and the sons of Aaron, the priests, shall sacrifice the blood, and throw the blood round about against the altar that is at the door of the tent of meeting.

And he shall flay the burnt-offering and cut it into its pieces. And the sons of Aaron the priest shall put fire on the altar and lay out wood in order upon the fire. And Aaron's sons, the priests, shall lay out the pieces, the head and the fat, upon the wood that is on the fire which is upon the altar. And its innards and its legs shall he wash with water; and the priest shall burn all of it on the altar for a burnt-offering, an offering made by fire, of a sweet savor unto the Lord.

(Leviticus 1:5–9)

Before providing the details of the special sacred services performed on Yom Kippur, tractate *Yoma* begins with a description of some of the services that were performed in the Temple on a daily basis. The description of these services, which involved great fanfare and the participation of many priests, stands in stark contrast to the unique and more subdued Yom Kippur service, when only a single individual, the High Priest, performed all the day's sacrificial tasks himself.

The chapter focuses mainly on two of the daily services: The ceremonial removal of a small amount of ash from the altar, and the sacrifice of the morning daily offering and its conveyance to the altar for burning.

Since there were many priests who were eligible and eager to perform these services, various methods were used to determine who would win the privilege of performing given tasks each day. Moreover, our Sages saw it appropriate, in order to stress the great importance of the sanctity of the Temple and its sacrificial service, that this process of determination of roles should be done amid great publicity and fanfare and with the participation of a large number of priests, both those who ended up performing the sacred tasks and those who merely prepared themselves in hope of winning such participation.

The description of the process through which the various tasks were assigned to particular priests, and the method of distribution of these services among the many who won the right to perform them, are the central topics of this chapter.

מתני׳ בָּרִאשׁוֹנָה, כׇּל מִי שֶׁרוֹצֶה לִתְרוֹם אֶת הַמִּזְבֵּחַ – תּוֹרֵם. וּבִזְמַן שֶׁהֵן מְרוּבִּין – רָצִין וְעוֹלִין בַּכֶּבֶשׁ, כׇּל הַקּוֹדֵם אֶת חֲבֵירוֹ בְּאַרְבַּע אַמּוֹת – זָכָה. וְאִם הָיוּ שְׁנֵיהֶן שָׁוִין – הַמְמוּנֶּה אוֹמֵר לָהֶן: הַצְבִּיעוּ.

MISHNA **Initially,**[N] the practice among the priests was that **whoever wishes to remove** the ashes from **the altar**[N] **removes them. And when there are many** priests who wish to perform that task, the privilege to do so is determined by a race: The priests **run and ascend**[N] **on the ramp** leading to the top of the altar. **Any** priest **who precedes another** and reaches within **four cubits** of the top of the altar first **is privileged** to remove the ashes. **And if both of them were equal** and neither preceded the other, **the appointed** priest says to all the priests: **Extend** your **fingers,** and a lottery was performed, as will be explained.[H]

וּמָה הֵן מוֹצִיאִין – אַחַת אוֹ שְׁתַּיִם. וְאֵין מוֹצִיאִין אֲגוּדָל בַּמִּקְדָּשׁ.

And what fingers **do they extend** for the lottery? They may extend **one or two** fingers, **and** the priests **do not extend a thumb in the Temple.** The reason is that the lottery was conducted by the appointee choosing a number and counting the extended fingers of the priests standing in a circle. As the count progressed, a priest could calculate and manipulate the result in his favor by surreptitiously extending his thumb and an additional finger. Since there is separation between the thumb and the forefinger it could appear as though they belonged to two different priests, skewing the results of the lottery.

מַעֲשֶׂה שֶׁהָיוּ שְׁנֵיהֶם שָׁוִין וְרָצִין וְעוֹלִין בַּכֶּבֶשׁ, וְדָחַף אֶחָד מֵהֶן אֶת חֲבֵירוֹ וְנָפַל וְנִשְׁבְּרָה רַגְלוֹ. וְכֵיוָן שֶׁרָאוּ בֵּית דִּין שֶׁבָּאִין לִידֵי סַכָּנָה – הִתְקִינוּ שֶׁלֹּא יְהוּ תּוֹרְמִין אֶת הַמִּזְבֵּחַ אֶלָּא בְּפַיִיס. אַרְבַּע פְּיָיסוֹת הָיוּ שָׁם, וְזֶה הַפַּיִיס הָרִאשׁוֹן.

Initially, that was the procedure; however, **an incident** occurred **where both of them were equal** as they were **running and ascending on the ramp, and one of them shoved another and he fell and his leg was broken. And once the court saw that** people **were coming to** potential **danger, they instituted that** priests **would remove** ashes **from the altar only** by means **of a lottery. There were four lotteries**[H] **there,** in the Temple, on a daily basis to determine the priests privileged to perform the various services, **and this,** determining which priest would remove the ashes, was **the first lottery.**

גמ׳ וְהָא מֵעִיקָּרָא מַאי טַעְמָא לָא תַּקִּינוּ לַהּ רַבָּנַן פְּיָיסָא? – מֵעִיקָּרָא סָבוּר: כֵּיוָן דַּעֲבוֹדַת לַיְלָה הִיא – לָא חֲשִׁיבָא לְהוּ, וְלָא אָתוּ. כֵּיוָן דְּחָזוּ דְּקָאָתוּ וְאָתוּ לִידֵי סַכָּנָה – תַּקִּינוּ לַהּ פְּיָיסָא.

GEMARA The Gemara questions the original practice of holding a race to determine which priest would remove the ashes: **And what is the reason that the Sages did not initially institute a lottery for** the removal of the ashes as they did for other parts of the service? The Gemara answers: **Initially** they **thought:** Since it is **a service** performed **at night it would not be important to** the priests, and **not** many of them would **come** to perform it, so a lottery would be unnecessary. Then, **when they saw that** many priests **did** indeed **come and** that **they were coming to danger** by racing up the altar's ramp, **they instituted a lottery.**

וַהֲרֵי אֵיבָרִים וּפְדָרִים, דַּעֲבוֹדַת לַיְלָה הִיא, וְתַקִּינוּ לַהּ רַבָּנַן פְּיָיסָא! סוֹף עֲבוֹדָה דִּימָמָא הִיא.

The Gemara poses a question against the assertion that nighttime Temple services did not normally require a lottery: **But there is** the burning of the **limbs** of burnt-offerings **and the fats** of other offerings, **which is a service** that is performed at **night, and** nevertheless **the Sages instituted a lottery** for that from the outset. The Gemara answers: The burning of those parts is not considered a nighttime service but **the end of a daytime service,** as the main part of the sacrificial service, the slaughtering and the sprinkling of blood, took place during the day.

הַאי נַמִי תְּחִלַּת עֲבוֹדָה דִּימָמָא הִיא, דְּאָמַר רַבִּי יוֹחָנָן: קִידֵּשׁ יָדָיו לִתְרוּמַת הַדֶּשֶׁן – לְמָחָר אֵין צָרִיךְ לְקַדֵּשׁ, שֶׁכְּבָר קִידֵּשׁ מִתְּחִילַּת עֲבוֹדָה.

The Gemara asks: If so, it could be argued that **this** service of removing the ashes is **also** not a nighttime service but **the start of a daytime service, as Rabbi Yoḥanan said:** If a priest has **sanctified his hands** at night by washing them **for the removal of the ashes,**[H] **the next day,** i.e., after daybreak, if he remained in the confines of the Temple, **he need not sanctify** his hands again,[N] **because he already sanctified** them **at the start of the service.** Apparently, the removal of the ashes, though performed at night, is considered the start of the next day's service.

NOTES

Initially – **בָּרִאשׁוֹנָה:** The earlier commentaries debate whether or not the High Priest performed all the Temple services on Yom Kippur. Some authorities say he did, and that no other priest participated in the day's responsibilities; others say that those tasks that were not particular to Yom Kippur were assigned to other priests. Many proofs are brought for both approaches. The Ramban argues that this chapter supports the position that other priests were involved in certain services. Were it not so, this entire chapter, as well as some subsequent material that discusses the selection of priests for various tasks, would be altogether unrelated to Yom Kippur and would therefore have no place in this tractate. However, a possible explanation is that since the previous chapter mentioned the daily removal of the ashes, this chapter continues to explore the regular services (*Tosefot Yom Tov*).

Removal of the ashes – **תְּרוּמַת הַדֶּשֶׁן:** The priest who removed the ashes from the altar wore the priestly garments, but they were of lower quality than the vestments worn for the performance of other services. The service involved scooping up some ash in a shovel to fulfill the mitzva to remove ashes from the altar (see Leviticus 6:3). Since it was not a particularly prestigious service, there was concern that few priests would be interested in performing it (*Me'iri*).

The priests run and ascend – **רָצִין וְעוֹלִין:** Various commentaries ask how the priests could run in the Temple courtyard, since running is not a respectful manner of conduct, and the priests were normally expected to walk with very small steps, placing the heel adjacent to the toe of the other foot at each step. Some explain that the race mentioned in the mishna did not involve actual running but walking quickly with these small steps (*Tosafot Yeshanim*).

The next day he need not sanctify his hands again – **לְמָחָר אֵין צָרִיךְ לְקַדֵּשׁ:** The basis for this discussion is the fact that with regard to offerings, the night is connected to the previous day, unlike the usual Jewish practice, where the night is considered the beginning of the subsequent day. Therefore, there is some doubt as to whether an act performed before daybreak could be associated with the following day.

HALAKHA

The lottery – **מַעֲשֵׂה הַפַּיִיס:** The Temple appointee was also responsible for the lotteries. He instructed the priests to extend their fingers, and the priest on whom the count ended was granted the task being assigned (Rambam *Sefer Avoda, Hilkhot Temidin UMusafin* 4:3).

Four lotteries – **אַרְבַּע פְּיָיסוֹת:** Four lotteries were held every day for the privileges of performing the Temple services. The first determined who was to remove the ashes from the altar (Rambam *Sefer Avoda, Hilkhot Temidin UMusafin* 4:5).

Sanctified his hands for the removal of the ashes – **קִידֵּשׁ יָדָיו לִתְרוּמַת הַדֶּשֶׁן:** A priest who has sanctified his hands for the removal of the ashes need not sanctify his hands again to perform a subsequent service. Although the ashes were removed while it was still night, that act was considered the start of the next day's service, and the hand washing sufficed for the entire day, as the Gemara states (Rambam *Sefer Avoda, Hilkhot Biat HaMikdash* 5:9).

אֵימָא: שֶׁכְּבָר קִידֵּשׁ מִתְּחִילָּה לַעֲבוֹדָה.

The Gemara responds by emending Rabbi Yoḥanan's statement: **Say** the following version of the end of Rabbi Yoḥanan's statement: **Because he had already sanctified** them **at the outset for service.** According to this formulation, Rabbi Yoḥanan did not say that the removal of the ashes is considered the start of the following day's service. Rather, he said that although the removal of the ashes is a nighttime service, since the priest sanctified his hands before performing that service, the sanctification remains in effect for the services performed after daybreak as well, since there is no interruption between the two activities.

אִיכָּא דְּאָמְרִי: מֵעִיקָּרָא סָבוּר: כֵּיוָן דְּאִיכָּא אוֹנֶס שֵׁינָה – לָא אָתוּ, כֵּיוָן דְּחָזוּ דְּאָתוּ, וְקָאָתוּ נַמִי לִידֵי סַכָּנָה – תַּקִּינוּ לָהּ רַבָּנַן פַּיְיסָא. וַהֲרֵי אֵיבָרִים וּפְדָרִים דְּאִיכָּא אוֹנֶס שֵׁינָה, וְתַקִּינוּ לָהּ רַבָּנַן פַּיְיסָא! – שָׁאנֵי מִיגְנָא מִמֵּיקַם.

Some say that the original practice should be explained as follows: **Initially,** the Sages **thought** that **since there is** a likelihood of being **overcome by sleep** at that time of night, **not** many priests **would come. When they saw that they did** indeed **come and** that **they were also coming to danger, the Sages instituted a lottery** for this task. The Gemara asks: **But there is** the burning of the **limbs** of burnt-offerings **and the fats** of other offerings, a service for **which there is** the same likelihood of being **overcome by sleep,** and nevertheless **the Sages instituted a lottery** for that from the outset. The Gemara answers: **Lying down** to go to sleep late **is different from rising** in the middle of the night. It is not as difficult to stay up late in order to burn limbs on the altar as it is to rise before dawn to remove the ashes from the altar.

וְתַקַּנְתָּא לְהַךְ גִּיסָא הֲוַאי? תַּקַּנְתָּא לְהַאי גִּיסָא הֲוַאי, דְּתַנְיָא: מִי שֶׁזָּכָה בִּתְרוּמַת הַדֶּשֶׁן (יִזְכֶּה) בְּסִידּוּר מַעֲרָכָה וּבִשְׁנֵי גִּזְרֵי עֵצִים!

The Gemara addresses the substance of the mishna's claim: **But was the ordinance** to assign the removal of ashes by means of a lottery **due to that reason**[N] cited in the mishna, the matter of the dangerous incident? **The ordinance** was instituted **due to this reason:** There were other important tasks associated with the removal of the ashes that required a lottery in their own right, **as it was taught** in a *baraita*: The priest **who was privileged to** perform **the removal of the ashes**[H] **was** also **privileged with laying out the arrangement of wood** on the altar and with placing **the two logs** that were placed on the altar each morning. Since these were inherently important tasks, the only way to assign them was through a lottery, which would also determine who removed the ashes.

אָמַר רַב אַשִׁי: שְׁתֵּי תַּקָּנוֹת הָווּ; מֵעִיקָּרָא סָבוּר לָא אָתוּ, כֵּיוָן דְּחָזוּ דְּקָאָתוּ, וְאָתוּ נַמִי לִידֵי סַכָּנָה – תַּקִּינוּ לָהּ פַּיְיסָא, כֵּיוָן דְּתַקִּינוּ לָהּ פַּיְיסָא – לָא אָתוּ. אָמְרִי: מִי יֵימַר דְּמִתְרַמֵּי לָן? הֲדַר תַּקִּינוּ לְהוּ: מִי שֶׁזָּכָה בִּתְרוּמַת הַדֶּשֶׁן יִזְכֶּה בְּסִידּוּר מַעֲרָכָה, וּבִשְׁנֵי גִּזְרֵי עֵצִים, כִּי הֵיכִי דְּנֵיתוּ וְנִפַּיְּיסוּ.

The Gemara answers: **Rav Ashi said: There were two** separate **ordinances** instituted. **Initially,** the Sages **thought** that priests **would not** come forward to perform the task of removing the ashes. **Once they saw that** many priests **did come and** that **they were also coming to danger,** the Sages **instituted a lottery** for this task. **Once they established a lottery** for removing the ashes, the priests **did not come** anymore. **They said: Who says** the lottery **will fall in our favor?** Therefore, they did not bother to come. **Then** the Sages **instituted for** the priests that **whoever was privileged with** performing **the removal of the ashes would** also **be privileged with laying out the arrangement of wood** on the altar and with placing the **two logs, so that** the importance of all these tasks combined would ensure that the priests **would come and participate in the lottery.**

״וּבִזְמַן שֶׁהֵן מְרוּבִּין״ וכו׳. אָמַר רַב פַּפָּא: פְּשִׁיטָא לִי, אַרְבַּע אַמּוֹת דְּאַרְעָא לָא, ״רָצִין וְעוֹלִין בַּכֶּבֶשׁ״ תְּנַן. קַמַּיְיתָא – נַמִי לָא, ״רָצִין וְעוֹלִין בַּכֶּבֶשׁ״ תְּנַן, וַהֲדַר כׇּל הַקּוֹדֵם אֶת חֲבֵירוֹ.

§ It was taught in the mishna that before the lottery was instituted, **when there were many** priests who sought to perform the removal of the ashes, the first priest to reach within four cubits of the top of the altar was privileged with performing the removal of the ashes. **Rav Pappa said:** It is **obvious to me** that the **four cubits** the mishna is referring to are not the four cubits adjacent to the ramp **on the ground,** because **we learned** in the mishna that the priests **run and ascend on the ramp,** and not adjacent to the ramp.[B] It is **also not** referring to the **first** four cubits from the foot of the ramp, because **we learned** that the priests **run and ascend on the ramp, and only afterward** it says: **Any** priest **who precedes another**[N] and reaches within four cubits of the altar first, indicating that the competition begins only once they have ascended the ramp to some extent.

NOTES

But was the ordinance due to that reason – וְתַקַּנְתָּא לְהַךְ גִּיסָא: Some commentaries write that the purpose of the lottery was to show that the service of removing the ashes was an important task, so that priests would be drawn to performing it (Rabbeinu Tam, *Sefer HaYashar*; *Peirush Kadmon*).

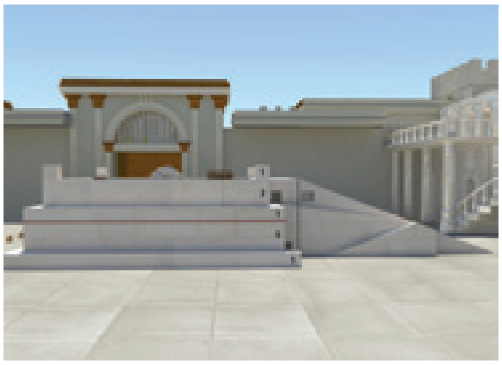
We learned that the priests run and ascend on the ramp and only afterward it says: Any priest who precedes another – רָצִין וְעוֹלִין בַּכֶּבֶשׁ תְּנַן וַהֲדַר כׇּל הַקּוֹדֵם אֶת חֲבֵירוֹ: Some commentators claim that the Gemara's proof from this sentence is from the phrase: They ran, as it cannot be considered running in such a short space as less than four cubits (*Tosefot Ri HaLavan*).

HALAKHA

Who was privileged to perform the removal of the ashes – מִי שֶׁזָּכָה בִּתְרוּמַת הַדֶּשֶׁן: The priest who won the right to remove the ashes was also given the privileges of arranging the wood pile and of placing the two logs on the altar (Rambam *Sefer Avoda, Hilkhot Temidin UMusafin* 4:5; see *Leḥem Mishne*).

BACKGROUND

The altar and the ramp – הַמִּזְבֵּחַ וְהַכֶּבֶשׁ: Numbers in this diagram, which is not to scale, indicate measurements in cubits. As the diagram illustrates, the vertical rise of the altar from the base to its top was not a straight line, but retreated two cubits inward. The ramp, seen on the right, inclined toward the altar but was not completely flush against it. The question at hand is whether the four cubits are measured from where the ramp meets the altar or from the dotted line perpendicular to the base.



Altar and ramp

דְּבֵינֵי בֵּינֵי נַמִּי לָא, דְּלָא מְסַיְּימָא מִילְּתָא. פְּשִׁיטָא לִי דְּגַבֵּי מִזְבֵּחַ תְּנַן.

It is **also not** referring to four cubits somewhere in the **middle,** between the four on the bottom and the top of the altar, because **the matter is not defined** and there is no clear indication which four cubits on the ramp are the determining cubits. In light of all this, it is **obvious to me** that the four cubits **we learned** in the mishna are referring to the four cubits **that are adjacent to the altar** itself. The priest who reaches those four cubits first is the one privileged to remove the ashes.

בָּעֵי רַב פַּפָּא: אַרְבַּע אַמּוֹת שֶׁאָמְרוּ, בַּהֲדֵיהּ אַמָּה יְסוֹד וְאַמָּה סוֹבֵב,

Rav Pappa **raised a dilemma** based on the above clarification: Are the **four cubits that they stated,** which are the four cubits adjacent to the altar, calculated **including the cubit of the base** of the altar **and the cubit of** its **ledge,** as the ramp continues and overlaps these two cubits at the top of the altar,

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אוֹ דִּילְמָא בַּר מֵאַמָּה יְסוֹד וְאַמָּה סוֹבֵב? תֵּיקוּ.

or are they **perhaps calculated excluding the cubit of the base** of the altar **and the cubit of** its **ledge?** The altar's edge can be considered to be at the end of the ramp, the point at which it meets the altar, or it can be considered the point on the ramp that is directly over the external base of the altar, which is two cubits away from the point where the ramp meets the altar. Which of these two calculations is the correct one? Rav Pappa's question remains unanswered, and the Gemara concludes: The dilemma **shall stand** unresolved.

״וְאִם הָיוּ שְׁנֵיהֶן שָׁוִין הַמְמוּנֶּה אוֹמֵר לָהֶם הַצְבִּיעוּ״ וכו׳. תָּנָא: הוֹצִיאוּ אֶצְבְּעוֹתֵיכֶם לְמִנְיָן. וְנִימְנִינְהוּ לְדִידְהוּ! מְסַיַּיע לֵיהּ לְרַבִּי יִצְחָק, דְּאָמַר רַבִּי יִצְחָק: אָסוּר לִמְנוֹת אֶת יִשְׂרָאֵל אֲפִילּוּ לִדְבַר מִצְוָה, דִּכְתִיב: ״וַיִּפְקְדֵם בְּבָזֶק״.

§ It was taught in the mishna that **if both of them were equal** and neither preceded the other, **the appointed** priest **says** to all the priests: **Extend** your **fingers** [***hatzbiu***], and a lottery was performed. A *tanna* **taught** the meaning of the unusual term *hatzbiu*: **Put out your fingers for a count.** The Gemara asks: **Let him count** the priests **themselves** directly, rather than counting their fingers. The Gemara answers: This is **a support for** a teaching of **Rabbi Yitzḥak, as Rabbi Yitzḥak said: It is prohibited to count Jews**[H] directly, **even for the purposes of a mitzva, as it is written** concerning King Saul and his count of his soldiers: **"And he numbered them with *bezek*"**[N] (I Samuel 11:8), meaning that he counted them through shards, one shard representing each man, rather than counting them directly.

מַתְקִיף לָהּ רַב אַשִׁי: מִמַּאי דְּהַאי בֶּזֶק לִישָּׁנָא דְּמִיבְזַק הוּא? וְדִילְמָא שְׁמָא דְּמָתָא הוּא, כְּדִכְתִיב: ״וַיִּמְצְאוּ אֲדוֹנִי בֶזֶק״? אֶלָּא מֵהָכָא, ״וַיְשַׁמַּע שָׁאוּל אֶת הָעָם וַיִּפְקְדֵם בַּטְּלָאִים״.

Rav Ashi strongly objects to this interpretation of the verse: **From where** do you derive **that this** word ***bezek* is a term** related to the verb meaning **to break apart,** so that it means shards? **Perhaps it is the name of a town,** and it means that Saul counted them in Bezek, **as it is written: "And they found Adoni-bezek** in Bezek" (Judges 1:5), which shows that Bezek is the name of a place. The Gemara answers: Indeed, the proof is not from that verse **but from here,** where it says: **"And Saul summoned the people and numbered them by sheep"** (I Samuel 15:4), meaning that Saul tallied his soldiers by having each one take a sheep and put it aside to represent him in the count.

אָמַר רַבִּי אֶלְעָזָר: כָּל הַמּוֹנֶה אֶת יִשְׂרָאֵל עוֹבֵר בְּלָאו, שֶׁנֶּאֱמַר: ״וְהָיָה מִסְפַּר בְּנֵי יִשְׂרָאֵל כְּחוֹל הַיָּם אֲשֶׁר לֹא יִמַּד״. רַב נַחְמָן בַּר יִצְחָק אָמַר עוֹבֵר בִּשְׁנֵי לָאוִין שֶׁנֶּאֱמַר: ״לֹא יִמַּד וְלֹא יִסָּפֵר״.

Rabbi Elazar said: Whoever counts a group of **Jews violates a negative** mitzva, **as it is stated: "And the number of the children of Israel will be like the sand of the sea, which cannot be measured"** (Hosea 2:1). Rabbi Elazar interprets the verse to be saying: Which may not be measured. **Rav Naḥman bar Yitzḥak said:** One who counts a group of Jews in fact **violates two negative** mitzvot, **as it is stated** in that verse: "Which **cannot be measured and cannot be counted"** (Hosea 2:1).[N]

HALAKHA

Counting Jews – מִנְיַן יִשְׂרָאֵל: It is prohibited to count the Jewish people directly, but an indirect counting is permitted (Rambam *Sefer Avoda, Hilkhot Temidin UMusafin* 4:4; *Magen Avraham*; *Shulḥan Arukh, Oraḥ Ḥayyim* 156:1).

NOTES

As it is written: He numbered them with *bezek* – דִּכְתִיב וַיִּפְקְדֵם בְּבָזֶק: The early commentaries ask why the Gemara did not merely cite Exodus 30:11–16, where the Torah explicitly prohibits counting the Jewish people directly, without the use of atonement money through which a census was to be conducted. One answer to the question is that the Torah's prohibition applies only when the census is done for no particular reason. However, if it is necessary to count people in order to fulfill a mitzva, such as fighting a war required by the Torah, it is permitted to count them directly. Therefore, the Gemara cites Saul, who, although numbering the people in preparation for a religious war, still counted them indirectly (*Tosefot Ri HaLavan*). Others say that the atonement money required in that passage in the Torah atoned for the sin of the Golden Calf, so that episode cannot be used as a model for other situations (Maharsha and others).

Cannot be measured and cannot be counted – לֹא יִמַּד וְלֹא יִסָּפֵר: The question is raised that the Gemara could have quoted the following verse from the Torah: "I will make your seed as the sand of the sea, which cannot be numbered for multitude" (Genesis 32:13), with the same effect. See the Maharsha, who asks and answers this question. In fact, according to Rabbi Avraham, son of the Rambam, his father held that this verse from Genesis was indeed the source for the prohibition.

אָמַר רַבִּי שְׁמוּאֵל בַּר נַחֲמָנִי, רַבִּי יוֹנָתָן רָמֵי, כְּתִיב: ״וְהָיָה מִסְפַּר בְּנֵי יִשְׂרָאֵל כְּחוֹל הַיָּם״ וּכְתִיב: ״אֲשֶׁר לֹא יִמַּד וְלֹא יִסָּפֵר״!

Rabbi Shmuel bar Naḥmani said that **Rabbi Yonatan raised a contradiction: It is written** in this verse: "**And the number of the children of Israel will be like the sand of the sea,**" suggesting that they will have a specific number, though it will be very large. On the other hand, it continues and says: "**Which cannot be measured and cannot be counted,**" which means they will not be countable at all. How can these two statements be reconciled?

לָא קַשְׁיָא: כָּאן – בִּזְמַן שֶׁיִּשְׂרָאֵל עוֹשִׂין רְצוֹנוֹ שֶׁל מָקוֹם, כָּאן – בִּזְמַן שֶׁאֵין עוֹשִׂין רְצוֹנוֹ שֶׁל מָקוֹם. רַבִּי אָמַר מִשּׁוּם אַבָּא יוֹסֵי בֶּן דּוֹסְתַּאי: לָא קַשְׁיָא; כָּאן – בִּידֵי אָדָם, כָּאן – בִּידֵי שָׁמַיִם.

It is **not difficult: Here,** in the second statement, it is referring to **a time when the Jewish people fulfill the will of God;** then they will be innumerable. **There,** in the first statement, it is referring to **a time when** the Jewish people **do not fulfill the will of God;** then they will be like the sand of the sea, having a specific number. **Rabbi** Yehuda HaNasi **said** a different resolution **in the name of Abba Yosei ben Dostai:** It is **not difficult: Here,** in the second statement, it is referring to counting **by the hand of man;** the Jewish people will be too numerous to count by man. **There,** in the first statement, it is referring to counting **by the hand of God,** and He will find that they are like the number of the grains of the sand of the sea.

אָמַר רַב נְהִילַאי בַּר אִידִי אָמַר שְׁמוּאֵל: כֵּיוָן שֶׁנִּתְמַנָּה אָדָם פַּרְנָס עַל הַצִּיבּוּר – מִתְעַשֵּׁר. מֵעִיקָּרָא כְּתִיב: ״וַיִּפְקְדֵם בְּבֶזֶק״ וּלְבַסּוֹף כְּתִיב ״וַיִּפְקְדֵם בַּטְּלָאִים״. וְדִילְמָא מִדִּידְהוּ? אִם כֵּן מַאי רְבוּתָא דְּמִילְּתָא?

Rav Nehilai bar Idi said that **Shmuel said: Once a man is appointed as a leader of the community, he becomes wealthy.**[N] This is derived from the verses cited above. **Initially, it is written** with regard to Saul: "**And he numbered them with *bezek*,**" meaning pottery shards, **and in the end it is written: "And he numbered them with sheep,"** indicating that he was able to provide enough of his own sheep to use them in counting the people. The Gemara asks: **But perhaps** the people provided these sheep **from their own** flocks. The Gemara rejects this: **If so, what is the novelty in the matter?** Why would the text tell us that the people were counted with sheep if not to illustrate incidentally the great wealth of Saul?

״וַיָּרֶב בַּנָּחַל״ אָמַר רַבִּי מָנִי: עַל עִסְקֵי נַחַל. בְּשָׁעָה שֶׁאָמַר לוֹ רָאָה הַקָּדוֹשׁ בָּרוּךְ הוּא לְשָׁאוּל: ״לֵךְ וְהִכִּיתָ אֶת עֲמָלֵק״ אָמַר: וּמַה נֶּפֶשׁ אַחַת אָמְרָה תּוֹרָה הָבֵא עֶגְלָה עֲרוּפָה, כָּל הַנְּפָשׁוֹת הַלָּלוּ עַל אַחַת כַּמָּה וְכַמָּה!

§ Having mentioned the verse about Saul, the Gemara proceeds to interpret more of that passage: "And Saul came to the city of Amalek **and he strove in the valley**" (I Samuel 15:5). **Rabbi Mani said:** This means that Saul strove with God, as it were, **concerning the matter of the valley. At the time when the Holy One, Blessed be He, said to** Saul: "Now **go and attack Amalek** and proscribe all that belongs to him; do not pity him, but kill men and women alike, infants and sucklings alike, oxen and sheep alike, camel and donkey alike" (I Samuel 15:3), Saul countered and **said: Now, if** on account of **one life** that is taken, in a case where a slain person's body is found and the murderer is unknown, **the Torah said to bring a heifer whose neck is broken** to a barren valley, in the atonement ritual described in Deuteronomy 6:1–9, **all the more so** must I have pity and not take **all these** Amalekite **lives.**

וְאִם אָדָם חָטָא – בְּהֵמָה מֶה חָטְאָה? וְאִם גְּדוֹלִים חָטְאוּ – קְטַנִּים מֶה חָטְאוּ? יָצְאָה בַּת קוֹל וְאָמְרָה לוֹ: ״אַל תְּהִי צַדִּיק הַרְבֵּה״. וּבְשָׁעָה שֶׁאָמַר לוֹ שָׁאוּל לְדוֹאֵג: ״סוֹב אַתָּה וּפְגַע בַּכֹּהֲנִים״ יָצְאָה בַּת קוֹל וְאָמְרָה לוֹ: ״אַל תִּרְשַׁע הַרְבֵּה״.

And he further reasoned: **If the men have sinned,** in **what** way **have the animals sinned?** Why, then, should the Amalekites' livestock be destroyed? **And if the adults have sinned,** in **what** way **have the children sinned? A Divine Voice** then **came forth and said to him: "Do not be overly righteous"** (Ecclesiastes 7:16). That is to say: Do not be more merciful than the Creator Himself, Who has commanded you to do this, for to do so would not be an indication of righteousness but of weakness. At a later time, **when Saul said to Doeg: "Turn around and strike down the priests,** and Doeg the Edomite turned around and struck down the priests, and he killed on that day eighty-five men who wore the linen ephod, and he struck Nob the city of priests by the sword, man and woman alike, infants and sucklings alike, oxen and donkeys and sheep, by the sword" (I Samuel 22:18–19), **a Divine Voice came forth and said to him: "Do not be overly wicked"** (Ecclesiastes 7:17).[N]

NOTES

A leader of the community becomes wealthy – פַּרְנָס מִתְעַשֵּׁר: The reason for this is that a leader who is financially secure will not be intimidated by wealthy members of the community and will feel little compunction in rebuking them for their misdeeds (*Ben Yehoyada*).

Overly righteous…overly wicked – צַדִּיק הַרְבֵּה...תִּרְשַׁע הַרְבֵּה: The principle here is that an individual who lacks proper control over his emotions will occasionally cause harm through misplaced compassion. The same weakness of character leads to exaggerated cruelty in other situations. Thus, Saul's sin with Agag and his sin with the priests of Nob emanated from the same source of weak character (*Me'iri*). Some commentaries explain that Saul's actions against Nob disproved the claim that his earlier pity of Agag was due to the calculated reasoning attributed to him in the Gemara here, since the same sort of logic certainly would have led him to spare the accused city. The exhortation not to be overly wicked therefore fits both of Saul's actions (*Ben Yehoyada*).

אָמַר רַב הוּנָא: כַּמָּה לֹא חַלֵּי וְלֹא מַרְגִּישׁ גַּבְרָא דְּמָרֵיהּ סַיְּיעֵיהּ; שָׁאוּל בְּאַחַת – וְעָלְתָה לוֹ, דָּוִד בִּשְׁתַּיִם – וְלֹא עָלְתָה לוֹ. שָׁאוּל בְּאַחַת מַאי הִיא – מַעֲשֵׂה דַּאֲגַג, וְהָא אִיכָּא מַעֲשֵׂה דְּנוֹב עִיר הַכֹּהֲנִים! אַמַּעֲשֶׂה דַּאֲגַג כְּתִיב: ״נִחַמְתִּי כִּי הִמְלַכְתִּי אֶת שָׁאוּל לְמֶלֶךְ״.

Apropos Saul's contravention of God's command to obliterate Amalek, the Gemara observes that **Rav Huna said: How little does a person who has the support of his Lord have to worry or be concerned.**[N] The proof for this assertion is a comparison between Saul and David. **Saul** failed **with one** single sin **and it was counted against him,** costing him the throne. **David,** however, failed **with two** sins **and** they were **not counted against him,** as he retained his position. The Gemara asks: **What was Saul's one** sin? **The incident** with **Agag,** king of Amalek, whom Saul spared in defiance of God's command (see I Samuel 15:9). **But** was this his sole sin? **There is** also **the incident of Nob, the city of priests,** in which Saul later slew many innocent people, as cited above. The Gemara answers: It was after **the incident** with **Agag,** and even before the incident at Nob, that God said: **"I regret that I have crowned Saul to be king"** (I Samuel 15:11).

דָּוִד בִּשְׁתַּיִם, מַאי נִינְהוּ – דְּאוּרִיָּה וְדַהֲסָתָה.

Rav Huna stated above that **David** failed **with two** sins. **What were they?** One was the incident in which he had **Uriah** killed. The other was the matter of **the incitement** of David to conduct a census of the Jewish people (see II Samuel 24:1), which led to many deaths in a plague.

וְהָא אִיכָּא נַמִי מַעֲשֵׂה דְּבַת שֶׁבַע! הָתָם אִפָּרְעוּ מִינֵּיהּ, דִּכְתִיב: ״וְאֶת הַכִּבְשָׂה יְשַׁלֵּם אַרְבַּעְתָּיִם״ – יֶלֶד, אַמְנוֹן, תָּמָר, וְאַבְשָׁלוֹם.

The Gemara asks: **But** were these his only two sins? **There is also the incident of Bathsheba,** in which he took another man's wife as his own. The Gemara answers: **There,** in that case, **punishment was exacted from him** separately, so the matter is no longer listed among his sins, **as it is written** with regard to this incident: **"And he shall restore the lamb fourfold"** (II Samuel 12:6). The lamb was a metaphor for Bathsheba, and ultimately David was indeed given a fourfold punishment for taking Bathsheba: The first **child** born to Bathsheba and David died (see II Samuel 12:13–23); David's son **Amnon** was killed; **Tamar,** his daughter, was raped by Amnon (see II Samuel 13); **and** his son **Avshalom** rebelled against him and was ultimately killed (see II Samuel 15–18).

הָתָם נַמִי אִפָּרְעוּ מִינֵּיהּ, דִּכְתִיב: ״וַיִּתֵּן ה׳ דֶּבֶר (בָּעָם מִן הַבּוֹקֶר) וְעַד עֵת מוֹעֵד״! – הָתָם לָא אִפָּרְעוּ מִגּוּפֵיהּ.

The Gemara asks: If sins for which was David was punished separately are not counted, one could ask: **There, too,** with regard to the sin of the census, **he was punished** separately, **as it is written: "And the Lord sent a plague against Israel from the morning until the appointed time"** (II Samuel 24:15). The Gemara responds: **There,** David **was not punished** personally, **in his** own **body;** rather, the punishment was inflicted on the Jewish people.

הָתָם נַמִי לָא אִפָּרְעוּ מִגּוּפֵיהּ. לָאיֵי, אִפָּרְעוּ מִגּוּפֵיהּ. דְּאָמַר רַב יְהוּדָה אָמַר רַב: שִׁשָּׁה חֳדָשִׁים נִצְטָרַע דָּוִד, וּפָרְשׁוּ הֵימֶנּוּ סַנְהֶדְרִין, וְנִסְתַּלְּקָה הֵימֶנּוּ שְׁכִינָה, דִּכְתִיב: ״יָשׁוּבוּ לִי יְרֵאֶיךָ וְיוֹדְעֵי עֵדוֹתֶיךָ״ וּכְתִיב ״הָשִׁיבָה לִּי שְׂשׂוֹן יִשְׁעֶךָ״.

The Gemara challenges this: **There, too,** in the incident with Bathsheba, David **was not punished** personally, **in his** own **body;** rather, it was his children who suffered punishment. The Gemara answers: That is **not so; he was punished** personally, **in his** own **body,** for that sin, as **Rav Yehuda said** that **Rav said: David was stricken with leprosy** for **six months** after that incident, **and the Sanhedrin withdrew from him** in protest over his behavior, **and the Divine Presence** also **left him. As it is written** that David prayed: **"May those who fear You return to me, and they who know Your testimonies"** (Psalms 119:79). Since he prayed for the return of those who fear God and who know His testimonies, referring to the Sages of the Sanhedrin, it can be inferred that they had withdrawn from him. **And it is written** as well: **"Restore to me the joy of Your salvation,** let a vigorous spirit support me" (Psalms 51:14), where David asks for the return of the Divine Spirit, which had left him.

וְהָא אָמַר רַב: קִבֵּל דָּוִד לָשׁוֹן הָרָע! כִּשְׁמוּאֵל, דְּאָמַר: לֹא קִבֵּל דָּוִד לָשׁוֹן הָרָע.

The Gemara asks: And didn't David commit other sins? **Didn't Rav say: David accepted a slanderous report** from Ziba about Mephibosheth, son of Jonathan, stating that the latter was pleased with David's downfall? There was, in that case, this additional sin. The Gemara responds: Consequently, it is necessary to follow the approach of **Shmuel, who said: David did not accept a slanderous report,** because Ziba's claim was true.

NOTES

How little does a person who has the support of his Lord have to worry or be concerned – כַּמָּה לֹא חַלֵּי וְלֹא מַרְגִּישׁ גַּבְרָא דְּמָרֵיהּ סַיְּיעֵיהּ: The Gemara implies that David was given more leeway by God simply because God liked him better than Saul. The commentaries raise the objection that it seems unfair for God to be more patient with one person than another for no reason other than that He likes him more. Some explain that the difference between the two personalities is that Saul's sins were errors in leadership, whereas David's infractions were in his private life. Alternatively, David repented for his sins and was therefore forgiven (Maharsha). The *Me'iri* writes, however, that from the outset Saul's kingship was meant to be only temporary. By right the kingship belongs to the tribe of Judah, of which David was a member, whereas Saul was from Benjamin. Due to this, one small sin was enough to cost Saul the throne, which was not the case with David (see *Petaḥ Einayim*).

וּלְרַב נַמִּי, דְּאָמַר קִבֵּל דָּוִד לָשׁוֹן הָרָע הָא אִיפְּרָעוּ מִינֵּיהּ, דְּאָמַר רַב יְהוּדָה אָמַר רַב: בְּשָׁעָה שֶׁאָמַר לוֹ דָּוִד לִמְפִיבוֹשֶׁת: ״אָמַרְתִּי אַתָּה וְצִיבָא תַּחְלְקוּ אֶת הַשָּׂדֶה״ יָצְאָה בַּת קוֹל וְאָמְרָה לוֹ: רְחַבְעָם וְיָרָבְעָם יַחְלְקוּ אֶת הַמַּלְכוּת.

The Gemara continues: **And even** according **to Rav, who said that David accepted a slanderous report,** one could answer that that sin is not counted, as **was he not punished** for it? **As Rav Yehuda said** that **Rav said: At the time when David said to Mephibosheth: "I say that you and Ziba should divide the field"** (II Samuel 19:30), **a Divine Voice came forth and said to him: Rehoboam and Jeroboam will divide the kingship.** Because David believed Ziba's slanderous report and awarded him half of Mephibosheth's field, David was punished by having his kingdom divided into two. Following King Solomon's death the Jewish people split into two kingdoms, Israel to the north and Judea to the south (see I Kings 12). Therefore, David was punished for that sin too.

״בֶּן שָׁנָה שָׁאוּל בְּמָלְכוֹ״. אָמַר רַב הוּנָא: כְּבֶן שָׁנָה, שֶׁלֹּא טָעַם טַעַם חֵטְא.

§ The Gemara continues its discussion of Saul and David. It is written: **"Saul was one year old when he began to reign"** (I Samuel 13:1), which cannot be understood literally, as Saul was appointed king when he was a young man. **Rav Huna said:** The verse means that when he began to reign he was **like a one-year-old, in that he had never tasted the taste of sin** but was wholly innocent and upright.

מַתְקִיף לָהּ רַב נַחְמָן בַּר יִצְחָק: וְאֵימָא כְּבֶן שָׁנָה שֶׁמְּלוּכְלָךְ בְּטִיט וּבְצוֹאָה? אַחְוְיאוּ לֵיהּ לְרַב נַחְמָן סִיוּטָא בְּחֶלְמֵיהּ. אָמַר: נַעֲנֵיתִי לָכֶם עַצְמוֹת שָׁאוּל בֶּן קִישׁ. הֲדַר חֲזָא סִיוּטָא בְּחֶלְמֵיהּ. אָמַר: נַעֲנֵיתִי לָכֶם עַצְמוֹת שָׁאוּל בֶּן קִישׁ מֶלֶךְ יִשְׂרָאֵל.

Rav Naḥman bar Yitzḥak strongly objects to this interpretation of the verse, saying: You could just as well **say** that he was **like a one-year-old** in that he was always **filthy with mud and excrement.**[N] **Rav Naḥman was shown a frightful dream** that night, and he understood it as a punishment for having disparaged Saul. **He said: I humbly submit myself to you, O bones of Saul, son of Kish,** and beg your forgiveness. But **once again he was shown a frightful dream,** and he understood that he had not shown enough deference in his first apology. He therefore **said** this time: **I humbly submit myself to you, O bones of Saul, son of Kish, king of Israel,** and beg your forgiveness. Subsequently, the nightmares ceased.

אָמַר רַב יְהוּדָה אָמַר שְׁמוּאֵל: מִפְּנֵי מָה לֹא נִמְשְׁכָה מַלְכוּת בֵּית שָׁאוּל – מִפְּנֵי שֶׁלֹּא הָיָה בּוֹ שׁוּם דּוֹפִי. דְּאָמַר רַבִּי יוֹחָנָן מִשּׁוּם רַבִּי שִׁמְעוֹן בֶּן יְהוֹצָדָק: אֵין מַעֲמִידִין פַּרְנָס עַל הַצִּיבּוּר אֶלָּא אִם כֵּן קוּפָּה שֶׁל שְׁרָצִים תְּלוּיָה לוֹ מֵאֲחוֹרָיו, שֶׁאִם תָּזוּחַ דַּעְתּוֹ עָלָיו – אוֹמְרִין לוֹ: חֲזוֹר לַאֲחוֹרֶיךָ.

Rav Yehuda said that **Shmuel said: Why did the kingship of the house of Saul not continue** on to succeeding generations? It is **because there was no flaw** in his ancestry; he was of impeccable lineage. **As Rabbi Yoḥanan said in the name of Rabbi Shimon ben Yehotzadak: One appoints a leader over the community only if he has a box** full **of creeping animals hanging behind him,**[N] i.e., he has something inappropriate in his ancestry that preceded him. Why is that? It is **so that if he exhibits a haughty attitude toward the community, one can say to him: Turn** and look **behind you** and be reminded of your humble roots. This is why David's kingdom lasted while Saul's did not, as David descended from a family with problematic ancestry, namely Tamar (see Genesis, chapter 38) and Ruth the Moabite (see Ruth 4:18–22).

אָמַר רַב יְהוּדָה אָמַר רַב: מִפְּנֵי מָה נֶעֱנַשׁ שָׁאוּל – מִפְּנֵי שֶׁמָּחַל עַל כְּבוֹדוֹ, שֶׁנֶּאֱמַר: ״וּבְנֵי בְלִיַּעַל אָמְרוּ מַה יֹּשִׁיעֵנוּ זֶה וַיִּבְזֻהוּ וְלֹא הֵבִיאוּ לוֹ מִנְחָה וַיְהִי כְּמַחֲרִישׁ״ וּכְתִיב: ״וַיַּעַל נָחָשׁ הָעַמּוֹנִי וַיִּחַן עַל יָבֵשׁ גִּלְעָד וגו׳״.

Rav Yehuda said that **Rav said: Why was Saul punished** in that he was ultimately led to commit the sins described above?[N] **Because** at the very outset of his reign he inappropriately **forwent his** royal **honor, as it is stated** with regard to Saul's inauguration: **"And some base fellows said: How can this man save us? So they disparaged him and brought him no present. But he made himself as if he did not hear"** (I Samuel 10:27). And it is stated immediately afterward: **"And Nahash the Ammonite marched up and encamped against Jabesh-gilead"** (I Samuel 11:1). The implication is that if Saul had forcefully assumed his throne, Nahash would not have dared to attack the people of Jabesh-gilead. In this way, his humility led to the crisis.

וְאָמַר רַבִּי יוֹחָנָן מִשּׁוּם רַבִּי שִׁמְעוֹן בֶּן יְהוֹצָדָק: כׇּל תַּלְמִיד חָכָם

And Rabbi Yoḥanan said in the name of Rabbi Shimon ben Yehotzadak: Any Torah scholar

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NOTES

Like a one-year-old, filthy with mud and excrement – כְּבֶן שָׁנָה שֶׁמְּלוּכְלָךְ בְּטִיט וּבְצוֹאָה: Rav Naḥman's comment is puzzling. Why should he suggest an interpretation that is so unflattering to Saul? Perhaps what he meant to say was that Saul, in his great humility, viewed himself as a soiled child, as expressed in the verse: "Like a weaned child with its mother; like a weaned child am I in my mind" (Psalms 131:2). Nevertheless, Rav Naḥman was punished for stating this idea in a disrespectful manner (*Tosafot Yeshanim*).

A box full of creeping animals hanging behind him – קוּפָּה שֶׁל שְׁרָצִים תְּלוּיָה לוֹ מֵאֲחוֹרָיו: It is unwise to appoint an officer over the community who assumes so much power that he comes to view his position as a right. Therefore, one who has a flawed past, if he has the requisite leadership qualities, is a preferable leader to one with no such past (*Me'iri*).

Why was Saul punished in that he was ultimately led to commit the sins described above – מִפְּנֵי מָה נֶעֱנַשׁ שָׁאוּל: This explanation follows Rashi's commentary. Other commentaries explain the question in a more straightforward manner: Why was Saul punished in that he was faced with a war immediately upon assuming the crown (*Iyyun Ya'akov*)?

שֶׁאֵינוֹ נוֹקֵם וְנוֹטֵר כַּנָּחָשׁ – אֵינוֹ תַּלְמִיד חָכָם. – וְהָכְתִיב: ״לֹא תִקּוֹם וְלֹא תִטּוֹר״ – הַהוּא בְּמָמוֹן הוּא דִּכְתִיב. דְּתַנְיָא: אֵיזוֹ הִיא נְקִימָה וְאֵיזוֹ הִיא נְטִירָה? נְקִימָה, אָמַר לוֹ: הַשְׁאִילֵנִי מַגָּלְךָ, – אָמַר לוֹ: לָאו. לְמָחָר אָמַר לוֹ הוּא: הַשְׁאִילֵנִי קַרְדּוּמְּךָ! אָמַר לוֹ: אֵינִי מַשְׁאִילְךָ, כְּדֶרֶךְ שֶׁלֹּא הִשְׁאַלְתַּנִי – זוֹ הִיא נְקִימָה.

who does not avenge himself **and bear a grudge like a snake**[HN] when insulted **is not** considered **a Torah scholar** at all, as it is important to uphold the honor of Torah and its students by reacting harshly to insults. The Gemara asks: **But isn't it written** explicitly in the Torah: **"You shall not take vengeance nor bear any grudge** against the children of your people" (Leviticus 19:18)? The Gemara responds: **That** prohibition **is written with regard to monetary** matters and not personal insults, **as it was taught** in a *baraita*: **What is revenge and what is bearing a grudge? Revenge**[H] is illustrated by the following example: **One said to** his fellow: **Lend me your sickle,** and **he said: No. The next day he,** the one who had refused to lend the sickle, **said to** the other person: **Lend me your ax.** If he **said to him: I will not lend to you, just as you did not lend to me, that is revenge.**

וְאֵיזוֹ הִיא נְטִירָה? אָמַר לוֹ: הַשְׁאִילֵנִי קַרְדּוּמְּךָ! אָמַר לֵיהּ: לֹא. לְמָחָר אָמַר לוֹ: הַשְׁאִילֵנִי חֲלוּקְךָ! אָמַר לוֹ: הֵילָךְ, אֵינִי כְּמוֹתְךָ, שֶׁלֹּא הִשְׁאַלְתַּנִי – זוֹ הִיא נְטִירָה.

And what is bearing a grudge?[H] If **one said to** his fellow: **Lend me your ax,** and **he said: No,** and **the next day he,** the one who had refused to lend the ax, **said to** the other man: **Lend me your robe;** if the first one **said to him: Here it is,** as **I am not like you, who would not lend to me, that is bearing a grudge.** Although he does not respond to his friend's inconsiderate behavior in kind, he still makes it known to his friend that he resents his inconsiderate behavior. This *baraita* shows that the prohibition relates only to monetary matters, such as borrowing and lending.

וְצַעֲרָא דְּגוּפָא לָא? וְהָא תַּנְיָא: הַנֶּעֱלָבִין וְאֵינָן עוֹלְבִין, שׁוֹמְעִין חֶרְפָּתָן וְאֵינָן מְשִׁיבִין, עוֹשִׂין מֵאַהֲבָה וּשְׂמֵחִין בְּיִסּוּרִין – עֲלֵיהֶן הַכָּתוּב אוֹמֵר: ״וְאוֹהֲבָיו כְּצֵאת הַשֶּׁמֶשׁ בִּגְבוּרָתוֹ״!

The Gemara asks: **But** does the prohibition against vengeance really **not** relate also to matters of **personal anguish** suffered by someone? **Wasn't** it **taught** in a *baraita*: **Those who are insulted but do not insult** others, **who hear themselves** being **shamed**[N] **but do not respond, who act out of love** for God, **and who** remain **happy in** their **suffering, about them the verse states: "They that love Him be as the sun when it goes forth in its might"** (Judges 5:31).[N] This *baraita* shows that one should forgive personal insults as well as wrongs in monetary matters.

HALAKHA

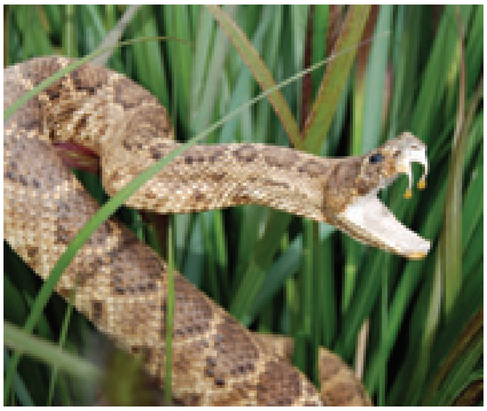
Who does not avenge himself and bear a grudge like a snake – שֶׁאֵינוֹ נוֹקֵם וְנוֹטֵר כַּנָּחָשׁ: It is befitting a Torah scholar to forgive one who insults him in private. However, if he was insulted publicly, he should avenge the insult and bear a grudge like a snake for the sake of the Torah's honor (Rambam *Sefer HaMadda, Hilkhot Talmud Torah* 7:13).

Revenge – נְקִימָה: One who takes revenge against his fellow violates a negative mitzva. Revenge is defined as a case where one is wronged by another and he then retaliates in kind for the injustice; for example, if one person did not want to lend another an object, and the second person in return does not lend something to the first (Rambam *Sefer HaMadda, Hilkhot Deot* 7:7).

Bearing a grudge – נְטִירָה: One who bears a grudge of hatred against one's fellow violates a negative mitzva. Bearing a grudge is defined as a case where one maintains hatred toward his fellow and reminds him that he had once acted inappropriately toward him; e.g., if one's fellow refused to lend him an object, and the second person then reminds the first of this when he lends something to him (Rambam *Sefer HaMadda, Hilkhot Deot* 7:8).

NOTES

Who does not avenge himself and bear a grudge like a snake – שֶׁאֵינוֹ נוֹקֵם וְנוֹטֵר כַּנָּחָשׁ: Some commentaries explain the comparison to a snake as follows: A snake does not attack its victim out in the open but waits for the appropriate time to do so. Similarly, the Torah scholar, while he is permitted to retain a grudge against one who has insulted him, should not act on his feelings but should wait until the perpetrator is punished by divine providence, when he will see his anguish avenged (*Me'iri*). Others explain that just as a snake does not benefit from biting his victim, a Torah scholar too should not derive personal pleasure from taking revenge (*Iyyei HaYam*).



Rattlesnake preparing to attack, with drops of venom on its teeth

Those who are insulted…who hear themselves being shamed – הַנֶּעֱלָבִין...שׁוֹמְעִין חֶרְפָּתָן: Some commentaries interpret the difference between these two terms as follows: Being insulted refers to hearing an insult directly from the offender, while hearing oneself being shamed refers to one overhearing something disparaging that was not addressed to him personally (Rabbi Yoshiya Pinto).

They that love Him be as the sun when it goes forth in its might – וְאוֹהֲבָיו כְּצֵאת הַשֶּׁמֶשׁ בִּגְבוּרָתוֹ: This choice of expression may be based on the story of the moon complaining at having to share the sky with sun (see *Ḥullin* 60b), whereupon the moon was diminished in brightness. In contrast, since the sun heard itself being insulted but did not react, it was rewarded by having its original brightness maintained. This accounts for the metaphor of the bright, rising sun in this context (*Me'iri*).

לְעוֹלָם דְּנָקֵיט לֵיהּ בְּלִיבֵּיהּ. וְהָאָמַר רָבָא: כׇּל הַמַּעֲבִיר עַל מִדּוֹתָיו – מַעֲבִירִין לוֹ עַל כׇּל פְּשָׁעָיו! דִּמְפַיְּיסוּ לֵיהּ וּמִפַּיֵּיס.

The Gemara responds that the prohibition against taking vengeance and bearing a grudge indeed applies to cases of personal anguish; however, **actually,** the scholar may **keep** resentment **in his heart,**[N] though he should not act on it or remind the other person of his insulting behavior. The Gemara asks: **But didn't Rava say:** With regard to **whoever forgoes his reckonings** with others for injustices done to him,[H] the heavenly court in turn **forgoes** punishment **for all his sins?** The Gemara answers: Indeed, even a scholar who is insulted must forgive insults, but that is only in cases where his antagonist **has sought to appease** him, in which case he should allow himself to **be appeased** toward him. However, if no apology has been offered, the scholar should not forgive him, in order to uphold the honor of the Torah.

״וּמָה הֵן מוֹצִיאִין אַחַת אוֹ שְׁתַּיִם״ וכו׳. הָשְׁתָּא שְׁתַּיִם מוֹצִיאִין, אַחַת מִבַּעְיָא?!

§ The mishna describes that the lottery between competing priests is conducted by the priests extending their fingers for a count.[N] And the mishna elaborated: **And what** fingers **do they extend** for the lottery? They may extend **one or two** fingers, and the priests do not extend a thumb in the Temple. The Gemara asks: **Now** that the mishna states that the priest may extend **two** fingers, is it **necessary** to state that they may also extend **one** finger?

אָמַר רַב חִסְדָּא: לָא קַשְׁיָא; כָּאן – בְּבָרִיא, כָּאן בְּחוֹלֶה. וְהָתַנְיָא: אַחַת – מוֹצִיאִין, שְׁתַּיִם – אֵין מוֹצִיאִין, בַּמֶּה דְּבָרִים אֲמוּרִים – בְּבָרִיא, אֲבָל בְּחוֹלֶה – אֲפִילּוּ שְׁתַּיִם מוֹצִיאִין, וְהַיְּחִידִין מוֹצִיאִין שְׁתַּיִם, וְאֵין מוֹנִין לָהֶן אֶלָּא אַחַת.

Rav Ḥisda said: This is **not difficult. Here,** when the mishna speaks of extending one finger, it is referring to **a healthy person,** who has no difficulty extending just one finger without extending a second one. **There,** when the mishna mentions two fingers, it is referring to **a sick person,** for whom it is difficult to extend a single finger at a time.[N] **And** so **it was taught** in a *baraita*: **They** may **extend one** finger, but **they** may **not extend two. In what** case **is this statement said?** It is said **in** reference to **a healthy person; however, a sick person** may **extend even two** fingers. **And** the sick priests who sit or lie **alone,** separately from the other priests, **extend two** fingers, **but** their two fingers are **counted only as one.**

וְאֵין מוֹנִין לוֹ אֶלָּא אַחַת? וְהָתַנְיָא: אֵין מוֹצִיאִין לֹא שָׁלִישׁ וְלֹא גּוּדָל מִפְּנֵי הָרַמָּאִים, וְאִם הוֹצִיא שָׁלִישׁ – מוֹנִין לוֹ, גּוּדָל – אֵין מוֹנִין לוֹ, וְלֹא עוֹד [אֶלָּא] שֶׁלּוֹקֶה מִן הַמְּמוּנֶּה בַּפָּקִיעַ!

The Gemara asks: **And** are the sick priest's two fingers really **counted as only one? Wasn't it taught** in a *baraita*: The priests may **not extend the third** finger, i.e., the middle finger, **or the thumb,**[NH] together with the index finger, **due to** concern for **cheaters.** One who sees that the count is approaching him might intentionally extend or withdraw an extra finger so that the lottery will fall on him. **But if he does extend the third** finger **it is counted for him.** This is because the third finger cannot be stretched very far from the index finger, so that it is easily recognizable that both fingers are from the same person, and this is not taken as an attempt to cheat. If he extends his **thumb,** however, **it is not counted for him, and moreover** he is punished with **lashes** administered by **the person in charge of the *pakia*.**[N] The implication of the *baraita* is that when the third finger is extended along with the index finger, both fingers are counted.

מַאי מוֹנִין לוֹ – נָמֵי אַחַת.

The Gemara answers: **What** does the *baraita* mean when it says that if the priest extended his middle finger along with his index finger, **it is counted for him?** It **also** means, as stated earlier, that the two fingers are counted as **one.**

HALAKHA

Whoever forgoes his reckonings with others for injustices done to him – כׇּל הַמַּעֲבִיר עַל מִדּוֹתָיו: It is a worthy attribute to forgive insults, and if one forgoes his reckonings with others for injustices done to him, the heavenly court in turn forgoes punishment for all his sins (Rambam *Sefer HaMadda, Hilkhot Deot* 7:7).

The priests may not extend the third finger or the thumb – אֵין מוֹצִיאִין לֹא שָׁלִישׁ וְלֹא גּוּדָל: At the time of a lottery each priest extends one or two fingers. If one of them extends three, all three are counted. However, one may not extend a thumb, due to concern for cheaters (Rambam *Sefer Avoda, Hilkhot Temidin UMusafin* 4:3). The Rambam had a variant text of this Gemara, as is found in some manuscripts of the Talmud, which reads *shalosh*, three, instead of *shalish*, third finger (*Leḥem Mishne*). With regard to counting the three fingers, the Rambam is apparently basing his opinion on this Gemara together with the Jerusalem Talmud, which has a different explanation of the extension of multiple fingers (*Leḥem Mishne*).

NOTES

The scholar may keep resentment in his heart – דְּנָקֵיט לֵיהּ בְּלִיבֵּיהּ: The scholar keeps his hatred in his heart, hoping that God will avenge him (*Me'iri*; Ritva). Rashi explains that the scholar does not protest when someone else avenges the scholar's honor. Rashi's point clarifies the criticism voiced earlier by the Gemara against Saul for waiving his honor, because he stopped others from avenging his honor against those who had disparaged him, as described in I Samuel 11:12–13 (Rabbi Yoshiya Pinto).

The lottery in the Temple – מַעֲשֵׂה הַפַּיִס בַּמִּקְדָּשׁ: The *Tosefta* and the commentaries describe the lottery procedure. The priests stood in a circle and the appointee removed one priest's turban to show that the count started from him. He picked a large number, and some say a different person suggested the number, to prevent the appointee fixing the lottery for the benefit of a friend. The appointee then began counting fingers. The priest on whom the last number fell won the lottery.

A healthy and a sick person – בְּבָרִיא בְּחוֹלֶה: The Rambam reverses the two cases and states that a healthy person extends two fingers and a sick person extends only one.

The priests may not extend…the thumb – אֵין מוֹצִיאִין...גּוּדָל: The reason they may not extend his thumb is that it is easy to extend and withdraw, and a priest following the count can thereby put out or retract his thumb to manipulate the final result (Rambam).

The person in charge of the *pakia* – הַמְּמוּנֶּה בַּפָּקִיעַ: According to the Jerusalem Talmud, this appointee was in charge of tearing strips off the worn-out priestly garments to make them into wicks, in accordance with the original understanding of Abaye recorded in this Gemara. Some commentaries write that this officer performed both tasks, producing the strips of garments to be used as both wicks and whips. This resolves the contradiction between the Gemara here and the Jerusalem Talmud (*ge'onim*; *Peirush Kadmon*).

מַאי פָּקִיעַ? אָמַר רַב: מַדְרָא. מַאי מַדְרָא? אָמַר רַב פַּפָּא: מַטְרָקָא דְּטַיָּיעֵי דִּפְסִיק רֵישֵׁיהּ.

The *baraita* mentions lashes administered by the person in charge of the *pakia*. **What is a *pakia*? Rav said:** It is a ***madra*.** However, the meaning of that term also became unclear over time, so the Gemara asks: **What is a *madra*? Rav Pappa said: It is a whip** [***matraka***][L] used by **the Arabs, the end of which is split** into several strands. That is the *pakia* mentioned above, which was used for punishing the priests.

אָמַר אַבַּיֵי: מֵרֵישׁ הֲוָה אָמִינָא, הָא דִּתְנַן: ״בֶּן בֵּיבָאִי מְמוּנֶּה עַל הַפָּקִיעַ״ – אָמִינָא פְּתִילָתָא, כְּדִתְנַן: מִבְּלָאֵי מִכְנְסֵי הַכֹּהֲנִים וּמֵהֶמְיָינֵיהֶן מֵהֶן הָיוּ מַפְקִיעִין, וּבָהֶן הָיוּ מַדְלִיקִין. כֵּיוָן דִּשְׁמַעְנָא לְהָא דְּתַנְיָא: וְלֹא עוֹד אֶלָּא שֶׁלּוֹקֶה מִן הַמְּמוּנֶּה בַּפָּקִיעַ – אָמִינָא: מַאי פָּקִיעַ – נַגְּדָא.

Apropos this discussion, **Abaye said: At first I would say** as follows: **When we learned** in a mishna that **ben Beivai was in charge of the *pakia*, I would say** that it means that he was in charge of producing **wicks, as we learned** in another mishna: **They would tear** [***mafkia***] strips **from the priests' worn-out trousers and belts**[H] **and** make wicks out of them, **with which they lit** the lamps for the Celebration of Drawing Water. But **once I heard that which is taught** in the previously cited *baraita*: **And moreover,** he is punished with **lashes** administered by **the person in charge of the *pakia*, I** now **say: What is a *pakia*?** It is **lashes.** Ben Beivai was in charge of corporal punishment in the Temple.

״מַעֲשֶׂה שֶׁהָיוּ שְׁנֵיהֶן שָׁוִין וְרָצִין וְעוֹלִין בַּכֶּבֶשׁ״. תָּנוּ רַבָּנַן: מַעֲשֶׂה בִּשְׁנֵי כֹּהֲנִים שֶׁהָיוּ שְׁנֵיהֶן שָׁוִין וְרָצִין וְעוֹלִין בַּכֶּבֶשׁ, קָדַם אֶחָד מֵהֶן לְתוֹךְ אַרְבַּע אַמּוֹת שֶׁל חֲבֵירוֹ – נָטַל סַכִּין וְתָקַע לוֹ בְּלִבּוֹ.

§ It was taught in the mishna: **An incident** occurred where **both of** the priests **were equal** as they were **running and ascending on the ramp,** and one of them shoved the other and he fell and his leg was broken. **The Sages taught** in the *Tosefta*: **An incident** occurred where there were **two priests who were equal** as they were **running and ascending the ramp. One of them reached the four cubits before his colleague,** who then, out of anger, **took a knife and stabbed him in the heart.**

עָמַד רַבִּי צָדוֹק עַל מַעֲלוֹת הָאוּלָם, וְאָמַר: אַחֵינוּ בֵּית יִשְׂרָאֵל, שִׁמְעוּ! הֲרֵי הוּא אוֹמֵר: ״כִּי יִמָּצֵא חָלָל בָּאֲדָמָה וְיָצְאוּ זְקֵנֶיךָ וְשׁוֹפְטֶיךָ״, אָנוּ עַל מִי לְהָבִיא עֶגְלָה עֲרוּפָה? עַל הָעִיר אוֹ עַל הָעֲזָרוֹת? גָּעוּ כָּל הָעָם בִּבְכִיָּה.

The *Tosefta* continues: **Rabbi Tzadok**[P] then **stood up on the steps of the Entrance Hall** of the Sanctuary **and said: Hear** this, **my brothers of the house of Israel.** The verse **states: "If one be found slain in the land…** and it be not known who had smitten him; **then your Elders and your judges shall come forth** and they shall measure … and it shall be that the city which is nearest to the slain man … shall take a heifer" (Deuteronomy 21:1–3). And the Elders of that city took that heifer and broke its neck in a ritual of atonement. But what of **us,** in our situation? **Upon whom** is the obligation **to bring the heifer whose neck is broken?** Does the obligation fall **on the city,** Jerusalem, so that its Sages must bring the calf, **or** does the obligation fall **upon the** Temple **courtyards,** so that the priests must bring it? At that point **the entire** assembly of **people burst into tears.**

בָּא אָבִיו שֶׁל תִּינוֹק וּמְצָאוֹ כְּשֶׁהוּא מְפַרְפֵּר. אָמַר: הֲרֵי הוּא כַּפָּרַתְכֶם, וַעֲדַיִין בְּנִי מְפַרְפֵּר, וְלֹא נִטְמְאָה סַכִּין. לְלַמֶּדְךָ שֶׁקָּשָׁה עֲלֵיהֶם טׇהֳרַת כֵּלִים יוֹתֵר מִשְּׁפִיכוּת דָּמִים. וְכֵן הוּא אוֹמֵר: ״וְגַם דָּם נָקִי שָׁפַךְ מְנַשֶּׁה [הַרְבֵּה מְאֹד] עַד אֲשֶׁר מִלֵּא [אֶת] יְרוּשָׁלַיִם פֶּה לָפֶה״.

The father of the boy, i.e., the young priest who was stabbed, **came and found that he was** still **convulsing. He said: May** my son's death **be an atonement for you.** But **my son is still convulsing**[N] and has not yet died, and as such, **the knife,** which is in his body, **has not become ritually impure** through contact with a corpse. If you remove it promptly, it will still be pure for future use. The *Tosefta* comments: This incident comes **to teach you that the ritual purity of utensils** was **of more concern to them than the shedding of blood.** Even the boy's father voiced more concern over the purity of the knife than over the death of his child. **And similarly, it says: "Furthermore, Manasseh spilled innocent blood very much, till he had filled Jerusalem from one end to another"** (II Kings 21:16), which shows that in his day as well people paid little attention to bloodshed.

הֵי מַעֲשֶׂה קָדֵים? אִילֵימָא דִּשְׁפִיכוּת דָּמִים – הָשְׁתָּא אַשְּׁפִיכוּת דָּמִים לָא תַּקִּינוּ פַּיְיסָא, אַנִּשְׁבְּרָה רַגְלוֹ תַּקִּינוּ? אֶלָּא דְּנִשְׁבְּרָה רַגְלוֹ קָדֵים.

The Gemara asks: **Which incident came first,** the one about the broken leg reported in the mishna or the one about the slain priest in the *Tosefta*? **If we say** that the incident of **bloodshed** came first, this raises a problem: **Now,** if in response to a case of **bloodshed they did not establish a lottery** but continued with the running competition, can it be that in response to an incident of a priest's **leg being broken they did establish** a lottery? **Rather,** we must say that the case in which the priest's **leg was broken** in the course of the race **came first,** and as the mishna states, the establishment of the lottery was in response to that incident.

LANGUAGE

Whip [*matraka*] **– מַטְרָקָא:** From the Arabic مِطْرَقَة, *miṭraqah*, meaning a staff or strap used to strike.

HALAKHA

Worn-out priestly garments – בְּלָאֵי בִּגְדֵי כֹּהֲנִים: The worn-out trousers and belts of the priests are made into wicks for the Celebration of Drawing Water, and their tunics were made into wicks for the candelabrum (Rambam *Sefer Avoda, Hilkhot Kelei HaMikdash* 8:6; see *Kesef Mishne,* who explains the distinction).

PERSONALITIES

Rabbi Tzadok – רַבִּי צָדוֹק: The reference is apparently to Rabbi Tzadok the priest, who, in his later years, was one of the greatest Sages of Israel at the time of the destruction of the Temple. It is said that he fasted frequently over the period of forty years prior to the destruction of the Temple as a plea that the Temple not be destroyed. The leader of that generation, Rabbi Yoḥanan ben Zakkai, held him in such high regard that he requested of the emperor Vespasian to procure a special doctor to care for him, since he had become so emaciated by his fasts. Several sources attest to his expertise in engineering and mathematics.

Rabbi Tzadok's son, Rabbi Elazar ben Rabbi Tzadok, was one of the great scholars of the subsequent generation, respected in the house of the *Nasi* of the Sanhedrin. Rabbi Elazar often cites customs of his father's house and of the house of the *Nasi*.

However, some say that the Rabbi Tzadok mentioned here lived much earlier than the Rabbi Tzadok known from the time of the Temple.

NOTES

Convulsing – מְפַרְפֵּר: The father meant that the knife should be removed from his son's heart to prevent it from becoming impure, even though that would hasten his death (Ritva).

וְכֵיוָן דְּתַקִּינוּ פְּיָיסָא – אַרְבַּע אַמּוֹת מַאי עֲבִידְתַּיְיהוּ? אֶלָּא, לְעוֹלָם דִּשְׁפִיכוּת דָּמִים קָדֵים. וּמֵעִיקָּרָא סָבוּר: אַקְרַאי בְּעָלְמָא הוּא, כֵּיוָן דְּחָזֵי אֲפִילּוּ מִמֵּילָא אָתוּ לִידֵי סַכָּנָה – תַּקִּינוּ רַבָּנַן פְּיָיסָא.

The Gemara asks: If the running competition was abolished immediately after the incident of the broken leg and a lottery was instituted to replace it, **once they established the lottery, what were they doing** still running to within **the four cubits** in the incident that led to the priest's murder? **Rather, actually,** it is necessary to return to the approach suggested earlier, **that** the case involving **bloodshed came first. Initially,** the Sages **thought that it was merely a random,** i.e., isolated, **event,**[N] and because it was extremely unlikely for a murder to happen again they did not abolish the competition due to that incident. Then, **once they saw that in any event** the priests **were coming to danger,** as one of them was pushed and broke his leg, **the Sages established a lottery.**

NOTES

A random event – **אַקְרַאי**: The Sages believed that it was not merely losing the race that caused the attack, but that there was some previous enmity between the two priests that led to it (*Siaḥ Yitzḥak*).

עָמַד רַבִּי צָדוֹק עַל מַעֲלוֹת הָאוּלָם וְאָמַר: אַחֵינוּ בֵּית יִשְׂרָאֵל שִׁמְעוּ הֲרֵי הוּא אוֹמֵר ״כִּי יִמָּצֵא חָלָל בָּאֲדָמָה״ אָנַן עַל מִי לְהָבִיא עַל הָעִיר אוֹ עַל הָעֲזָרוֹת. וִירוּשָׁלַיִם בַּת אַתּוֹיֵי עֶגְלָה עֲרוּפָה הִיא? וְהָתַנְיָא: עֲשָׂרָה דְּבָרִים נֶאֶמְרוּ בִּירוּשָׁלַיִם, וְזוֹ אַחַת מֵהֶן:

The Gemara returns to the incident of the slain priest and discusses several details of it. It was related that **Rabbi Tzadok stood up on the steps of the Entrance Hall** of the Sanctuary **and said: Hear** this, **my brothers of the house of Israel.** The verse **states: "If one be found slain in the land,** etc." But what of **us,** in our situation? **Upon whom** is the obligation **to bring** the heifer whose neck is broken? Does the obligation fall **upon the city,** Jerusalem, **or** does the obligation fall **upon the** Temple **courtyards?** The Gemara asks: Is **Jerusalem subject to bringing a heifer whose neck is broken? Wasn't it taught** in a *baraita*: **Ten things were said** about **Jerusalem** to distinguish it from all other cities in Eretz Yisrael, **and this is one of them:**

Perek **II**
Daf **23** Amud **b**

אֵינָהּ מְבִיאָה עֶגְלָה עֲרוּפָה. וְעוֹד: ״לֹא נוֹדַע מִי הִכָּהוּ״ כְּתִיב – וְהָא נוֹדַע מִי הִכָּהוּ. אֶלָּא כְּדֵי לְהַרְבּוֹת בִּבְכִיָּה.

Jerusalem **does not bring a heifer whose neck is broken.**[H] The reason for this is that the *halakha* of the heifer whose neck is broken applies only to land that was apportioned to a specific tribe of the Jewish people. Jerusalem alone was not divided among the tribes, but was shared equally by the entire nation. **And furthermore, it is written** that the heifer whose neck is broken is brought when **"it be not known who had smitten him,"**[N] **and** here, in the case of the slain priest, **it was** well **known who had smitten him. Rather,** one must conclude that Rabbi Tzadok invoked the *halakha* of the heifer whose neck is broken not because it actually applied in this case but only in **order** to arouse the people's grief and **to increase weeping.**[N]

HALAKHA

Jerusalem does not bring a heifer whose neck is broken – **אֵינָהּ מְבִיאָה עֶגְלָה עֲרוּפָה**: If a corpse is found near Jerusalem and the assailant is unknown, the city of Jerusalem is not required to bring a heifer whose neck is broken. This is because the city was not apportioned to any of the tribes, as the Gemara teaches here and in tractate *Bava Kamma* (Rambam *Sefer Avoda, Hilkhot Beit HaBeḥira* 4:14; *Kesef Mishne*).

NOTES

And furthermore it is written that the heifer whose neck is broken is brought when it be not known who had smitten him – **וְעוֹד לֹא נוֹדַע מִי הִכָּהוּ כְּתִיב**: This is the main question of the Gemara: The ritual of the heifer whose neck is broken is not applicable at all here, where the identity of the murderer is known. The first question, on the other hand, is not a very compelling one, as the question of whether or not Jerusalem was apportioned among the tribes is a matter of dispute, as discussed previously (*daf* 12a; Ritva).

To increase weeping – **לְהַרְבּוֹת בִּבְכִיָּה**: Rabbi Tzadok did not mean to imply that that *halakha* of the heifer whose neck is broken applied here but to point out a logical argument to the people: In the case of the heifer whose neck is broken, the culprit is unknown, and yet the residents of the nearest town must gain atonement for the killing; all the more so when a deliberate murder takes place right in the Temple, those in charge must take responsibility for what has happened (Ritva).

It was bloodshed that had become trivialized – **שְׁפִיכוּת דָּמִים הוּא דְּזַל**: The description of Manasseh's violence took place during the First Temple, and the episode under discussion happened in the Second Temple. Nevertheless, through his callousness Manasseh desensitized the people of Jerusalem to murder and is therefore blamed for the lax attitudes toward killing in later times (Ritva).

בָּא אָבִיו שֶׁל תִּינוֹק וּמְצָאוֹ כְּשֶׁהוּא מְפַרְפֵּר, אָמַר: הֲרֵי הוּא כַּפָּרַתְכֶם וַעֲדַיִין בְּנִי קַיָּים [כו׳] לְלַמֶּדְךָ שֶׁקָּשָׁה עֲלֵיהֶם טׇהֳרַת כֵּלִים יוֹתֵר מִשְּׁפִיכוּת דָּמִים, אִיבַּעְיָא לְהוּ: שְׁפִיכוּת דָּמִים הוּא דְּזַל, אֲבָל טׇהֳרַת כֵּלִים בִּדְקָיְימָא קָיְימָא, אוֹ דִּילְמָא שְׁפִיכוּת דָּמִים בִּדְקָיְימָא קָיְימָא אֲבָל טׇהֳרַת כֵּלִים הִיא דַּחֲמִירָא?

In relating the above incident the *Tosefta* said: **The father of the boy came and found that he was** still **convulsing. He said: May** my son's death **be an atonement for you.** But **my son is still alive,** etc. This incident comes **to teach you that the ritual purity of utensils** was **of more concern to them than the shedding of blood. A dilemma was raised before** the Sages: Should one conclude from this comment that **bloodshed had become trivialized** in their eyes **but** their concern for **purity of utensils remained where it was** originally, meaning that while they cared less than they should have about murder, they did not exaggerate the importance of purity of utensils; **or perhaps** their concern for **bloodshed remained where it was** originally, **but** their concern for **purity of vessels** had become too **strict,** to the extent that its importance was exaggerated beyond concern for human life?

תָּא שְׁמַע: מִדְּקָא נָסֵיב לַהּ תַּלְמוּדָא ״וְגַם דָּם נָקִי שָׁפַךְ מְנַשֶּׁה״ – שְׁמַע מִינַּהּ: שְׁפִיכוּת דָּמִים הוּא דְּזַל, וְטׇהֳרַת כֵּלִים בִּדְקָיְימָא קָיְימָא.

The Gemara answers: **Come** and **hear** an answer to the dilemma: Since the *Tosefta* **adduces a biblical teaching** from the verse, **"Furthermore, Manasseh spilled innocent blood," conclude from this** that **it was bloodshed that had become trivialized,**[N] **and** the importance of **purity of utensils remained where it had been.**

תָּנוּ רַבָּנַן: ״וּפָשַׁט...וְלָבַשׁ בְּגָדִים אֲחֵרִים וְהוֹצִיא אֶת הַדֶּשֶׁן״ – שׁוֹמְעַנִי כְּדֶרֶךְ יוֹם הַכִּפּוּרִים, שֶׁפּוֹשֵׁט בִּגְדֵי קוֹדֶשׁ וְלוֹבֵשׁ בִּגְדֵי חוֹל.

§ The Gemara returns to the mitzva of removing the ashes from the altar and associated issues. **The Sages taught** in a *baraita*: The Torah states, after describing the removal of the ashes: **"And he shall put off** his garments, **and put on other garments, and carry the ashes out** of the camp to a clean place" (Leviticus 6:4). **I** might **understand** from here that this change of garments is a mitzva to change into a different kind of garment, **similar to** the change of garments performed on **Yom Kippur,** when the High Priest changes back and forth from gold clothes to white clothes. Here, too, the Torah requires **that he remove his sacred garments and put on non-sacred garments.**[N]

תַּלְמוּד לוֹמַר: ״וּפָשַׁט אֶת בְּגָדָיו וְלָבַשׁ בְּגָדִים אֲחֵרִים״ – מַקִּישׁ בְּגָדִים שֶׁלּוֹבֵשׁ לִבְגָדִים שֶׁפּוֹשֵׁט, מַה לְּהַלָּן בִּגְדֵי קוֹדֶשׁ – אַף כָּאן בִּגְדֵי קוֹדֶשׁ.

The *baraita* continues: To teach us otherwise, **the verse states: "And he shall put off his garments, and put on other garments,"** thereby **juxtaposing the garments he puts on to the garments he takes off.** This indicates that **just as there,** the garments he removes, i.e., those in which he had performed the mitzva of removal of the ashes, are **sacred garments, so too here,** the clothes he puts on to take the ashes out of the camp are **sacred garments.**[H]

אִם כֵּן מַה תַּלְמוּד לוֹמַר ״אֲחֵרִים״ – פְּחוּתִין מֵהֶן. רַבִּי אֱלִיעֶזֶר אוֹמֵר: ״אֲחֵרִים וְהוֹצִיא״ – לִימֵּד עַל הַכֹּהֲנִים בַּעֲלֵי מוּמִין שֶׁכְּשֵׁרִין לְהוֹצִיא הַדֶּשֶׁן.

If so, what is the meaning when **the verse states: Other** garments, which implies that the second set of garments is different from the first? It means they are **of lower quality than** the first set of garments. **Rabbi Eliezer says** a different interpretation of the words: Other garments. The verse states: "And put on **other** garments, **and carry** the ashes **out** of the camp," in which the Hebrew juxtaposes the words "other" and "carry out." This **teaches that priests with** physical **blemishes,** who are considered others in that they are not eligible to perform sacred tasks, **are eligible to carry out the ashes.**

אָמַר מָר: ״אֲחֵרִים״ – פְּחוּתִין מֵהֶן, כִּדְתָנָא דְּבֵי רַבִּי יִשְׁמָעֵאל. דְּתָנָא דְּבֵי רַבִּי יִשְׁמָעֵאל: בְּגָדִים שֶׁבִּשֵּׁל בָּהֶן קְדֵרָה לְרַבּוֹ – לֹא יִמְזוֹג בָּהֶן כּוֹס לְרַבּוֹ.

The Gemara now explains the *baraita* in detail. **The Master said** in the *baraita*: The words: **Other** garments, teach that they are to be **of lower quality than** the garments worn during the removal of the ashes. This is **in accordance with** what **was taught** in **the school of Rabbi Yishmael, as it was taught** in **the school of Rabbi Yishmael: Clothes** worn by a servant **as he was cooking food for his master** that became soiled in the process **should not** be worn by him when **he pours a cup for his master,** which is a task that calls for the servant to present a dignified appearance. Similarly, one who performs the dirtying task of carrying out the ashes should not wear the same fine clothes worn to perform other services.

אָמַר רֵישׁ לָקִישׁ: כְּמַחֲלוֹקֶת בְּהוֹצָאָה – כָּךְ מַחֲלוֹקֶת בַּהֲרָמָה. וְרַבִּי יוֹחָנָן אָמַר: מַחֲלוֹקֶת בְּהוֹצָאָה, אֲבָל בַּהֲרָמָה – דִּבְרֵי הַכֹּל עֲבוֹדָה הִיא.

The *baraita* taught that Rabbi Eliezer derived from the word other that blemished priests are eligible for the task of carrying out the ashes, while the first *tanna* derived a different teaching from those words. The Gemara clarifies the scope of the dispute between the first *tanna* and Rabbi Eliezer. **Reish Lakish said: Just as** there is **a dispute** between Rabbi Eliezer and the first *tanna* **with regard to carrying** the ashes **out** of the camp, **so too, there is a dispute with regard to the removal of the ashes** from the altar.[N] Rabbi Eliezer maintains that the removal of the ashes may also be performed by blemished priests, while the first *tanna* disagrees. **But Rabbi Yoḥanan said:** The **dispute** is only **with regard to carrying** the ashes **out** of the camp, **but all agree that the removal** of the ashes **is a** bona fide Temple **service** that cannot be performed by blemished priests.

מַאי טַעְמָא דְּרֵישׁ לָקִישׁ? אָמַר לָךְ: אִי סָלְקָא דַּעְתָּךְ עֲבוֹדָה הִיא – יֵשׁ לָךְ עֲבוֹדָה שֶׁכְּשֵׁירָה בִּשְׁנֵי כֵּלִים?

The Gemara explains: **What is the reason behind** the opinion **of Reish Lakish?** Reish Lakish could have **said to you: If it enters your mind** that the removal of the ashes **is a** bona fide Temple **service,** you are faced with the following difficulty: **Do you have** any Temple **service that may be performed with** only **two garments** rather than the full set of four vestments worn by the priests? In the Torah's description of the garments worn to remove the ashes it says: "And the priest shall put on his linen garment, and his linen trousers shall he put on his flesh" (Leviticus 6:3).

NOTES

Similar to the change of garments performed on Yom Kippur, that he remove his sacred garments and put on non-sacred garments – כְּדֶרֶךְ יוֹם הַכִּפּוּרִים, שֶׁפּוֹשֵׁט בִּגְדֵי קוֹדֶשׁ וְלוֹבֵשׁ בִּגְדֵי חוֹל: The comparison to Yom Kippur as explained here is not without flaws, as Rashi's lengthy explanation suggests. The wording implies that on Yom Kippur there is a change from sacred garments to non-sacred garments. Rabbeinu Ḥananel explains the Gemara's point differently: It is referring to the end of Yom Kippur, when the day's services are complete and the High Priest changes from his sacred garments to his personal clothes.

Removal of the ashes and carrying them out – הֲרָמָה וְהוֹצָאָה: There are several different opinions in the commentaries with regard to these two activities, both according to the view of Rabbi Eliezer and that of the first *tanna*, based on an analysis of the approaches of Rabbi Yoḥanan and Reish Lakish as well as on the Jerusalem Talmud's version of the debate. According to the Rambam, the conclusion is that garments of lesser quality are worn for both removal of the ashes from the altar and for carrying them out of the camp. Others maintain that the removal of the ashes is a bona fide service and calls for the regular priestly garments, while clothes of lesser quality are used when the ashes are carried out of the camp. There is yet another approach that holds that both acts are performed in garments of lesser quality, but that carrying out the ashes was performed in garments of even more inferior quality than those worn to remove the ashes from the altar (*Me'iri*; see *Siaḥ Yitzḥak*).

HALAKHA

Clothes worn by the priest during removal of the ashes – בְּגָדִים שֶׁלּוֹבֵשׁ בִּשְׁעַת תְּרוּמַת הַדֶּשֶׁן: The priest who removes the ashes from the altar does not wear his regular priestly garments but wears those of slightly lesser quality (Rambam *Sefer Avoda, Hilkhot Temidin UMusafin* 2:10). Commentaries on the Rambam discuss this assertion, since the Gemara, when calling for garments of inferior quality, is dealing with carrying the ashes out of the camp, not removing them from the altar (see *Kesef Mishne*, *Leḥem Mishne*, and *Mishne LaMelekh*).

וְרַבִּי יוֹחָנָן: גַּלֵּי רַחֲמָנָא בִּכְתוֹנֶת וּמִכְנָסַיִם – וְהוּא הַדִּין לְמִצְנֶפֶת וְאַבְנֵט.

And what is the explanation for **Rabbi Yoḥanan's** opinion? In fact, the priest is required to wear all four priestly garments. **The Merciful One reveals** in the Torah that the priest must wear **the tunic and the trousers** like any other service so that one would not think that taking out the ashes may be performed in regular, non-sacred clothes. Once the Torah has made this point and mentioned these two specific garments, **the same is true** for the other two garments as well, i.e., **the mitre and the belt.**

וּמַאי שְׁנָא הָנֵי? – ״מִדּוֹ בַד״ ״מִדּוֹ״ – כְּמִדָּתוֹ, ״מִכְנְסֵי בַד״ – לִכְדְתַנְיָא: מִנַּיִן שֶׁלֹּא יְהֵא דָּבָר קוֹדֵם לַמִּכְנָסַיִם – שֶׁנֶּאֱמַר: ״וּמִכְנְסֵי בַד יִלְבַּשׁ עַל בְּשָׂרוֹ״.

The Gemara asks: If the Torah requires all four garments and mentions the tunic and trousers only as examples, **what is different about these** two that the Torah mentioned them in particular? The Gemara answers that these two particular garments were mentioned in order to teach certain *halakhot*. The Torah refers to the tunic as **"his linen garment,"** with the words **"his garment"** [***middo***], indicating that the tunic must conform **to his** exact **size**[H] [***middato***] and should fit the priest perfectly. As for the words **"linen trousers,"** they come to teach **that which was taught** in a *baraita*: **From where** is it derived **that** as the priest gets dressed **no** garment **should precede the trousers? As it is stated: "And his linen trousers shall he put on his flesh,"** which implies that the trousers should be donned when the priest has nothing but his flesh, i.e., when he has no other garments on him yet.[H]

וְרֵישׁ לָקִישׁ: ׳מִדּוֹ׳ כְּמִדָּתוֹ – מִדְּאַפְּקֵיהּ רַחֲמָנָא בִּלְשׁוֹן ׳מִדּוֹ׳. שֶׁלֹּא יְהֵא דָּבָר קוֹדֵם לַמִּכְנָסַיִם מֵ״עַל בְּשָׂרוֹ״ נָפְקָא.

The Gemara asks: **And** with regard to **Reish Lakish,** who maintains that these two garments are mentioned because they are the only two that the priest wears when removing the ashes, from where does he derive these two *halakhot*? The Gemara answers: The *halakha* that **his** linen **garment,** i.e., the tunic, must be **according to his size** is derived the fact that **the Merciful One uses the expression "his garment,"** i.e., his fitted garment, in the Torah, rather than calling it by its usual name, tunic. And the *halakha* **that no** garment **should precede the trousers** when the priest dresses is **derived** from the fact that the Torah added the phrase **"on his flesh."**

נֵימָא כְּתַנָּאֵי: ״עַל בְּשָׂרוֹ״ מַה תַּלְמוּד לוֹמַר ״יִלְבַּשׁ״ – לְהָבִיא מִצְנֶפֶת וְאַבְנֵט לַהֲרָמָה, דִּבְרֵי רַבִּי יְהוּדָה.

Let us say that the dispute between Rabbi Yoḥanan and Reish Lakish is **parallel to** a dispute between ***tanna'im.*** As it was taught in a *baraita* that the Torah states: "And the priest shall put on his linen garment, and his linen trousers shall he put on his flesh" (Leviticus 6:3). The words "shall he put on" seem superfluous, since these same words were already stated earlier in the verse. Therefore, the Torah could have sufficed with saying: "And linen trousers **on his flesh." What** is the meaning when **the verse states: "Shall he put on"?** This extra expression comes **to include** the donning of the **mitre and** the **belt,** which are not mentioned here explicitly, for **the removal** of the ash; this is the statement of **Rabbi Yehuda.**

רַבִּי דּוֹסָא אוֹמֵר: לְרַבּוֹת בִּגְדֵי כֹּהֵן גָּדוֹל בְּיוֹם הַכִּפּוּרִים, שֶׁכְּשֵׁירִין לְכֹהֵן הֶדְיוֹט.

Rabbi Dosa says: The extra expression comes **to include the** permissibility of the **High Priest's clothes** that he wears **on Yom Kippur,** which are linen garments identical to those of the common priest, to teach that **they are acceptable** to be used afterward by **common priests** in their service. In other words, the expression teaches that the High Priest's garments need not be permanently retired from service after Yom Kippur, unlike the opinion of another Sage, as will be explained below.

אָמַר רַבִּי: שְׁתֵּי תְּשׁוּבוֹת בַּדָּבָר; חֲדָא: דְּאַבְנֵטוֹ שֶׁל כֹּהֵן גָּדוֹל לֹא זֶה הוּא אַבְנֵטוֹ שֶׁל כֹּהֵן הֶדְיוֹט, וְעוֹד: בְּגָדִים שֶׁנִּשְׁתַּמַּשְׁתָּ בָּהֶן קְדוּשָּׁה חֲמוּרָה תִּשְׁתַּמֵּשׁ בָּהֶן קְדוּשָּׁה קַלָּה? אֶלָּא, מַה תַּלְמוּד לוֹמַר ״יִלְבַּשׁ״ –

Rabbi Yehuda HaNasi **says: There are two refutations** against Rabbi Dosa's interpretation: **One** is that **the belt of** the **High Priest** that he wears on Yom Kippur is made only of linen and **is not** identical to **the belt of** the **common priest,** which, in Rabbi Yehuda HaNasi's opinion, is made of wool and linen. Therefore, it is impossible for the High Priest's Yom Kippur garments to be used by a common priest. **And furthermore,** with regard to **garments that you used** to perform the services of **the most severe sanctity,** i.e., the services performed by the High Priest on Yom Kippur, can it be that **you will** then **use them** to perform **services of lesser sanctity** by a common priest? **Instead** of this, a different interpretation must be said. **What,** then, is the meaning when **the verse states** the superfluous words **"shall he put on"?**

HALAKHA

Conform to his exact size – כְּמִדָּתוֹ: A priest's sacred garments must fit him precisely and should not be too short nor too long (Rambam *Sefer Avoda, Hilkhot Kelei HaMikdash* 8:4).

The trousers precede the other garments – מִכְנָסַיִם קוֹדְמִים לִשְׁאָר בְּגָדִים: When a priest dons his sacred vestments he begins by putting his trousers on, before the other garments (Rambam *Sefer Avoda, Hilkhot Kelei HaMikdash* 10:1).

לְרַבּוֹת אֶת הַשְּׁחָקִים.

The phrase comes **to include worn out** garments, teaching that as long as they have not become tattered they may be used for Temple services.

״וְהִנִּיחָם שָׁם״ – מְלַמֵּד שֶׁטְּעוּנִין גְּנִיזָה. רַבִּי דּוֹסָא אוֹמֵר: רְאוּיִן הֵן לְכֹהֵן הֶדְיוֹט. וּמַה תַּלְמוּד לוֹמַר: ״וְהִנִּיחָם שָׁם״ – שֶׁלֹּא יִשְׁתַּמֵּשׁ בָּהֶן יוֹם הַכִּפּוּרִים אַחֵר.

The Gemara continues with another *baraita* connected to this debate. With regard to the garments of the High Priest, the Torah states: "And Aaron shall go into the tent of meeting, and he shall take off the linen garments that he had put on when he went into the Sanctuary, **and shall leave them there**" (Leviticus 16:23). This verse **teaches that** the linen garments worn by the High Priest during the Yom Kippur service **require storing away,**[H] i.e., they may not be used again. **Rabbi Dosa says:** They do not have to be stored away, because although they may not be used again by the High Priest on a subsequent Yom Kippur, **they are acceptable** for use **for a common priest. And what,** then, is the meaning when **the verse states: "And shall leave them there,"** which implies that they are not to be used again? It means **that** the High Priest himself **may not use them** on a **subsequent Yom Kippur** for service in the Holy of Holies; it does not mean that they may not be used at all.

מַאי לָאו בְּהָא קָא מִיפַּלְגִי; דְּמָר סָבַר: עֲבוֹדָה הִיא, וּמָר סָבַר: לָאו עֲבוֹדָה הִיא!

The Gemara returns to the question of whether or not the removal of the ashes is considered a bona fide Temple service, requiring all four priestly garments, and whether or not this is the subject of debate between *tanna'im*. **What, is it not with regard to this that** Rabbi Yehuda and Rabbi Dosa **disagree: One Sage,** Rabbi Yehuda, who derives from the phrase "he shall wear" that all four garments are required, **holds** that the removal of the ashes **is a** bona fide **service; and one Sage,** Rabbi Dosa, who derives a different teaching from "he shall wear," **holds** that **it is not a** bona fide **service,** and consequently only two of the four garments are required? Their dispute would therefore be identical to the dispute between Rabbi Yoḥanan and Reish Lakish.

לָא, דְּכוּלֵּי עָלְמָא – עֲבוֹדָה הִיא, וְהָכָא בְּהָא קָא מִיפַּלְגִי; מָר סָבַר: צְרִיכָא קְרָא לְרַבּוֹיֵי, וּמָר סָבַר: לָא צְרִיכָא קְרָא לְרַבּוֹיֵי.

The Gemara rejects this suggestion: It is possible to say that this is **not** the subject of debate between these two *tanna'im*. Rather, **everyone** agrees that the removal of ashes **is** a bona fide Temple **service** requiring all four garments, **and here they disagree about** a different point, which is **this: One Sage,** Rabbi Yehuda, **holds** that **a** derivation from the **verse is necessary** to **include** the mitre and belt, which are not mentioned explicitly in the verse. **And one Sage,** Rabbi Dosa, **holds that** since the removal of the ash is a bona fide Temple service it is obvious that all four garments are required, so a derivation from **a verse** to include the other two garments **is not necessary.** Accordingly, both *tanna'im* are in agreement that the removal of ash is a bona fide service and requires all four priestly garments.

בָּעֵי רַבִּי אָבִין: תְּרוּמַת הַדֶּשֶׁן בְּכַמָּה? מִתְּרוּמַת מַעֲשֵׂר יָלְפִינַן לָהּ אוֹ מִתְּרוּמַת מִדְיָן יָלְפִינַן לָהּ? תָּא שְׁמַע, דְּתָנֵי רַבִּי חִיָּיא: נֶאֱמַר כָּאן ״וְהֵרִים״ וְנֶאֱמַר לְהַלָּן: ״וְהֵרִים״, מַה לְּהַלָּן בְּקוּמְצוֹ – אַף כָּאן בְּקוּמְצוֹ.

§ **Rabbi Avin raised a dilemma: How much** ash must be removed in order to fulfill the mitzva of **removal of the ashes?**[N] **Do we derive it from the *teruma* of the tithe,** the portion that the Levite sets aside for the priest, in which case one hundredth of the total is separated, **or do we derive it from the donations** that were set aside from the spoils of the war with **Midian, where** one five-hundredth was taken from the spoils of war (see Numbers 31:28)? **Come** and **hear** a teaching with regard to this dilemma. **As Rabbi Ḥiyya taught** in a *baraita* that **it is stated here:** "**And he shall take up** the ashes" (Leviticus 6:3), **and it is said elsewhere,** with regard to a meal-offering: **"And he shall take up** a handful of the choice flour of the meal-offering" (Leviticus 6:8). **Just as there,** the amount he removes is **a handful** of flour, **so too, here,** he removes **a handful** of ash.[N] The amount of ashes removed from the altar is therefore not a fixed percentage of the total ash.

HALAKHA

The linen garments worn by the High Priest during the Yom Kippur service require storing away – טְעוּנִין גְּנִיזָה: The white clothes worn by the High Priest on Yom Kippur may not be used again the following year. They must be stored away, and it is prohibited to derive any benefit from them, in accordance with the view of the first *tanna* (Rambam *Sefer Avoda, Hilkhot Kelei HaMikdash* 8:5).

NOTES

How much ash must be removed in order to fulfill the mitzva of removal of the ashes – תְּרוּמַת הַדֶּשֶׁן בְּכַמָּה: Rabbi Avin's dilemma is that it is unclear how to choose between two possible amounts: One-hundredth and one five-hundredth. The Ritva notes that in a similar situation in *Kiddushin* the Gemara applies this principle: When the Torah does not specify any amount for something, and it is possible to draw a comparison to various other cases, it is the smallest amount that is intended. Therefore, Rabbi Avin should have concluded that the amount required for the removal of the ashes is one five-hundredth. One answer given is that here the Gemara's comparison to these other two cases is based on the verb: To take up, which appears in the context of removal of ash as well as in the other two cases under consideration, and Rabbi Avin therefore seeks to establish which verse is more similar to the removal of the ashes in its context (*Siaḥ Yitzḥak*).

So too here he removes a handful of ash – אַף כָּאן בְּקוּמְצוֹ: In the *Tosafot Yeshanim* it is noted that the Gemara does not really resolve Rabbi Avin's dilemma, as in effect it rejects both of the possibilities he raised and brings up a third alternative. Another anomaly here is that in the Jerusalem Talmud as well a comparison is drawn between the removal of the ashes and the removal of a handful of the meal-offering; however, this comparison is used there only to teach that, like the removal of the handful of the meal-offering, the removal of the ashes must be done with the right hand. It makes no mention of comparing the two with regard to a minimum amount. Moreover, even here the Gemara does not ultimately provide a fixed amount for the removal of the ashes but says that any amount that is a handful or more fulfills the mitzva. Rashi explains that the removal was in fact not done with one's bare hands, since the ash is too hot to touch, but was performed with a shovel. For all these reasons it is understandable why the Rambam did not cite this ruling as *halakha*, because there is no definitive conclusion with regard to the amount of ash that must be removed (see *Ḥeshek Shlomo*).

אָמַר רַב: אַרְבַּע עֲבוֹדוֹת זָר חַיָּיב עֲלֵיהֶן מִיתָה: זְרִיקָה, וְהַקְטָרָה, וְנִיסּוּךְ הַמַּיִם, וְנִיסּוּךְ הַיַּיִן. וְלֵוִי אָמַר: אַף תְּרוּמַת הַדֶּשֶׁן. וְכֵן תָּנֵי לֵוִי בְּמַתְנִיתֵיהּ: אַף תְּרוּמַת הַדֶּשֶׁן.

§ **Rav said:** Although a non-priest may not perform any Temple service, **there are** only **four** Temple **services** for which **a non-priest is liable to** receive the punishment of **death**[H] by God's hand for doing so. They are: **Sprinkling** sacrificial blood on the altar,[H] **and burning** incense or parts of sacrificial animals on the altar, **and** pouring out **the water libation** on the altar on the festival of *Sukkot*, **and** pouring out **the wine libation** on the altar. **And Levi**[P] **said:** This is true **also** for **the removal of the ashes. And similarly, Levi taught in his** collection of ***baraitot*****: The removal of ashes** is **also** included among those services for which a non-priest incurs the death penalty if he performs them.

מַאי טַעְמָא דְּרַב – דִּכְתִיב: ״וְאַתָּה וּבָנֶיךָ אִתְּךָ תִּשְׁמְרוּ אֶת כְּהוּנַּתְכֶם לְכָל דְּבַר הַמִּזְבֵּחַ וּלְמִבֵּית לַפָּרוֹכֶת וַעֲבַדְתֶּם עֲבוֹדַת מַתָּנָה אֶתֵּן אֶת כְּהוּנַּתְכֶם וְהַזָּר הַקָּרֵב יוּמָת״. ״עֲבוֹדַת מַתָּנָה״ – וְלֹא עֲבוֹדַת סִילּוּק, ״וַעֲבַדְתֶּם״ – עֲבוֹדָה תַּמָּה, וְלֹא עֲבוֹדָה שֶׁיֵּשׁ אַחֲרֶיהָ עֲבוֹדָה.

The Gemara explains: **What is the reason for Rav's** opinion? **As it is written: "And you and your sons with you shall keep your priesthood in everything pertaining to the altar and to that within the veil; and you shall serve; I give you the priesthood as a service of gift; and the common man that draws near shall be put to death"** (Numbers 18:7). Rav interprets this verse as follows: **"A service of gift"** indicates a service that involves giving,[H] i.e., placing something on the altar, **and not a service** that involves **removal** from the altar, to the exclusion of removing the ashes. **"And you shall serve** [*va'avadtem*]**"** is interpreted as referring to **a service that is complete** [***avoda tamma***] on its own,[N] such as sprinkling the blood, **and not** a service that is not complete, i.e., **a service that** is only a preparatory step and **has another service after it** that completes its purpose, such as slaughtering the animal or collecting its blood, which are only preparatory steps leading up to the sprinkling of the blood on the altar.

וְלֵוִי: רַבֵּי רַחֲמָנָא ״לְכָל דְּבַר הַמִּזְבֵּחַ״. וְרַב: הַהוּא לְאַתּוֹיֵי שֶׁבַע הַזָּאוֹת שֶׁבִּפְנִים, וְשֶׁבִּמְצוֹרָע.

And what is the reason for the opinion of **Levi?** Why does he include the removal of ashes? According to him, **the Merciful One includes** this service by adding **"in everything pertaining to the altar,"** which teaches that all actions performed on the altar, including the removal of ashes, are significant and are prohibited to a non-priest on pain of death. The Gemara asks: **And** what does **Rav** learn from the phrase "in everything pertaining to the altar"? The Gemara answers: According to him, the word "everything" in **that** phrase comes **to include the seven sprinklings that are** performed **inside** the Sanctuary,[N] when the blood of certain offerings is sprinkled on the veil of the Holy of Holies, **and** the seven sprinklings of oil **of the leper,** which are also performed inside the Sanctuary. Rav learns from the word "everything" that if a non-priest were to perform any of these actions he would be liable to receive the death penalty, despite the fact that they are not performed on the altar.

וְלֵוִי: נָפְקָא לֵיהּ מִ״דְּבַר״ ״וְכָל דְּבַר״. וְרַב: ״דְּבַר״ ״וְכָל דְּבַר״ לָא דָּרֵישׁ.

The Gemara asks: **And** from where does **Levi** derive these cases? The Gemara answers: **He derives** them **from** the superfluous wording of the text. As the entire phrase **"pertaining** to the altar" is superfluous, he derives from this the inclusion of the removal of the ashes. Additionally, the expression **"everything pertaining"** implies a further inclusion, from which he derives the internal sprinklings mentioned above. **And** what does **Rav** learn from this superfluous wording? Rav does **not derive** anything particular from the distinction between the expressions **"pertaining** to the altar" and **"everything pertaining** to the altar."

וְאֵימָא: ״לְכָל דְּבַר הַמִּזְבֵּחַ״ – כְּלָל, ״עֲבוֹדַת מַתָּנָה״ – פְּרָט, כְּלָל וּפְרָט – אֵין בִּכְלָל אֶלָּא מַה שֶּׁבִּפְרָט, עֲבוֹדַת מַתָּנָה – אִין, עֲבוֹדַת סִילּוּק – לָא! אָמַר קְרָא

The Gemara asks about Levi's position: **But say** that the verse should be interpreted as follows: **"In everything pertaining"** is a **generalization,** and **"a service of gift"** is a **specification,** indicating a case of **a generalization** followed by **a specification.** One of the principles of hermeneutics states that in such cases, **the generalization includes only what** is mentioned explicitly **in the specification.** Following that rule, one would conclude: **A service of giving,** i.e., placing on the altar, **yes,** this is included, but **a service of removal** is **not** included. This presents a difficulty for Levi. The Gemara responds that **the verse states:**

HALAKHA

Temple services for which a non-priest is liable to receive the punishment of death – עֲבוֹדוֹת זָר חַיָּיב עֲלֵיהֶן מִיתָה: It is prohibited for non-priests to serve in the Temple, but one who does so incurs the death penalty only for participation in one of these services: Sprinkling the blood, burning offerings on the altar, pouring out the water libation on *Sukkot*, and pouring out the wine libation. This ruling is in accordance with the opinion of Rav (Rambam *Sefer Avoda, Hilkhot Biat HaMikdash* 9:2).

A non-priest sprinkling blood – זָר בְּהַזָּאָה: A non-priest who performs one of the sprinkling services, whether outside on the altar or inside the Sanctuary, or any of the sprinklings of the leper, incurs the death penalty (Rambam *Sefer Avoda, Hilkhot Biat HaMikdash* 9:3).

A service of gift indicates a service that involves giving – עֲבוֹדַת מַתָּנָה: Only a priest is permitted to remove the ashes from the altar. A non-priest who performed this service is punished with lashes, but does not incur the death penalty. The death penalty is incurred only for services involving giving, not for those involving removal, as stated by Rav (Rambam *Sefer Avoda, Hilkhot Biat HaMikdash* 9:8).

PERSONALITIES

Levi – לֵוִי: This individual is Levi, son of Sisi, a student of Rabbi Yehuda HaNasi, who lived in the transitional generation between the *tanna'im* and *amora'im*. Levi was one of the most distinguished disciples of Rabbi Yehuda HaNasi and was a colleague of his son Rabbi Shimon. Rabbi Yehuda HaNasi was quite close to Levi and once declared him to be: A man like me, i.e., on my level.

Levi visited Babylonia several times, where he conferred with its scholars, especially Abba, son of Abba, the father of Shmuel. The Sages of Babylonia often cite his statements, and in the Babylonian Talmud a physical description of him is provided: A scholar of tall stature with a limp.

After the death of Rabbi Yehuda HaNasi he was one of the chief scholars in Eretz Yisrael, but was not appointed to a position in the Sanhedrin (see *Ketubot* 103b). He subsequently moved to Babylonia, where he spent the rest of his life. The Talmud quotes many statements of *halakha* and *aggada* in his name. Levi compiled a volume of *baraitot* called Teachings of the School of Levi, similar to Rabbi Ḥiyya's collections of *baraitot*.

NOTES

And you shall serve [*va'avadtem*] is a service that is complete [*avoda tamma*] on its own – וַעֲבַדְתֶּם, עֲבוֹדָה תַּמָּה: This form of interpretation, interpreting the second-person plural suffix *tem* as if it were *tam*, complete, appears several times in the Talmud, such as the changing of *ushmartem*, you shall guard, to *ushmar tam*, complete guarding, and the like. The idea behind this approach appears to be that the Torah's commands are generally written in the singular form, so that any deviation from that is subject to analysis.

To include the seven sprinklings that are performed inside the Sanctuary – לְאַתּוֹיֵי שֶׁבַע הַזָּאוֹת שֶׁבִּפְנִים: The commentaries ask: It is prohibited, on pain of death, for anyone even to enter the Sanctuary except for the purpose of performing one of the rituals that must be performed there. What is gained by establishing that a non-priest would be liable to receive a punishment for sprinkling blood there, since his mere entry to that place is enough for him to incur the death penalty? One answer given is that the Gemara could be referring to someone who entered the Holy of Holies unintentionally, and would therefore not be liable for that act, and then went on to sprinkle blood there intentionally (*Tosafot Yeshanim*).

״וּלְמִבֵּית לַפָּרוֹכֶת וַעֲבַדְתֶּם״ – אֶל מִבֵּית לַפָּרוֹכֶת הוּא דַּעֲבוֹדַת מַתָּנָה וְלֹא עֲבוֹדַת סִילּוּק, הָא בַּחוּץ – אֲפִילּוּ עֲבוֹדַת סִילּוּק.

“To that within the veil; and you shall serve; I give you the priesthood as a service of gift” (Numbers 18:7), indicating that it is only with regard to services that are performed **within the veil,** i.e., in the Holy of Holies, **that there is** a distinction between services, and a non-priest who performs **services of giving** there, such as sprinkling the blood inside the Holy of Holies on Yom Kippur, is subject to the death penalty, **but not** one who performs **services of removing** there, such as the removal of the censer from the Holy of Holies on Yom Kippur. **This** leads to the conclusion that when it comes to services performed **outside** of the Holy of Holies, a non-priest would be liable if he performed any service, **even a service of removal,** such as the removal of ashes from the altar.

אִי הָכִי ״וַעֲבַדְתֶּם״ נַמִי: אֶל מִבֵּית לַפָּרוֹכֶת הוּא דַּעֲבוֹדָה תַּמָּה וְלֹא עֲבוֹדָה שֶׁיֵּשׁ אַחֲרֶיהָ עֲבוֹדָה, הָא בַּחוּץ – אֲפִילּוּ עֲבוֹדָה שֶׁיֵּשׁ אַחֲרֶיהָ עֲבוֹדָה!

The Gemara asks: **If** it is **so** that the limitations of the verse apply only to those services performed in the Holy of Holies, one should say that the phrase: “**And you shall serve** [*va’avadtem*],” from which it is derived that one is liable only for a service that is complete [*avoda tamma*] on its own and not incomplete, should **also** be similarly limited to services performed **to what is within the veil.** In that case, the liability of the non-priest, which is limited to cases where he performs **a complete service and** does **not** apply if he performs **a service that** is only preparatory and **has another service after it** that completes its purpose, should apply only to services performed in the Holy of Holies. **But** for services performed **outside** the Holy of Holies, a non-priest should be liable **even** if it is **a service that** is incomplete and **has a service after it.**

״וַעֲבַדְתֶּם״ הֲדַר עַרְבֵיהּ קְרָא.

The Gemara answers: The phrase: “**And you shall serve** [*va’avadtem*],” which begins with the conjunction *vav*, meaning: And, indicates that **the verse goes back and combines** the service performed within the veil to services performed outside of it. This teaches that with regard to this *halakha* there is no difference between a service performed outside and a service performed inside.

בָּעֵי רָבָא: עֲבוֹדַת סִילּוּק בַּהֵיכָל מַהוּ? לִפְנִים מְדַמִּינַן לֵיהּ, אוֹ לַחוּץ מְדַמִּינַן לֵיהּ?

According to Levi, if a non-priest performs a service involving removal within the veil, i.e., in the Holy of Holies, he does not incur the death penalty, but if he performs a service involving removal outside, such as the removal of the ashes from the external altar, he is liable to the death penalty. **Rava raised a dilemma** relating to Levi’s approach: **What** would be the *halakha* with regard to **a service of removal** performed **in the Sanctuary** chamber that is before the Holy of Holies, such as removing the burnt incense from the inner altar, or removing burnt wicks and leftover oil from the candelabrum? Do **we compare** such an act **to** a service performed **inside** the Holy of Holies, so that he would be exempt from the death penalty, **or** do **we compare** it **to the outer** service?

הֲדַר פְּשַׁטָא: ״מִבֵּית״ ״וּלְמִבֵּית״.

Rava himself **went back and resolved** the dilemma: Had the Torah said only: **Within** the veil, it would have been understood that it is referring only to actions performed in the Holy of Holies. But since the Torah says: **And to what is within** the veil, the added conjunction: And, teaches that it is referring to something else besides the Holy of Holies, i.e., the Sanctuary.

אֶלָּא מֵעַתָּה, זָר שֶׁסִּידֵּר אֶת הַשֻּׁלְחָן לִיחַיֵּיב! אִיכָּא סִידּוּר בָּזִיכִין. סִידֵּר בָּזִיכִין לִיחַיֵּיב! אִיכָּא סִילּוּק וְהַקְטָרָה.

The Gemara asks: **However, if** it is **so** that a non-priest is liable for performing a service that is complete on its own that takes place in the Sanctuary, one should say that **a non-priest who arranges**[N] **the** loaves on the shewbread **table should be liable.** The Gemara answers: After arranging the bread **there is** still the **arranging of the vessels** of frankincense on the table that remains to be done, so the arrangement of the bread is not a service that is complete on its own. The Gemara asks: If so, **a non-priest who arranges the vessels** of frankincense on the table **should be liable.** The Gemara rejects this: After arranging the vessels, **there is** still the **removal** of these vessels **and the burning** of their frankincense on the altar that remain to be done; therefore, arranging the vessels is not considered a service that is complete on its own.

NOTES

However if it is so, a non-priest who arranges, etc. – אֶלָּא מֵעַתָּה, זָר שֶׁסִּידֵּר וכו׳: The implication of the words: If that is so, is that the questions that follow are somehow prompted by what the Gemara has just said, i.e., Rava’s statement that a non-priest would not be liable for performing a service involving removal in the Sanctuary. One explanation given is that prior to Rava’s statement, it was thought that there is no liability for any services performed in the Sanctuary, with the exception of sprinkling, which the Gemara mentioned explicitly earlier. Once Rava discussed services of removal in the Sanctuary, it became clear that there can indeed be liability for services performed in the Sanctuary. The Gemara therefore raises these questions pertaining to various actions that take place in the Sanctuary (*Me’il Shmuel*).

LANGUAGE

Chips [*alita*] – **אֲלִיתָא:** Apparently from the same origin as the Hebrew word *alya*, meaning tail. The *alita* are so called because they are like the tail end of a larger piece of wood.

HALAKHA

Arrangement of two logs – **סִדּוּר שְׁנֵי גְּזִירֵי עֵצִים:** A non-priest who arranges the two logs on the altar is liable to be punished by death at the hand of God, in accordance with the opinion of Rabbi Yoḥanan (Rambam *Sefer Avoda, Hilkhot Biat HaMikdash* 9:5).

זָר שֶׁסִּידֵּר אֶת הַמְּנוֹרָה לִיחַיֵּיב! אִיכָּא נְתִינַת פְּתִילָה. נָתַן פְּתִילָה לִיחַיֵּיב! אִיכָּא נְתִינַת שֶׁמֶן.

The Gemara asks further with regard to the notion that a non-priest is liable for performing a service that is complete on its own that takes place in the Sanctuary: If so, **a non-priest who arranges the** lamps of the **candelabrum should be liable.** The Gemara rejects this: **There is** still the **placing of the wicks** in the lamps that remains to be done, so arranging the lamps is not considered a service that is complete on its own. The Gemara asks: If so, a non-priest who **placed a wick** in the candelabrum's lamps **should be liable.** The Gemara answers: That too is not a service that is complete on its own, as **there is** still the necessity of **placing the oil.**

נָתַן שֶׁמֶן לִיחַיֵּיב! אִיכָּא הַדְלָקָה. הִדְלִיק לִיחַיֵּיב! הַדְלָקָה לָאו עֲבוֹדָה הִיא.

The Gemara asks: If so, a non-priest who **placed the oil should be liable.** The Gemara answers: That too is not a service that is complete on its own, as **there is** still the service of **lighting** that needs to be done. The Gemara asks: If so, if a non-priest **who lit** the lamps **should be liable.** The Gemara answers: **Lighting** the lamps **is not** considered a bona fide Temple **service,** since in doing so nothing is done to the candelabrum itself.

וְלֹא? וְהָתַנְיָא: ״וְנָתְנוּ בְּנֵי אַהֲרֹן הַכֹּהֵן אֵשׁ עַל הַמִּזְבֵּחַ וְעָרְכוּ עֵצִים עַל הָאֵשׁ״ – לִימֵּד עַל הַצָּתַת אֲלִיתָא שֶׁלֹּא תְּהֵא אֶלָּא בְּכֹהֵן כָּשֵׁר וּבִכְלֵי שָׁרֵת! – הַצָּתַת אֲלִיתָא – עֲבוֹדָה הִיא, הַדְלָקָה – לָאו עֲבוֹדָה הִיא.

The Gemara asks: **And is** kindling a fire really **not** considered a Temple service? **But wasn't it taught** in a *baraita* that it is written: **"And the sons of Aaron the priest shall put fire upon the altar and lay out wood in order upon the fire"** (Leviticus 1:7), which **teaches that the kindling of chips** [***alita***][L] added to keep the altar's fire going must **be performed only by a proper priest and** that he must be wearing **the priestly garments?** This shows that kindling is considered a service. The Gemara answers: **Kindling** the **chips is a** bona fide **service,**[N] but **lighting** the candelabrum is **not** a bona fide **service.**[N]

אֶלָּא מֵעַתָּה זָר שֶׁסִּידֵּר אֶת הַמַּעֲרָכָה לִיחַיֵּיב! אִיכָּא סִידּוּר שְׁנֵי גְּזִירֵי עֵצִים. – סִידֵּר שְׁנֵי גְּזִירִין לִיחַיֵּיב! אִיכָּא סִידּוּר אֵבָרִים.

The Gemara further asks: **However, if** it is **so** that a non-priest is liable for performing any service involving placing, as established above, **a non-priest who set up the arrangement** of wood on the altar **should be liable,** since that is a service involving placing. The Gemara answers: **There is** still **the** mitzva of the **arrangement of two logs**[H] on the altar that remains to be done, so that setting up the arrangement of wood is not a service that is complete on its own. The Gemara asks: If so, a non-priest who **arranged the two logs should be liable.** The Gemara answers: **There is** still **the arrangement of limbs** of offerings on the fire that remains to be done, so placing the two logs is also not considered a service that is complete on its own.

NOTES

Kindling the chips is a bona fide service – **הַצָּתַת אֲלִיתָא עֲבוֹדָה הִיא:** The distinction between lighting the candelabrum and kindling the chips is not clear. An alternative version of Rashi, which does not appear here but is cited by Ritva and *Tosafot Yeshanim*, explains that kindling the chips is considered a service because of the effort involved in lighting thick chips of wood until they catch fire. Lighting the candelabrum, on the other hand, requires no effort at all; it lights as soon as the fire touches the wick. The author of the *Me'iri* makes a different distinction: Lighting the candelabrum is not a service for which a non-priest would be liable, because it does not involve any giving, i.e., placing, on the candelabrum, which is a requirement for liability, as discussed earlier. The wood chips, on the other hand, are placed on the altar itself and therefore involve giving.

Lighting the candelabrum is not a bona fide service – **הַדְלָקָה לָאו עֲבוֹדָה הִיא:** The Rambam (*Sefer Avoda, Hilkhot Biat HaMikdash* 9:7) rules in accordance with this statement and states that it is therefore permitted for a non-priest to kindle the candelabrum (see also Ra'avad, who only partially disagrees). However, practically speaking, since the candelabrum is inside the Sanctuary, where it is prohibited for non-priests to enter, the lighting would normally be done by a priest (*Even Shlomo*). This assertion is surprising, however, as several times the Torah refers to the lighting of the candelabrum as a priest's service (*Tosafot Yeshanim*), a point supported by *midrashim*. One commentary suggests that the candelabrum service that the Torah relates to priests is referring to clearing out the used wicks and oil and preparing the lamps for kindling. It would be prohibited, then, for non-priests to perform these acts, although they would not incur the death penalty for performing them, as explained in the Gemara here. The kindling, however, is not considered a priestly task at all (*Li Lishua*).

Priest lighting the candelabrum

וְהָא אָמַר רַב אַסִּי אָמַר רַבִּי יוֹחָנָן: זָר שֶׁסִּידֵּר שְׁנֵי גְּזִירֵי עֵצִים חַיָּיב! בְּהָא פְּלִיגִי; מָר סָבַר: עֲבוֹדָה תַּמָּה הִיא, וּמָר סָבַר: לָאו עֲבוֹדָה תַּמָּה הִיא.

The Gemara asks: **But didn't Rav Asi say** that **Rabbi Yoḥanan said: A non-priest who arranged the two pieces of wood is liable?**[N] This shows that placing the two logs is a complete service and contradicts Rav's statement that a non-priest is liable only if he performs the four services that he mentioned above. The Gemara answers: Indeed, Rav and Rabbi Yoḥanan **disagree on this** point. **One Sage,** Rabbi Yoḥanan, **holds** that the placement of the two logs **is a service that is complete** on its own, as the arrangement of limbs that follows is not considered a continuation of the setting up of the wood; **and one Sage,** Rav, **holds** that the placement of the two logs **is not** considered **a service that is complete** on its own, since it is followed by the arrangement of the limbs on the wood.

תַּנְיָא כְּוָותֵיהּ דְּרַב, תַּנְיָא כְּוָותֵיהּ דְּלֵוִי. תַּנְיָא כְּוָותֵיהּ דְּרַב: עֲבוֹדוֹת שֶׁזָּר חַיָּיב עֲלֵיהֶם מִיתָה: זְרִיקַת דָּם בֵּין לִפְנִים בֵּין לִפְנַי וְלִפְנִים, וְהַמַּזֶּה בְּחַטַּאת הָעוֹף, וְהַמְּמַצֶּה וְהַמַּקְטִיר בְּעוֹלַת הָעוֹף, וְהַמְנַסֵּךְ שְׁלֹשָׁה לוּגִּין מַיִם וּשְׁלֹשָׁה לוּגִּין יַיִן.

The Gemara returns to the disagreement between Rav and Levi and notes: **It was taught** in a *baraita* **in accordance with** the opinion of **Rav,** and **it was taught** in a second *baraita* **in accordance with** the opinion of **Levi. It was taught** in a *baraita* **in accordance with** the opinion of **Rav:** These are the **services for which a non-priest** who performs them **is liable to** receive the penalty of **death** by God's hand: One who performs **the sprinkling of blood, whether inside** the Sanctuary; on the golden altar or at the veil; **or inside the innermost** chamber, the Holy of Holies, on Yom Kippur; or outside on the main altar; **and one who sprinkles** blood in the case of a **bird sin-offering; and one who squeezes** the blood of **a bird burnt-offering** on the wall of the altar **or burns** the bird on the altar; **and one who pours out three *log* of water** on the altar for the *Sukkot* water libation **or three *log* of wine** on the altar for an ordinary libation. The removal of ashes from the altar is not listed here.

תַּנְיָא כְּוָותֵיהּ דְּלֵוִי: עֲבוֹדוֹת שֶׁזָּר חַיָּיב עֲלֵיהֶן מִיתָה: הַמֵּרִים אֶת הַדֶּשֶׁן, וְשֶׁבַע הַזָּאוֹת שֶׁבִּפְנִים וְשֶׁבַּמְּצוֹרָע, וְהַמַּעֲלֶה עַל גַּבֵּי הַמִּזְבֵּחַ בֵּין דָּבָר כָּשֵׁר בֵּין דָּבָר פָּסוּל.

It was taught in a *baraita* **in accordance with** the opinion of **Levi:** These are the **services for which a non-priest** who performs them **is liable to** receive the penalty of **death** by God's hand: **One who removes the ashes** from the altar; one who performs **the seven sprinklings that are** performed **inside** the Sanctuary **or** the sprinklings **of the leper; and one who raises up** an offering **onto the altar, whether it is** a **proper** offering **or** a **disqualified** one. In this *baraita*, the removal of ashes is listed.

לָמָּה מְפִיסִין? לָמָּה מְפִיסִין?! – כְּדַאֲמַרַן! אֶלָּא: לָמָּה מְפִיסִין וְחוֹזְרִין וּמְפִיסִין.

§ The Gemara returns to its interpretation of the mishna. The mishna states that there were four lotteries held in the Temple every day. One of the Sages asked: **Why did** the Temple authorities **hold lotteries?** Before answering the question, the Gemara expresses astonishment at the question itself: **Why did they hold lotteries?** The reason is **as we said** clearly in the mishna: To prevent quarrels among the priests. The Gemara explains: **Rather,** this is the meaning of the question: **Why did they** assemble all the priests together and **hold a lottery, and once again** gather them together to **hold another lottery,** four times, when the priests could be gathered one time and all the necessary lotteries held at that time?

אָמַר רַבִּי יוֹחָנָן: כְּדֵי לְהַרְגִּישׁ כָּל הָעֲזָרָה, שֶׁנֶּאֱמַר: ״אֲשֶׁר יַחְדָּיו נַמְתִּיק סוֹד בְּבֵית אֱלֹהִים נְהַלֵּךְ בְּרָגֶשׁ״.

Rabbi Yoḥanan said: It was done this way **in order to create a commotion throughout** the Temple **courtyard,** as the priests would converge from all over to assemble there, **as it is stated: "We took sweet counsel together, in the House of God we walked with the throng"** (Psalms 55:15). This verse teaches that it is proper to stir up a commotion and to cause public excitement in the course of the Temple services and the preliminary steps leading up to them, such as the assignment of tasks to the priests.

בַּמֶּה מְפִיסִין? רַב נַחְמָן אָמַר: בְּבִגְדֵי חוֹל, וְרַב שֵׁשֶׁת אָמַר: בְּבִגְדֵי קֹדֶשׁ.

The Gemara asks: **With what** garments were the priests clothed when **they held the lottery?**[H] **Rav Naḥman said:** The priests were clothed in their own **non-sacred garments. And Rav Sheshet said:** The priests were dressed in the priestly **sacred garments.**

NOTES

But didn't Rav Asi say that Rabbi Yoḥanan said: A non-priest who arranged the two pieces of wood is liable – וְהָא אָמַר רַב אַסִּי אָמַר רַבִּי יוֹחָנָן זָר שֶׁסִּידֵּר שְׁנֵי גְּזִירֵי עֵצִים חַיָּיב: This question is somewhat puzzling, as the Gemara here is explaining the opinion of Rav and Levi. Why, then, is it considered a difficulty for them that Rabbi Yoḥanan held differently? One answer to this question is that at first the Gemara assumed that Rabbi Yoḥanan's position was universally accepted, which is in fact the implication in the Jerusalem Talmud. The Gemara therefore goes on to explain that in fact Rav disagreed with Rabbi Yoḥanan (*Siaḥ Yitzḥak*). Another explanation is that the Gemara assumed that everyone agrees with Rabbi Yoḥanan's assertion that placing the two logs constitutes a service that is complete in itself, but it was aware all along that Rav disagreed with Rabbi Yoḥanan's imposition of the death penalty for some other reason. Therefore, the Gemara goes on to elaborate that in fact the point of disagreement between Rabbi Yoḥanan and Rav is exactly this point of whether or not the placing of the two logs constitutes a service that is complete on its own.

HALAKHA

With what garments were the priests clothed when they held the lottery – בְּאֵלּוּ בְּגָדִים מְפִיסִין: During the lottery the priests wore their priestly garments (Rambam *Sefer Avoda, Hilkhot Temidin UMusafin* 4:1). The Rambam rules in accordance with the opinion of Rav Sheshet because of the principle that the *halakha* is ruled in accordance with the opinion of Rav Sheshet in his debates with Rav Naḥman (*Leḥem Mishne*).

HALAKHA

They gave the priests over to the attendants, etc. – מְסָרוּן לַחַזָּנִין וכו׳: After the lottery the winners would set out to perform the day's service. Attendants took the clothes off the other priests, leaving them in trousers, at which point they put on their non-sacred clothes before removing the sacred trousers and putting all the clothes back in their place. This ruling is in accordance with the mishna and Rav Sheshet's interpretation of it (Rambam *Sefer Avoda, Hilkhot Temidin UMusafin* 4:2).

רַב נַחְמָן אָמַר: בְּבִגְדֵי חוֹל, דְּאִי אָמְרַתְּ בְּבִגְדֵי קֹדֶשׁ – אִיכָּא בַּעֲלֵי זְרוֹעוֹת דְּחָמְסִי וְעָבְדִי. רַב שֵׁשֶׁת אָמַר: בְּבִגְדֵי קֹדֶשׁ, דְּאִי אָמְרַתְּ בְּבִגְדֵי חוֹל – אַגַּב חֲבִיבוּתֵיהּ מִיקְרוּ וְעָבְדִי.

The Gemara explains the two approaches. **Rav Naḥman said:** The priests were dressed in **non-sacred garments, because if you say** the lottery was to be held when they were dressed in their **sacred garments, there are** strong-**armed men who might act with force and perform the service** even if they did not win the lottery. Since they were already wearing the sacred garments, they would simply force their way into performing the service. **Rav Sheshet said:** They were wearing the **sacred garments, as, if you say** they wore their **non-sacred garments, due to** the fact that the service was so **beloved** to them, in their excitement over having been granted the privilege to perform the service, **it may happen** that **they would perform the service** immediately, forgetting to don their sacred garments, thereby disqualifying the service.

אָמַר רַב נַחְמָן: מְנָא אָמִינָא לָהּ – דִּתְנַן: מְסָרוּן לַחַזָּנִין, וְהָיוּ מַפְשִׁיטִין אוֹתָן אֶת בִּגְדֵיהֶן וְלֹא הָיוּ מַנִּיחִין עֲלֵיהֶן אֶלָּא מִכְנָסַיִם בִּלְבַד.

Rav Naḥman said: From where do I state my opinion? **As we learned** in a mishna: After the lottery **they gave** the priests **over to the attendants,**[H] **and they would take their clothes off them and they would leave only** their **trousers on them.**

Perek **II**
Daf **25** Amud **a**

מַאי לָאו – בְּאוֹתָן שֶׁזָּכוּ לְפַיִיס! אָמַר רַב הוּנָא בַּר יְהוּדָה אָמַר רַב שֵׁשֶׁת: לֹא, בְּאוֹתָן שֶׁלֹּא זָכוּ לְפַיִיס.

What, is this **not** talking **about those** priests **who won the lottery,** describing how their non-sacred garments were removed from them before they were dressed in the priestly garments? **Rav Huna bar Yehuda said** that **Rav Sheshet said,** rejecting that interpretation: **No,** it is possible to explain that all the priests at the lottery were wearing sacred garments and that, on the contrary, the mishna speaks **about those** priests **who did not win the lottery.** The text describes how the sacred garments they wore during the lottery were removed from them.

הָכִי נָמֵי מִסְתַּבְּרָא, דְּאִי סָלְקָא דַּעְתָּךְ בְּאוֹתָן שֶׁזָּכוּ לְפַיִיס – לֹא הָיוּ מַנִּיחִין עֲלֵיהֶן אֶלָּא מִכְנָסַיִם בִּלְבַד? וְהָתַנְיָא: מִנַּיִין שֶׁלֹּא יְהֵא דָּבָר קוֹדֵם לְמִכְנָסַיִם – תַּלְמוּד לוֹמַר: ״וּמִכְנְסֵי בַד יִהְיוּ עַל בְּשָׂרוֹ״.

The Gemara supports this latter interpretation: **So too, it is reasonable** to follow Rav Sheshet's interpretation of the mishna. **As, if it were to enter your mind** to say that the mishna is dealing **with those who won the lottery** and describes how their non-sacred garments were removed and sacred garments put on, how would one understand the statement: **They would leave only their trousers on them?** One would have to explain that the priests subsequently donned the sacred clothes on top of the non-sacred trousers; then they would remove the non-sacred trousers and replace them with the sacred trousers. **But wasn't it taught** in a *baraita*: **From where** is it derived **that nothing should precede the trousers** when the priest dresses? **The verse states: "And he shall have linen trousers upon his flesh"** (Leviticus 16:4)? However, according to the proposed interpretation of the mishna, the priests donned the other sacred garments and put on the trousers after them.

וְאִידָךְ? הָא לָא קַשְׁיָא; הָכִי קָתָנֵי: עַד שֶׁעוֹדָן עֲלֵיהֶן בִּגְדֵי חוֹל מַלְבִּישִׁין אוֹתָן מִכְנְסֵי קֹדֶשׁ, וְהָיוּ מַפְשִׁיטִין אוֹתָן בִּגְדֵי חוֹל, וְלֹא הָיוּ מַנִּיחִין אֶלָּא מִכְנָסַיִם בִּלְבַד.

The Gemara asks: **And** how would **the other one,** Rav Naḥman, resolve this difficulty? He would respond that **this is not difficult,** as **this is what** the mishna **is teaching: While the non-sacred garments are still on them they put the sacred trousers on them, and** then **they remove** from them **the non-sacred clothes, and they left** them wearing **only the** sacred **trousers.** Therefore, it is possible to interpret the mishna either way.

אָמַר רַב שֵׁשֶׁת: מְנָא אָמִינָא לָהּ – דְּתַנְיָא: לִשְׁכַּת הַגָּזִית כְּמִין בַּסִילְקִי גְּדוֹלָה הָיְתָה, פַּיִיס בְּמִזְרָחָהּ, וְזָקֵן יוֹשֵׁב בְּמַעֲרָבָהּ. וְהַכֹּהֲנִים מוּקָּפִין וְעוֹמְדִין כְּמִין בְּכוֹלְיָאר, וְהַמְמוּנֶּה בָּא וְנוֹטֵל מִצְנֶפֶת מֵרֹאשׁוֹ שֶׁל אֶחָד מֵהֶן, וְיוֹדְעִין שֶׁמִּמֶּנּוּ פַּיִיס מַתְחִיל. וְאִי סָלְקָא דַּעְתָּךְ בְּבִגְדֵי חוֹל – מִצְנֶפֶת בְּבִגְדֵי חוֹל מִי אִיכָּא?

Rav Sheshet said: From where do I say that the priests wore sacred garments when the lottery was held? **As it was taught** in a *baraita*: **The Chamber of Hewn Stone was** built **in the style of a large basilica** [***basileki***];[L] **the lottery** is held **in the east** of the chamber, **and an Elder** of the court **sits in its west**[N] to provide instruction and adjudicate any doubtful cases. **And the priests stand in a circle in the shape of a bracelet** [***bekholyar***],[L] **and the appointed** priest **comes and removes the mitre from the head of one of them, and** everyone thereby **knew that the count began from him. And if it were to enter your mind** to say that the priests wore **non-sacred garments** during the lottery, **is there** such a thing as **a mitre among** one's **non-sacred garments?** This shows that the priests were wearing their sacred garments when the lottery took place.

אִין, כִּדְתָנֵי רַב יְהוּדָה, וְאִיתֵּימָא רַב שְׁמוּאֵל בַּר יְהוּדָה: כֹּהֵן שֶׁעָשְׂתָה לוֹ אִמּוֹ כְּתוֹנֶת – עוֹבֵד בָּהּ עֲבוֹדַת יָחִיד.

The Gemara rejects this reasoning: **Yes,** indeed, there is such a thing as a mitre that one wears as non-sacred apparel, **as Rav Yehuda, and some say** it was **Rav Shmuel bar Yehuda, taught:**[N] **A priest whose mother made a tunic for him,** to show her love for her son and her love for mitzvot, **may perform an individual service with it on,** but not communal services. Therefore, it is possible that the priests had non-sacred mitres in the style of the sacred mitres, just as they sometimes had non-sacred tunics.

אָמַר אַבַּיֵי: שְׁמַע מִינָּהּ לִשְׁכַּת הַגָּזִית חֶצְיָהּ בַּקֹּדֶשׁ, וְחֶצְיָהּ בַּחוֹל. וּשְׁמַע מִינָּהּ: שְׁנֵי פְתָחִים הָיוּ לָהּ, אֶחָד פָּתוּחַ בַּקֹּדֶשׁ וְאֶחָד פָּתוּחַ בַּחוֹל, דְּאִי סָלְקָא דַּעְתָּךְ כּוּלָּהּ בַּקֹּדֶשׁ – זָקֵן יוֹשֵׁב בְּמַעֲרָבָהּ? וְהָאָמַר מָר: אֵין יְשִׁיבָה בָּעֲזָרָה אֶלָּא לְמַלְכֵי בֵּית דָּוִד בִּלְבַד!

Apropos the *baraita* that was just cited, **Abaye said: Conclude from this** *baraita* that **the Chamber of Hewn Stone**[H] was built **half in the sacred** area, within the consecrated Temple grounds, **and half in the non-sacred** part of the Temple grounds. **And conclude from it** as well that the chamber **had two doorways, one** that **opened to the sacred** area of the Temple **and one** that **opened to the non-sacred** area. Abaye explains these inferences: **As, were it to enter your mind** that the Chamber of Hewn Stone stood **entirely in the sacred** area, how could one say that **an Elder sat in its west? Didn't the Master say: There is no sitting** allowed **in the** Temple **courtyard except for kings of the house of David**[N] **alone?** The Elder must therefore have been sitting in an area external to the Temple courtyard area.

NOTES

An Elder of the court sits in its west – זָקֵן יוֹשֵׁב בְּמַעֲרָבָהּ: From the words of the Rambam it appears that there was no particular Elder sitting on the west side of the chamber; rather, the intention is to state that the western part of the Chamber of Hewn Stone was the area where the Elders of the Sanhedrin convened. These Elders did not participate in the lottery; they are mentioned here only to teach that this was the chief function of the Chamber of Hewn Stone (see *Siaḥ Yitzḥak*). The author of the *Me'iri,* on the other hand, maintains that there was a particular Sage stationed there, and that this individual played a role in the lottery process, as he chose the random number used in the count. The appointed priest, however, would decide with which priest the count would begin.

As Rav Yehuda…taught – כִּדְתָנֵי רַב יְהוּדָה: It is understood from this *baraita* that some priests had clothes that were not full-fledged sacred priestly garments but could be used for the sacrifice of individual offerings. These are the garments that Rav Naḥman referred to when he said that the priests wore non-sacred garments for the lottery. Another view, however, is that Rav Naḥman was referring to garments that were completely non-sacred, which fully resembled the priestly sacred garments. The priests would wear these garments in order to be accustomed to their identical sacred clothing (*Siaḥ Yitzḥak*).

There is no sitting allowed in the courtyard except for kings of the house of David – אֵין יְשִׁיבָה בָּעֲזָרָה אֶלָּא לְמַלְכֵי בֵּית דָּוִד: In the Jerusalem Talmud another opinion is cited that even the kings of the House of David were not permitted to sit in the Temple courtyard.

LANGUAGE

Basilica [*basileki*] – **בַּסִילְקִי:** From the Greek βασιλική, *basilikè*, meaning a large royal building. The *basilikè* had a unique design: It was built upon rows of columns. The central part of the building had a higher roof than the rest, to allow sunlight to stream in between the two levels.

Ruins of a basilica in Khoms, Libya, dating back to the second century

Bracelet [*bekholyar*] – **בְּכוֹלְיָאר:** The proper reading of the second word appears to be *kokhliyar*, from the Greek **κοχλιάριον**, *kokhliarion,* meaning a spiral, snail-like shape. Accordingly, the priests did not stand in a perfect circle but in a spiral to make it difficult for anyone to calculate where the count would end.

Spiral snail shells

HALAKHA

The Chamber of Hewn Stone – לִשְׁכַּת הַגָּזִית: The Chamber of Hewn Stone was built half in the sacred area of the Temple and half in the non-sacred area. It had two doorways, one opening into the sacred area and one opening into the non-sacred area. The non-sacred part of the chamber was the seat of the Sanhedrin. This is in accordance with Abaye's statement in the Gemara (Rambam *Sefer Avoda, Hilkhot Beit HaBeḥira* 5:17).

וְאִי סָלְקָא דַּעְתָּךְ כּוּלָּהּ בַּחוֹל – פַּיִיס בְּמִזְרָחָהּ? וְהָא בָּעֵינַן: ״בְּבֵית אֱלֹהִים נְהַלֵּךְ בְּרָגֶשׁ״ וְלֵיכָּא, אֶלָּא שְׁמַע מִינָּהּ: חֶצְיָהּ בַּקֹּדֶשׁ וְחֶצְיָהּ בַּחוֹל.

And if it were to enter your mind to say the opposite, that the chamber stood **entirely in the non-sacred** area, how could **the lottery** be held **in the east? Aren't we required** to fulfill the verse: **"In the House of God we walked with the throng"** (Psalms 55:15), from where it was derived earlier that it is desirable that the lotteries cause a commotion in the House of God, i.e., in the sacred area of the Temple? If the lottery were held in a non-sacred area, **there** would **not be** a fulfillment of this verse. **Rather,** one must **conclude from this** *baraita* that the chamber was situated **half in the sacred** area of the Temple **and half in the non-sacred** area.

וְאִי סָלְקָא דַּעְתָּךְ פֶּתַח אֶחָד יֵשׁ לָהּ וּפָתוּחַ לַקּוֹדֶשׁ – זָקֵן יוֹשֵׁב בְּמַעֲרָבָהּ? וְהָתְנַן: הַלְּשָׁכוֹת הַבְּנוּיוֹת בַּחוֹל וּפְתוּחוֹת לַקֹּדֶשׁ – תּוֹכָן קוֹדֶשׁ! וְאִי סָלְקָא דַּעְתָּךְ פָּתוּחַ לַחוֹל, פַּיִיס בְּמִזְרָחָהּ? וְהָתְנַן: בְּנוּיוֹת בַּקֹּדֶשׁ וּפְתוּחוֹת לַחוֹל – תּוֹכָן חוֹל! אֶלָּא לָאו שְׁמַע מִינָּהּ: שְׁנֵי פְתָחִים הָיוּ לָהּ, אֶחָד פָּתוּחַ בַּקֹּדֶשׁ וְאֶחָד פָּתוּחַ לַחוֹל.

Abaye continues: **And were it to enter your mind** that the chamber **had** just **one doorway, which opened to the sacred** area, how could the **Elder sit in its west? Didn't we learn** in a mishna: **Chambers that are built in the non-sacred** area of the Temple Mount, but that **open up into the sacred** area, **their interior is** considered entirely **sacred,** despite the fact that they also occupy land outside the sacred area?[H] **And if,** on the other hand, **it were to enter your mind** that the chamber had just one doorway, **which opened to the non-sacred** area, how could the **lottery** be held **in its east? Didn't we learn** in a mishna: With regard to chambers that are **built in the sacred** area but which **open up into the non-sacred** area, the space **within them is** considered entirely **non-sacred,** despite the chambers' location on sacred territory. **Rather, isn't it** correct to **conclude from this** that the Chamber of Hewn Stone **had two doorways, one that opened up into the sacred** area **and one that opened into the non-sacred** area?

מתני׳ הַפַּיִס הַשֵּׁנִי: מִי שׁוֹחֵט, מִי זוֹרֵק מִי מְדַשֵּׁן מִזְבֵּחַ הַפְּנִימִי, וּמִי מְדַשֵּׁן אֶת הַמְּנוֹרָה, וּמִי מַעֲלֶה אֵבָרִים לַכֶּבֶשׁ.

MISHNA **The second lottery**[H] conducted daily among the priests determines the following: **Who slaughters** the daily morning offering, **who sprinkles** its blood, **who removes the ashes** from **the inner altar, and who removes the ashes**[N] and burnt wicks from **the candelabrum, and who takes the limbs** of the daily offering[N] **up to the ramp** to be burned later.

הָרֹאשׁ וְהָרֶגֶל, וּשְׁתֵּי הַיָּדַיִם, הָעוֹקֶץ וְהָרֶגֶל, וְהֶחָזֶה וְהַגֵּרָה, וּשְׁתֵּי הַדְּפָנוֹת, וְהַקְּרָבַיִם, וְהַסֹּלֶת וְהַחֲבִיתִּין, וְהַיַּיִן, שְׁלֹשָׁה עָשָׂר כֹּהֲנִים זָכוּ בּוֹ.

This is how the limbs were divided before taking them up to the altar: **The head and the** right **leg** were carried by one priest, **and the two forelegs** were carried by a second priest. **The tail,** including the lower vertebrae of the spinal column and the fat tail, **and the** left **leg** were carried by a third priest. **And the breast and the throat** and some of the inner organs attached to it were carried by a fourth priest. **And the two flanks** were taken by a fifth priest, **and the intestines** by a sixth priest. **And the fine flour** of the meal-offering accompanying the daily offering was carried by a seventh priest. **And the** High Priest's daily **griddle-cake offering** was carried by an eighth priest, **and the wine** for libation was carried by a ninth priest. Altogether **thirteen priests prevailed in this** lottery: Nine priests who carried the daily offering and its accompanying elements, and four who performed the slaughter, sprinkling, and removal of ashes from the inner altar and the candelabrum.

אָמַר בֶּן עַזַּאי לִפְנֵי רַבִּי עֲקִיבָא מִשּׁוּם רַבִּי יְהוֹשֻׁעַ: דֶּרֶךְ הִילּוּכוֹ הָיָה קָרֵב.

Ben Azzai said before Rabbi Akiva in the name of Rabbi Yehoshua: That was not the sequence of taking the limbs up to the ramp; rather, the order in which **it was sacrificed** was according to **the way it walks** when alive, as will be explained in the Gemara.

גמ׳ אִיבַּעְיָא לְהוּ: כְּשֶׁהֵן מְפַיְּיסִין, לַעֲבוֹדָה אַחַת מְפַיְּיסִין, אוֹ דִּילְמָא לְכָל עֲבוֹדָה וַעֲבוֹדָה הֵן מְפַיְּיסִין? תָּא שְׁמַע: אַרְבַּע פְּיָיסוֹת הָיוּ שָׁם. וְאִי סָלְקָא דַּעְתָּךְ לְכָל עֲבוֹדָה הֵן מְפַיְּיסִין – טוּבָא הָווּ! אָמַר רַב נַחְמָן בַּר יִצְחָק, הָכִי קָאָמַר: אַרְבַּע פְּעָמִים נִכְנָסִין לְהָפִיס, וּלְכָל חֲדָא וַחֲדָא הָיוּ בָּהּ טוּבָא פְּיָיסוֹת.

GEMARA **A dilemma was raised before** the Sages: **When the priests performed the lottery, did they perform a lottery for** just **one service,** such as the slaughtering, and the other twelve tasks were divided among the priests adjacent to the chosen one; **or perhaps they performed** a separate **lottery for each and every service** of the thirteen acts listed? The Gemara answers: **Come** and **hear** a proof from that which was taught in the mishna: **There were four lotteries there. And if it were to enter your mind** that **they performed a lottery** for **each and every service** separately, **there would be many** more than four lotteries. **Rav Naḥman bar Yitzḥak said:** That is not a conclusive proof, because one could argue that **this is what** the mishna **is saying:** The priests **gathered four times for a lottery, but each** gathering involved **many lotteries** for many individual services.

HALAKHA

The sanctity of the chambers – קְדוּשַּׁת הַלְּשָׁכוֹת: In the case of chambers that were built in the Rampart, a stepped embankment surrounding the Temple, if their sole doorway opened to the sacred area of the courtyard, their entire interior was considered sacred. Conversely, in the case of chambers that were built in the sacred area, if they opened solely into a non-sacred area, their interiors were considered non-sacred (Rambam *Sefer Avoda, Hilkhot Beit HaBeḥira* 6:7–8).

The second lottery – הַפַּיִס הַשֵּׁנִי: The second lottery in the Temple was held in order to apportion the tasks of the morning service: Slaughtering the daily morning burnt-offering; sprinkling the blood; removing the ashes from the inner altar and the candelabrum; and bringing up the limbs of the animal, along with its attendant meal offering and wine libation, to the altar's ramp. In total, thirteen priests won the privilege to serve based on this lottery, and the sequence of their actions is as listed in the mishna (Rambam *Sefer Avoda, Hilkhot Temidin UMusafin* 4:6).

NOTES

Who slaughters…and who removes the ashes – מִי שׁוֹחֵט...וּמִי מְדַשֵּׁן: Even though in practice the clearing of the ashes preceded the slaughtering of the daily offering, the latter is listed first, since it is the most important service of the day (*Tosafot Yeshanim*).

The limbs of the daily offering – אֵיבְרֵי הַתָּמִיד: The daily offering is a burnt-offering, and as such it was cut into large pieces that were brought up to the altar for burning. The details of this facet of the service, such as how the animal was cut up, which parts of the animal went with which parts, e.g., that the hooves were brought up together with the intestines, and how the priests held the parts as they ascended to the altar, are not explained in detail in the Gemara here but in tractate *Tamid*, which is devoted to such matters.

Priests bringing the limbs to the altar

תָּא שְׁמַע, רַבִּי יְהוּדָה אוֹמֵר: לֹא הָיָה פַּיִיס לַמַּחְתָּה, אֶלָּא כֹּהֵן שֶׁזָּכָה בַּקְּטֹרֶת אוֹמֵר לָזֶה שֶׁעִמּוֹ ״זְכֵה עִמִּי בַּמַּחְתָּה״!

Come and **hear** a proof from a *baraita*: **Rabbi Yehuda says:** When the third lottery was held to determine who would perform the burning of the incense, **there was no** separate **lottery** held for carrying **the coal pan,** although a second priest was required to rake up coals from the outer altar, carry them in a coal pan, and put them on the inner altar, where the priest assigned the task of burning the incense would then place the incense onto the coals. **Rather, the priest who won** the privilege **of the incense said to the one who was next to him: Be privileged along with me with** the task of carrying **the coal pan.** This shows that each individual service did not have its own lottery; rather, the other priests adjacent to the winner of the lottery were automatically chosen for the ancillary tasks.

שָׁאנֵי מַחְתָּה וּקְטֹרֶת דַּחֲדָא עֲבוֹדָה הִיא.

The Gemara rejects this proof: **The** tasks of carrying the **coal pan and** burning the **incense are different, because** together **they are** considered as **a single service,** so that a single lottery determined the participants for the two tasks.

אִיכָּא דְּאָמְרִי: דַּוְקָא מַחְתָּה וּקְטֹרֶת דַּחֲדָא עֲבוֹדָה הִיא, אֲבָל שְׁאָר עֲבוֹדוֹת – בָּעֵי פַּיִיס.

There are those **who say** that this *baraita* was brought to derive the opposite conclusion: It was **specifically** concerning the case of carrying **the coal pan and** burning **the incense, which are** considered as two parts of **one** and the same **service,** that Rabbi Yehuda said one lottery can be used to assign the two tasks. **However,** the implication is that **other services,** which are not interrelated in this manner, **require a lottery** for each and every separate task. If Rabbi Yehuda had meant this to be a general principle, why did he mention the specific example of the coal pan and the incense?

מַחְתָּה אִצְטְרִיכָא לֵיהּ, סָלְקָא דַּעְתָּךְ אָמִינָא: הוֹאִיל וְלָא שְׁכִיחָא, וּמְעַתְּרָא – נְתַקֵּין לָהּ פַּיִיס בִּפְנֵי עַצְמָהּ, קָא מַשְׁמַע לַן.

This argument is rejected: That is not a proof that other services require their own lotteries. The reason Rabbi Yehuda mentioned this specific example is that **it was necessary for him** to teach explicitly that the coal pan and the burning of the incense do not have separate lotteries but a single, combined lottery. It might **have entered your mind to say that since** the burning of incense **is infrequent,** being performed only twice a day, unlike other offerings, which may be donated by private individuals and brought many times a day, **and** also since **it brings about wealth** for whoever performs it, as the Gemara teaches later, **we should institute a** separate **lottery for** bringing in the coal pan **itself,** as many priests wished to perform this task. Therefore, Rabbi Yehuda **teaches us** that despite this, the bringing in of the coal pan does not have its own lottery. Consequently, there is no proof either way from this *baraita*.

תָּא שְׁמַע, דְּתָנֵי רַבִּי חִיָּיא: לֹא לְכָל עֲבוֹדָה וַעֲבוֹדָה מְפַיְּיסִין, אֶלָּא כֹּהֵן שֶׁזָּכָה בַּתָּמִיד שְׁנֵים עָשָׂר אֶחָיו הַכֹּהֲנִים נִמְשָׁכִין עִמּוֹ. שְׁמַע מִינָּהּ.

Come and **hear** a proof from what **Rabbi Ḥiyya taught** explicitly in a *baraita*: **A lottery is not held for each individual service; rather,** beginning with the **priest who won the lottery of the daily offering, twelve of his fellow priests,** those standing next to him, **are drawn in along with him**[NH] to perform the other acts of the daily offering. The Gemara concludes: **Learn from this** that it is so.

״פַּיִיס הַשֵּׁנִי״ וכו׳. אִיבַּעְיָא לְהוּ: מִי מְקַבֵּל? שׁוֹחֵט מְקַבֵּל, דְּאִי אָמְרַתְּ זוֹרֵק מְקַבֵּל – אַגַּב חֲבִיבוּתֵיהּ לֹא מְקַבֵּל לֵיהּ לְכוּלֵּיהּ דָּם,

§ It was taught in the mishna: **The second lottery** determines who slaughters, who sprinkles the blood, etc. The task of collecting the blood in a vessel, which is between slaughtering and sprinkling, is not mentioned. Therefore, it must be assumed that either the priest who slaughtered or the priest who sprinkled the blood was assigned this task as well. **A dilemma was raised before** the Sages: **Who collects** the blood?[N] Is it the one who **slaughters** the offering who also **collects** the blood? The reason to support this conclusion is **that if you say** that the one who **sprinkles** the blood is the one who **collects** it, a situation might arise in which, **due to** his enthusiasm and **his love** for the mitzva of sprinkling, a service that is considered more important than collecting because it directly involves the altar, the priest might **not collect all the blood**[N] as the *halakha* requires but would hurry to go on and sprinkle it after he has collected only some of the blood.

NOTES

Twelve of his fellow priests are drawn in along with him – שְׁנֵים עָשָׂר אֶחָיו הַכֹּהֲנִים נִמְשָׁכִין עִמּוֹ: In the Jerusalem Talmud the question is raised as to whether the twelve priests are chosen from those who had already been counted in the course of the lottery, or from those who had not yet been counted. It is concluded that the twelve who serve are those who had already been counted, regardless of whether the lottery had proceeded from the right or from the left.

Who collects the blood – מִי מְקַבֵּל: The commentaries point out that the Gemara might have posed an additional question: Who carries the blood to the altar for sprinkling? After all, carrying the blood is a sacred service and requires a priest no less than the collection of the blood; and carrying, like collection, is not mentioned in the mishna. Some answer that the assumption is that the priest who sprinkles the blood also carries it for that purpose, as it would be unfair for one priest to be given three tasks, i.e., slaughtering, collecting, and carrying, while the next priest would have only the job of sprinkling the blood (*Gevurat Ari*). Others suggest that the assumption is that whichever priest is holding the vessel after he collects the blood continues to carry it to the altar (*Zikhron She'erit Yosef*).

Due to his love for the mitzva of sprinkling, the priest might not collect all the blood – אַגַּב חֲבִיבוּתֵיהּ לֹא מְקַבֵּל לֵיהּ: The question is raised: Why is there no similar concern that one who is slaughtering might not complete the slaughter properly because he is anxious to perform the mitzva of collecting the blood? The answer given is that cutting short the slaughtering process will only lessen the efficacy of the mitzva of blood collection, as a lesser amount of blood will flow out as a result. On the other hand, when a priest is assigned the two tasks of collecting the blood and sprinkling it, there is concern that he might cut the collection process short, as the sprinkling can be done with less blood just as well as with more blood. Therefore, we are concerned lest he cut short the collection in order to go on to the more important task of sprinkling (*Siaḥ Yitzḥak*).

HALAKHA

His fellow priests are drawn in along with him – אֶחָיו הַכֹּהֲנִים נִמְשָׁכִין עִמּוֹ: When a priest wins the lottery, those priests standing next to him are privileged with the other services associated with that lottery (Rambam *Sefer Avoda*, *Hilkhot Temidin UMusafin* 4:6).

אוֹ דִּילְמָא: זוֹרֵק מְקַבֵּל, דְּאִי אָמְרַתְּ שׁוֹחֵט מְקַבֵּל – זִימְנִין דְּשָׁחֵיט זָר.

Or perhaps one should draw the opposite conclusion, that it is the one who **sprinkles** that **collects** the blood, **as, if you say** that the one who **slaughters** is the one who **collects,** this principle could not be universally applied, as **sometimes a non-priest slaughters** the offering. Slaughtering offerings is not a sacred service and may be performed by anyone, unlike the collection of the blood, which is performed by a priest. In those cases when a non-priest slaughtered the daily offering, he would not be able to collect the blood.

תָּא שְׁמַע: בֶּן קַטִּין עָשָׂה שְׁנֵים עָשָׂר דַּד לַכִּיּוֹר כְּדֵי שֶׁיִּהְיוּ שְׁנֵים עָשָׂר אֶחָיו הַכֹּהֲנִים הָעֲסוּקִין בַּתָּמִיד מְקַדְּשִׁין יְדֵיהֶן וְרַגְלֵיהֶן בְּבַת אַחַת.

The Gemara cites a source as evidence for one side of the argument: **Come** and **hear** from that which was taught in a mishna: **Ben Katin made twelve spigots**[B] **for the** large **laver** to replace the original two spouts that were there, **so that his twelve fellow priests who were engaged in** the sacrifice of **the daily offering could** all **sanctify their hands and feet at one time.** Although there are thirteen participants listed in the mishna, the slaughterer of the offering was not required to sanctify his hands and feet because, as mentioned above, slaughtering is not a sacred service. Therefore, only twelve spigots were needed.

וְאִי סָלְקָא דַּעְתָּךְ שׁוֹחֵט מְקַבֵּל, תְּלֵיסַר הָוֵי! אֶלָּא לָאו שְׁמַע מִינָּהּ: זוֹרֵק מְקַבֵּל, שְׁמַע מִינָּהּ.

And if it should enter your mind to say that the one who **slaughters** is the one who **collects** the blood, then **there are** sometimes **thirteen** participants, so thirteen spigots should be needed. On those occasions when a non-priest slaughtered the daily offering, an extra priest would be required to come and collect its blood. Since the collection of blood is a sacred service, it too requires sanctification of the hands and feet. **Rather,** since there were only twelve spigots, **isn't it** correct to **conclude from this** that it is the one who **sprinkles,** and not the one who slaughters, who **collects** the blood?[H] The Gemara concludes: **Conclude from this** that it is so.

אָמַר לֵיהּ רַב אַחָא בְּרֵיהּ דְּרָבָא לְרַב אַשִׁי, אַף אֲנַן נַמִּי תְּנֵינָא: שָׁחַט הַשּׁוֹחֵט, וְקִבֵּל הַמְקַבֵּל, וּבָא לוֹ לִזְרוֹק. שְׁמַע מִינָּהּ.

Rav Aḥa, son of Rava, said to Rav Ashi: We too have learned a support for this conclusion in a mishna that gives the sequence of the services for the daily offering: **The slaughterer** of the offering **slaughtered, the collector** of its blood **collected, and he** then **comes to sprinkle** the blood. The wording indicates that the one who collects the blood is also the one who subsequently sprinkles it. The Gemara concludes: **Conclude from this** that it is so.

״אָמַר בֶּן עַזַּאי לִפְנֵי רַבִּי עֲקִיבָא״ וכו׳. תָּנוּ רַבָּנַן: כֵּיצַד דֶּרֶךְ הִילּוּכוֹ? הָרֹאשׁ וְהָרֶגֶל, הֶחָזֶה וְהַגֵּרָה, וּשְׁתֵּי יָדַיִם, וּשְׁתֵּי דְּפָנוֹת, הָעוֹקֶץ וְהָרֶגֶל. רַבִּי יוֹסֵי אוֹמֵר: דֶּרֶךְ הֶפְשֵׁטוֹ הָיָה קָרֵב. כֵּיצַד דֶּרֶךְ הֶפְשֵׁטוֹ? הָרֹאשׁ וְהָרֶגֶל, הָעוֹקֶץ וְהָרֶגֶל, וּשְׁתֵּי דְּפָנוֹת, וּשְׁתֵּי הַיָּדַיִם, הֶחָזֶה וְהַגֵּרָה.

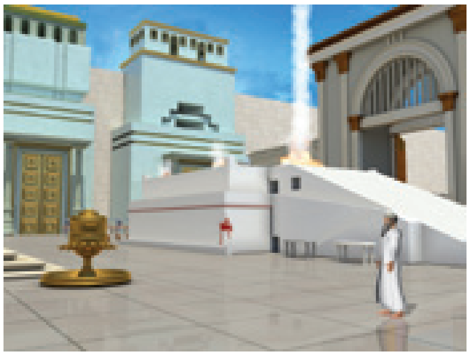
§ The mishna states that **ben Azzai said before Rabbi Akiva** in the name of Rabbi Yehoshua that the sequence for carrying up the animal's limbs was based on the way it walks when alive, meaning that its front parts are taken up first. **The Sages taught** in the *Tosefta*: **In what manner** is the animal brought up according to **the way it walks?** It is in this manner: **The head and the** right hind **leg** are brought up first. The other parts follow this sequence: **The breast and the neck, and** then **the two forelegs, and** then **the two flanks,** then **the tail and the** left hind **leg. Rabbi Yosei says: It was sacrificed** according to **the way it was skinned. In what manner** is the animal brought up according to **the way it was skinned?** It is in this manner: **The head and the** right **leg** are brought first, then **the tail and the** left **leg** together, then the **two flanks, and** then **the two forelegs,** then **the breast and the neck.**

רַבִּי עֲקִיבָא אוֹמֵר: דֶּרֶךְ נִיתּוּחוֹ הָיָה קָרֵב. כֵּיצַד דֶּרֶךְ נִיתּוּחוֹ? הָרֹאשׁ וְהָרֶגֶל, וּשְׁתֵּי יָדַיִם, הֶחָזֶה וְהַגֵּרָה, וּשְׁתֵּי דְּפָנוֹת, וְהָעוֹקֶץ וְהָרֶגֶל. רַבִּי יוֹסֵי הַגְּלִילִי אוֹמֵר: דֶּרֶךְ עִילּוּיוֹ הָיָה קָרֵב, כֵּיצַד דֶּרֶךְ עִילּוּיוֹ? הָרֹאשׁ וְהָרֶגֶל, הֶחָזֶה וְהַגֵּרָה, וּשְׁתֵּי הַדְּפָנוֹת, וְהָעוֹקֶץ וְהָרֶגֶל, וּשְׁתֵּי הַיָּדַיִם.

Rabbi Akiva says: It was sacrificed according to **the way it was cut up** into limbs after the skinning. **In what manner** is the animal brought up according to **the way it was cut up?** It is in this manner: **The head and the** right **leg** first, **and** then **the two forelegs,** then **the breast and the neck, and** then **the two flanks, and** then **the tail and the** left **leg. Rabbi Yosei HaGelili says: It was sacrificed according to** the **quality** of its various sections, so that the best pieces were taken up first. **In what manner** is the animal brought up according to **the quality** of the pieces? It is in this manner: **The head and the** right **leg,** then **the breast and the neck, and** then **the two flanks,** then **the tail and the** left **leg, and** then the **two forelegs.**

BACKGROUND

Twelve spigots – שְׁנֵים עָשָׂר דַּד: On the left side of this rendering is the laver, which had twelve spigots.



Laver

HALAKHA

The one who sprinkles collects the blood – זוֹרֵק מְקַבֵּל: The priest who wins the privilege of sprinkling the blood of the daily offering also collects the blood and carries it to the altar, where he sprinkles it (Rambam *Sefer Avoda, Hilkhot Temidin UMusafin* 4:6).

וְהָכְתִיב: ״כׇּל נֵתַח טוֹב יָרֵךְ וְכָתֵף״! הַהִיא בִּכְחוּשָׁה.

The Gemara poses a question with regard to Rabbi Yosei HaGelili's position: **But isn't it written: "Every good piece, the thigh and the shoulder"** (Ezekiel 24:4), indicating that these are the best cuts of the animal? Why doesn't Rabbi Yosei HaGelili say that these are offered first (Rabbeinu Ḥananel)? The Gemara answers: **That** verse is speaking of a **lean** sheep, whose thigh and shoulder are indeed the best pieces. However, in the sheep brought for the daily offering, which were of the finest quality, there were other parts that were of higher quality.

אָמַר רָבָא: בֵּין תַּנָּא דִּידַן וּבֵין רַבִּי יוֹסֵי – בָּתַר עִילּוּיָא דְּבִשְׂרָא אָזְלִינַן, מָר אָזֵיל בָּתַר אֵיבְרָא דְּבִישְׂרָא, וּמָר אָזֵיל בָּתַר שַׁמְנָא דְּבִישְׂרָא.

The Gemara explains the reason behind the order of the pieces in the mishna. **Rava said: Both the *tanna* of our** mishna **and Rabbi Yosei** HaGelili agree[N] that **we follow the** relative **quality of the meat** in the various pieces. The difference in opinion between them is that one **Sage,** the *tanna* of this mishna, **follows the limb,** i.e., the amount, **of the meat;** the other **Sage,** Rabbi Yosei, **follows the fattiness of the meat.**

מַאי טַעְמָא סָלְקָא רֶגֶל בַּהֲדֵי רֵישָׁא – מִשּׁוּם דְּרֵישָׁא נְפִישִׁי בֵּיהּ עֲצָמוֹת, קָרְבָא רֶגֶל בַּהֲדֵיהּ.

The Gemara asks: According to all opinions, **what is the reason that** the right **leg goes up** to the altar **together with the head?** What is the connection between these two pieces? The Gemara explains: **Because the head has much bone in it, the leg is offered with it.**[N]

דְּכוּלֵּי עָלְמָא מִיהַת רֹאשׁ קָרֵב בְּרֵישָׁא, מְנָא לַן? דְּתַנְיָא: מִנַּיִן לְרֹאשׁ וּפֶדֶר שֶׁקּוֹדְמִין לְכׇל הָאֵבָרִים – תַּלְמוּד לוֹמַר: ״אֶת רֹאשׁוֹ וְאֶת פִּדְרוֹ וְעָרַךְ״. וְאִידָּךְ פֶּדֶר אַחֲרִינָא

The Gemara asks further: Although the Sages disagree as to the order of bringing up the various pieces, **at any rate everyone agrees** that the **head is sacrificed first. From where do we** derive this? **As it was taught** in a *baraita*: **From where** is it derived **that** when sacrificing an animal **the head and the fat precede all the** other **limbs? The verse states:** "And he shall cut it up into its pieces **and its head and its fat, and** the priest **shall arrange** them on the wood that is on the fire upon the altar" (Leviticus 1:12). The Gemara asks: **And the other** mention of **fat**[N] before this, where the verse states: "The pieces, the head and the fat" (Leviticus 1:8),

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Both the *tanna* of our mishna and Rabbi Yosei HaGelili agree – **בֵּין תַּנָּא דִּידַן וּבֵין רַבִּי יוֹסֵי**: The Gemara was compelled to say this because the *baraita* cites several opinions that disagree with the *tanna* of this mishna, and it provides explanations for all the approaches except for that of the *tanna* of this mishna. Consequently, Rava explains that the *tanna* here agrees in principle with Rabbi Yosei HaGelili, and they disagree only with regard to the technical application of that principle (Ritva).

Because the head has much bone in it, the leg is offered with it – **מִשּׁוּם דְּרֵישָׁא נְפִישִׁי בֵּיהּ עֲצָמוֹת, קָרְבָא רֶגֶל בַּהֲדֵיהּ**: Rashi (*Tamid* 31b) and others write that since the head is mostly bone and the leg is mostly meat, the two pieces complement each other. Others explain that the head is full of bones, as is the leg, which is why they should be sacrificed together (*Me'iri*; Rabbi Meir Arik, *Tal Torah*).

In the Jerusalem Talmud it is explained that according to ben Azzai, who maintains that the animal is brought up the way it walks when it is alive, the head and right leg are brought up first because when an animal walks, it first extends its head forward and then moves its leg.

And the other mention of fat – **וְאִידָּךְ פֶּדֶר אַחֲרִינָא**: Even though the term head is mentioned again in that verse as well, the Gemara does not ask about its purpose, since it is used elsewhere in the Gemara (*Ḥullin* 27a) to derive a *halakha* with regard to the flaying of the animal (Ritva).

Perek **II**
Daf **26** Amud **a**

לְמַאי אֲתָא – לְכִדְתַנְיָא: כֵּיצַד הָיָה עוֹשֶׂה – נוֹתֵן אֶת הַפֶּדֶר אַבֵּית הַשְּׁחִיטָה וּמַעֲלֵהוּ, וְזֶה הוּא דֶּרֶךְ כָּבוֹד שֶׁל מַעְלָה.

what does that **come** to teach us? The Gemara explains: **As it was taught** in a *baraita*: **In what manner would** the priest placing the pieces on the altar **do** so? **He** would **place the fat** right **over the place of slaughter,**[H] that is, on the cut neck, **and bring it up** that way, **and that is the** most **respectful way toward the Most High,** that the bloody point of slaughter not be exposed.

מתני׳ הַפַּיִס הַשְּׁלִישִׁי: חֲדָשִׁים לַקְּטֹרֶת בֹּאוּ וְהָפִיסוּ. וְהָרְבִיעִי: חֲדָשִׁים עִם יְשָׁנִים, מִי מַעֲלֶה אֵבָרִים מִן הַכֶּבֶשׁ לַמִּזְבֵּחַ.

MISHNA Before **the third lottery,**[H] the appointee declared: Let only those priests who are **new to** offering **the incense** come and **participate in the lottery** for the incense. **The fourth** lottery[H] was open to those **new** to the service along **with** those **old** hands who had already performed it, to determine **who** would **take the limbs up from the ramp,**[N] where they had been placed earlier, **to the altar.**

גמ׳ תָּנָא: מֵעוֹלָם לֹא שָׁנָה אָדָם בָּהּ. מַאי טַעְמָא? אָמַר רַבִּי חֲנִינָא: מִפְּנֵי שֶׁמְּעַשֶּׁרֶת.

GEMARA A Sage **taught** in the *Tosefta*: **No person ever performed** the service of the incense **twice,** as a new priest was always found for this service. The Gemara asks: **What is the reason** that they were insistent that no priest should be assigned this task more than once in his life? **Rabbi Ḥanina said:** It is **because it brings wealth** to the one who performs it. Since bringing the incense was a blessing for wealth, it was decided that as many different priests as possible should have an opportunity to do this service.

HALAKHA

He would place the fat right over the place of slaughter – **נוֹתֵן אֶת הַפֶּדֶר אַבֵּית הַשְּׁחִיטָה**: When the head of the sacrificial animal is carried to the ramp, it is held with its cut throat facing up and covered with the fat (Rambam *Sefer Avoda*, *Hilkhot Ma'aseh HaKorbanot* 6:11).

The third lottery – **הַפַּיִס הַשְּׁלִישִׁי**: For the third lottery the appointee says to the members of the priestly family serving on that day: Whoever has never burned the incense should come and participate in the lottery (Rambam *Sefer Avoda*, *Hilkhot Temidin UMusafin* 4:7).

The fourth lottery – **הַפַּיִס הָרְבִיעִי**: The fourth lottery includes all the members of the priestly family serving on that day and determines which individuals will merit the right to carry the animal's limbs up the ramp to the altar (Rambam *Sefer Avoda*, *Hilkhot Temidin UMusafin* 4:8).

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Who would take the limbs up from the ramp – **מִי מַעֲלֶה אֵבָרִים מִן הַכֶּבֶשׁ**: The early commentaries debate this point. According to Rashi and *Tosafot*, it appears that a single priest carried all the limbs up the ramp to the altar. However, the Ritva and others are of the opinion that six priests won the privilege of performing the service of carrying the limbs up to the altar, just as six priests carried them to the ramp.

אֲמַר לֵיהּ רַב פָּפָּא לְאַבָּיֵי: מַאי טַעְמָא? אִילֵימָא מִשּׁוּם דִּכְתִיב: ״יָשִׂימוּ קְטוֹרָה בְּאַפֶּךָ״ וּכְתִיב בַּתְרֵיהּ: ״בָּרֵךְ ה׳ חֵילוֹ״, אִי הָכִי עוֹלָה נַמִי, הָכְתִיב: ״וְכָלִיל עַל מִזְבְּחֶךָ״!

Rav Pappa said to Abaye: What is the reason for this assertion that the one who burns the incense becomes wealthy? **If we say it is because it is written: "They shall put incense before You** and whole burnt-offerings on Your altar" (Deuteronomy 33:10), **and it is written** immediately **after that: "Bless, O Lord, his substance"** (Deuteronomy 33:11), **if so,** we should **also** make the same assertion concerning those who perform the sacrifice of **a burnt-offering,**[N] **since it is written** in that same verse: **"And whole burnt-offerings on Your altar."**

אֲמַר לֵיהּ: הָא – שְׁכִיחָא, וְהָא – לָא שְׁכִיחָא.

Abaye **said to him:** There is a difference between the two: **This,** the sacrifice of a burnt-offering, **is frequent, and that,** the burning of incense, **is infrequent.**[N] There were many burnt-offerings, both obligatory and voluntary, brought during the course of a day, whereas the incense was burned only twice a day. It is logical to assume that the blessing of riches was not extended to the many priests who participated in the burnt-offerings, but to the few priests who performed the burning of the incense.

אָמַר רָבָא: לָא מַשְׁכַּחַתְּ צוּרְבָא מֵרַבָּנַן דְּמוֹרֵי אֶלָּא דְּאָתֵי מִשֵּׁבֶט לֵוִי אוֹ מִשֵּׁבֶט יִשָּׂשכָר, לֵוִי – דִּכְתִיב ״יוֹרוּ מִשְׁפָּטֶיךָ לְיַעֲקֹב״, יִשָּׂשכָר דִּכְתַב: ״(וּבְנֵי) יִשָּׂשכָר יוֹדְעֵי בִינָה לָעִתִּים לָדַעַת מַה יַּעֲשֶׂה יִשְׂרָאֵל״. וְאֵימָא יְהוּדָה נַמִי, דִּכְתִיב: ״יְהוּדָה מְחוֹקְקִי״! אַסּוּקֵי שְׁמַעְתָּא אַלִּיבָּא דְּהִילְכְתָא קָאָמִינָא.

Apropos this passage in Deuteronomy, **Rava said: You do not find a young Torah scholar who gives** halakhic **instruction**[N] **unless he comes from the tribe of Levi or from the tribe of Issachar.** The assertion with regard to the tribe of **Levi** is **as it is written: "They shall teach Jacob Your ordinances** and Israel Your law" (Deuteronomy 33:10). And the assertion with regard to the tribe of **Issachar** is **as it is written: "And of the children of Issachar, men that had understanding of the times, to know what Israel should do"** (1 Chronicles 12:33). The Gemara asks: **And say** that scholars come from the tribe of **Judah also, as it is written: "Judah is my lawgiver"** (Psalms 60:9). Rava answers: While it is true that the tribe of Judah also taught Torah, in my statement **I was speaking** only **of those who** can **draw conclusions according to the *halakha*.** Although Judah produces great scholars, men capable of translating abstract analysis of the Torah into legal principles come from the two tribes mentioned.

אָמַר רַבִּי יוֹחָנָן: אֵין מְפַיְּיסִין עַל תָּמִיד שֶׁל בֵּין הָעַרְבַּיִם; אֶלָּא כֹּהֵן שֶׁזָּכָה בּוֹ בְּשַׁחֲרִית – זוֹכֶה בּוֹ עַרְבִית. מֵיתִיבִי: כְּשֵׁם שֶׁמְּפַיְּיסִין שַׁחֲרִית כָּךְ מְפַיְּיסִין בֵּין הָעַרְבַּיִם! כִּי תַּנְיָא הַהִיא – בַּקְּטוֹרֶת.

§ **Rabbi Yoḥanan said: They did not hold** a separate **lottery** for the slaughtering and sacrifice of the **daily afternoon offering.**[H] **Rather,** the same **priest who won** a particular privilege for **the morning** offering **wins** the privilege for the corresponding task in the **evening,** i.e., for the **afternoon** service. In this way, the morning lottery covered both services. The Gemara **raises an objection** from a *baraita*: **Just as they hold a lottery in the morning, so too, they hold a lottery in the afternoon.** This shows that there was a separate lottery for the daily afternoon offering. The Gemara answers: **When that** *baraita* **was taught,** it referred only **to the incense,** which, as stated above, was given to a different priest each time it was offered.

וְהָתַנְיָא: כְּשֵׁם שֶׁמְּפַיְּיסִין לוֹ שַׁחֲרִית – כָּךְ מְפַיְּיסִין לוֹ עַרְבִית! אֵימָא: לָהּ.

The Gemara asks: **But wasn't it taught** in a *baraita*: **Just as they hold a lottery for it [*lo*] in the morning, so too, they hold a lottery for it [*lo*] in the afternoon.** The masculine pronoun *lo* indicates that it is not referring to the incense, which is a feminine noun in Hebrew, but to the daily afternoon offering, which is described by a masculine noun. The Gemara answers: Change the wording of the *baraita* and **say:** ***Lah,*** using the feminine pronoun instead of the masculine *lo,* so that it is indeed referring to the incense.

וְהָתַנְיָא: כְּשֵׁם שֶׁמְּפַיְּיסִין לוֹ שַׁחֲרִית, כָּךְ מְפַיְּיסִין לוֹ עַרְבִית, וּכְשֵׁם שֶׁמְּפַיְּיסִין לָהּ שַׁחֲרִית כָּךְ מְפַיְּיסִין לָהּ עַרְבִית!

The Gemara asks further: **But wasn't it taught** in another *baraita*: **Just as they hold a lottery for it [*lo*] the morning, so too, they hold a lottery for it [*lo*] in the afternoon; and just as they hold a lottery for it [*lah*] in the morning, so too, they hold a lottery for it [*lah*] in the afternoon.** This *baraita* makes the statement twice, once using the masculine pronoun and once using the feminine pronoun, which shows that there was a separate lottery in the afternoon not only for the incense but also for the daily offering.

NOTES

Also make the same assertion concerning a burnt-offering – עוֹלָה נַמִי: According to *Tosafot Yeshanim*, it is possible that only the combination of both actions, burning the incense and performing the sacrifice of the burnt-offering, would cause the priest to become wealthy (*Ḥatam Sofer*).

This is frequent and that is infrequent – הָא שְׁכִיחָא וְהָא לָא שְׁכִיחָא: Rashi explains that burnt-offerings, since they may be offered by a private individual, are offered frequently, and it is not logical to say that all the priests involved in this offering would attain wealth. The Ritva, however, writes that besides the issue of wealth, there is a reason that both the burning of the incense and the sacrifice of a burnt-offering should be performed by new priests: Since both of these are burnt completely on an altar, they are considered to be of superlative importance. They should therefore be brought by new priests, full of excitement and alacrity, who have not yet become jaded by having performed the service many times. The Gemara's answer is that because there are so many burnt-offerings, it would not be possible to limit the service only to new priests as it is with the once-a-day incense.

A young Torah scholar who gives halakhic instruction – צוּרְבָא מֵרַבָּנַן דְּמוֹרֵי: Early and later commentaries alike point out that many sources indicate that there were indeed teachers of Torah from other tribes, particularly from Judah. Most of the solutions given suggest that Rava's statement was not meant exclusively, and that there were of course individuals of other tribes who became teachers, either due to their superb personal traits, such as modesty, or because of their positions of leadership, as kings and the heads of the Sanhedrin were from Judah (see *Mikhtav MiḤizkiyahu*). Some say Rava's emphasis is on the fact that specifically young scholars come from Levi and Issachar (*Binyan Ariel*). Yet another approach states that representatives of other tribes taught as members of courts, but not on their own (*Yefe Toar*).

HALAKHA

They did not hold a separate lottery for the daily afternoon offering – אֵין מְפַיְּיסִין עַל תָּמִיד שֶׁל בֵּין הָעַרְבַּיִם: There is no separate lottery held for the daily afternoon offering. Rather, the priest who wins a particular privilege for the morning offering wins the privilege for the corresponding task in the afternoon service. The afternoon incense, however, is assigned through a separate lottery (Rambam *Sefer Avoda, Hilkhot Temidin UMusafin* 4:8).

אָמַר רַב שְׁמוּאֵל בַּר רַב יִצְחָק: הָכָא בְּשַׁבָּת עָסְקִינַן, הוֹאִיל וּמִשְׁמָרוֹת מִתְחַדְּשׁוֹת.

Rav Shmuel bar Rav Yitzḥak said: There is no contradiction. **Here,** in this last *baraita*, **we are dealing with Shabbat,**[N] when a second lottery in the afternoon was necessary, **since the priestly rotations are renewed** each Shabbat.[H] On Shabbat the outgoing watch of priests performs the morning service, and the incoming watch performs the afternoon service. Therefore, the same priest could not perform the service of both the morning and afternoon offerings, necessitating a second lottery on that day to designate priests for the various afternoon tasks.

וּלְמַאי דִּסְלֵיק אַדַּעְתִּין מֵעִיקָּרָא נְפִישִׁי לְהוּ פְּיָיסוֹת! – מֵיְיתֵי כּוּלְּהוּ מִצַּפְרָא אָתוּ, דְּזָכֵי בֵּיהּ שַׁחֲרִית – זָכֵי, דְּזָכֵי בְּעַרְבִית – זָכֵי.

The Gemara asks: **And** according **to what we thought initially,** that there was a separate lottery each day for the daily afternoon offering, **there would be** too **many lotteries,** as the mishna states that there were just four lotteries daily. How was it conceivable even to consider such a possibility? The Gemara answers: The thought was that **all** the priests **would come** and assemble just once, **in the morning,**[HN] for both lotteries, and the priest **who would win** the lottery for sacrificing **the** daily **morning** offering **would win** that privilege for the morning only, and the priest **who would win** the lottery for sacrificing **the** daily **afternoon** offering **would win** the privilege for the afternoon.

״הָרְבִיעִי חֲדָשִׁים עִם יְשָׁנִים״ וכו׳. מַתְנִיתִין דְּלָא כְּרַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב. דִּתְנַן, רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב אוֹמֵר: הַמַּעֲלֶה אֵיבָרִים לַכֶּבֶשׁ הוּא מַעֲלֶה אוֹתָן לַמִּזְבֵּחַ.

§ The mishna states: **The fourth** lottery was open to those **new** to the service along **with** those **old** hands who had already performed it, to determine who would take the limbs up from the ramp to the altar. The Gemara states: **The mishna is not in accordance with** the opinion of **Rabbi Eliezer ben Ya'akov. As we learned** in a mishna in tractate *Tamid* that **Rabbi Eliezer ben Ya'akov says:** The priest **who takes the limbs up to the ramp is the one who takes them up** from the ramp **to the altar.** In contrast, according to the mishna discussed here, it is implied that a different priest won the privilege for the latter service in the lottery.

בְּמַאי קָמִיפַּלְגִי? מָר סָבַר: ״בְּרׇב עָם הַדְרַת מֶלֶךְ״, וּמָר סָבַר: מְקוֹם שְׁכִינָה לָאו אוֹרַח אַרְעָא.

The Gemara asks: **With regard to what do they disagree? One Sage,** the *tanna* of the mishna discussed here, **holds** that it is proper to follow the verse: **"In the multitude of people is the king's glory"** (Proverbs 14:28). It is a glorification of God for many priests to participate in the service, so different priests were assigned the task of taking the limbs to the ramp, and others were tasked with carrying them up the ramp to the altar. **And one Sage,** Rabbi Eliezer ben Ya'akov, **holds** that it is **not proper conduct** in **the place of the Divine Presence** to have two sets of priests for these tasks, as it gives the appearance that the first set does not want to be bothered to take the limbs up to the altar.

אָמַר רָבָא: לֹא רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב אִית לֵיהּ דְּרַבִּי יְהוּדָה, וְלֹא רַבִּי יְהוּדָה אִית לֵיהּ דְּרַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב – דְּאִם כֵּן בָּצְרוּ לְהוּ פְּיָיסוֹת.

Rava said: Rabbi Eliezer ben Ya'akov, who holds that the same priest who brought the limbs to the ramp also brought them up to the altar, **is not of** the same opinion as **Rabbi Yehuda,** who holds that there is no separate lottery for the privilege of carrying the coal pan for the incense. **And** conversely, **Rabbi Yehuda is not of** the same opinion as **Rabbi Eliezer ben Ya'akov.** As, **if it would be so** that these two Sages agreed with each other, **there would be too few lotteries;** there would be only three lotteries rather than four. Rather, one must say that according to Rabbi Eliezer ben Ya'akov, who maintains that there was no lottery held for taking the limbs up to the altar, there was a fourth lottery to determine who would carry the coal pan; and according to Rabbi Yehuda, who maintains that there was no lottery for carrying the coal pan, there must have been a lottery for carrying the limbs up to the ramp.

וְאִי מַשְׁכַּחַתְּ תַּנָּא דְּתָנֵי חָמֵשׁ –

And if you find a *tanna* in a *baraita* **who teaches** that there were **five** lotteries for the Temple service,

HALAKHA

The lottery procedure for Shabbat – סֵדֶר הַפְּיָיסוֹת בְּשַׁבָּת: On Shabbat additional services are performed, and the priestly rotation switches on this day. The morning lottery determines which priests of the outgoing watch will sacrifice the daily morning offering and the additional offering of Shabbat. A second lottery was held in the afternoon with the priests of the incoming watch, who performed the service of the daily afternoon offering (Rambam *Sefer Avoda, Hilkhot Temidin UMusafin* 4:9).

All the priests would come in the morning – מֵיְיתֵי כּוּלְּהוּ מִצַּפְרָא אָתוּ: A new lottery is held in the afternoon for the burning of the incense. However, if there are no priests of the priestly family serving on that day who have never performed this service, the priest who won the right to burn the incense in the morning is given the same privilege in the afternoon (Rambam *Sefer Avoda, Hilkhot Temidin UMusafin* 4:8).

NOTES

Here we are dealing with Shabbat – הָכָא בְּשַׁבָּת עָסְקִינַן: *Tosafot Yeshanim* point out that this statement in the Gemara should have begun with the word: Rather, as this approach nullifies all the previous attempts to resolve the difficulty. However, according to the Rambam and others, it appears that this last answer does not void the previous resolutions given by the Gemara.

All the priests would come in the morning – מֵיְיתֵי כּוּלְּהוּ מִצַּפְרָא אָתוּ: The Rambam apparently interprets this passage as follows: The afternoon lottery was not a fixed practice in the Temple but was held only in the event that there were no new priests to bring the incense. If there were no such novices, the priest who performed the service in the morning repeated it in the afternoon. Because this afternoon lottery was not an everyday occurrence, it was not listed in the mishna among the regular lotteries (see *Siaḥ Yitzḥak*). And when the Gemara claims that no priest ever performed the incense service twice, it means on two separate days.

BACKGROUND

Two vessels of frankincense – שְׁנֵי בְּזִיכֵי לְבוֹנָה: When the priests arranged the shewbread on the table on Shabbat, they would place two bowls of frankincense on it as well. The following Shabbat, when they removed the bread, they would offer the frankincense and divide the shewbread among the priests. There are many disputes among the commentaries as well as among modern researchers as to the components of the incense, yet there are some elements about which there is almost no argument. One of these is the *levona*, frankincense, also used with most of the meal-offerings, which is identified as the sap derived from *Boswellia sacra*, or frankincense, trees.

Frankincense tree

HALAKHA

The time of the water libation – זְמַן נִיסּוּךְ הַמַּיִם: A water libation was poured on the altar on *Sukkot* during the sacrifice of the daily morning offering. This is in accordance with the statement of Rabbi Yoḥanan (Rambam *Sefer Avoda, Hilkhot Temidin UMusafin* 10:6).

הַהוּא דְּלָא כְּרַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב וּדְלָא כְּרַבִּי יְהוּדָה.

the opinion of **that** *tanna* would be **in accordance with neither** the opinion of **Rabbi Eliezer ben Ya'akov nor** the opinion of **Rabbi Yehuda,** as these five lotteries would include one for carrying the coal pan and another one for taking the limbs up to the altar.

מתני׳ תָּמִיד קָרֵב בְּתִשְׁעָה, בַּעֲשָׂרָה, בְּאַחַד עָשָׂר, בִּשְׁנֵים עָשָׂר, לֹא פָּחוֹת וְלֹא יוֹתֵר. כֵּיצַד? עַצְמוֹ בְּתִשְׁעָה, בֶּחָג בְּיַד אֶחָד צְלוֹחִית שֶׁל מַיִם – הֲרֵי כָּאן עֲשָׂרָה.

MISHNA The **daily offering is sacrificed** and its limbs are carried **by nine** priests, as mentioned in a previous mishna. These nine carry the limbs and the accompanying libations and meal-offerings. Occasionally, the service is performed **by ten** priests, occasionally **by eleven,** and sometimes **by twelve** priests; **no fewer** than nine **and no more** than twelve. **How so?** The daily offering **itself** is sacrificed **by nine** priests, as explained earlier. **On the festival** of *Sukkot* a priest **in** whose **hand** is **a jug of water** for the water libation is added, and **there are ten** priests. On *Sukkot*, a water libation is poured on the altar in addition to the standard wine libation.

בֵּין הָעַרְבַּיִם בְּאַחַד עָשָׂר, הוּא עַצְמוֹ – בְּתִשְׁעָה, וּשְׁנַיִם בְּיָדָם שְׁנֵי גְּזִירֵי עֵצִים. בַּשַּׁבָּת בְּאַחַד עָשָׂר; הוּא עַצְמוֹ בְּתִשְׁעָה, וּשְׁנַיִם בְּיָדָם שְׁנֵי בְּזִיכֵי לְבוֹנָה שֶׁל לֶחֶם הַפָּנִים. וּבַשַּׁבָּת שֶׁבְּתוֹךְ הֶחָג – בְּיַד אֶחָד צְלוֹחִית שֶׁל מַיִם.

In the daily **afternoon** offering, **eleven** priests participate in the service. How so? The daily offering **itself** is sacrificed **by nine, and** there are an additional **two** priests **in whose hands** are **two logs** that are placed on the altar.[N] The mitzva of placing the two logs in the morning was assigned in the first lottery, as the Gemara explained earlier. **On Shabbat, eleven** priests participate. How so? The daily morning offering **itself** is performed **by nine, and** there are an additional **two** priests **in whose hands** are **two vessels of frankincense**[B] that accompany **the shewbread.** This frankincense is burned on Shabbat. **And on Shabbat that** occurs **within the festival** of *Sukkot* there is an additional priest **in whose hand** is a **jug of water** for the water libation,[N] for a total of twelve priests.

גמ׳ אָמַר רַבִּי אַבָּא וְאִיתֵימָא רָמִי בַּר חָמָא וְאִיתֵימָא רַבִּי יוֹחָנָן: אֵין מְנַסְּכִין מַיִם בֶּחָג אֶלָּא בְּתָמִיד שֶׁל שַׁחַר. מִמַּאי – מִדְּקָתָנֵי ״וּבַשַּׁבָּת שֶׁבְּתוֹךְ הֶחָג בְּיַד אֶחָד צְלוֹחִית שֶׁל מַיִם״. וְאִי סָלְקָא דַּעְתָּךְ בְּתָמִיד שֶׁל בֵּין הָעַרְבַּיִם מְנַסְּכִין – בַּחוֹל נַמִי מַשְׁכַּחַתְּ לַהּ!

GEMARA **Rabbi Abba, and some say** it was **Rami bar Ḥama, and some say** it was **Rabbi Yoḥanan, said: On the festival** of *Sukkot* **they pour the water libation only** during the sacrifice of **the daily morning offering** and not in the afternoon.[H] **From where** is this derived? It is derived **from** the fact **that it is taught** in the mishna: **And on Shabbat that** occurs **within the festival** of *Sukkot* there is a priest **in whose hand** is a **jug of water,** bringing the number of participating priests to twelve. **And if it should enter your mind** to say that **they pour** water **during the daily afternoon offering** also, if **so, you find** that there were twelve priests on **a weekday as well,** that is, during the intermediate days of the Festival: Nine priests for the daily offering, two to carry the logs, and one to pour the water.

NOTES

Two priests in whose hands are two logs that are placed on the altar – וּשְׁנַיִם בְּיָדָם שְׁנֵי גְּזִירֵי עֵצִים: The mishna does not mention the priest who brought the two logs in the morning, because it is dealing only with those services that were apportioned through the second lottery. The task of placing two logs in the morning was determined by the first lottery; the priest who won the privilege of removing the ashes from the altar also brought this wood, as the Gemara stated earlier (*daf* 22a; *Tosafot Yeshanim*).

The water libation – נִסּוּךְ הַמַּיִם: The Torah contains an explicit mitzva to perform a wine libation to accompany offerings. However, the mitzva of a water libation, wherein water is poured on the altar on Sukkot in addition to wine, does not appear in the Torah; rather, it is a *halakha* transmitted to Moses from Sinai. The description of the water being drawn from the Pool of Siloam and the procedure of this mitzva appear in tractate *Sukka*. The Sadducees, who rejected the Oral Law, took issue with the validity of this practice, but most of the nation followed the rabbinic traditions.

אָמַר רַב אַשִׁי: אַף אֲנַן נַמִּי תָּנֵינָא: וְלַמְנַסֵּךְ אוֹמֵר לוֹ ״הַגְבֵּהַּ יָדֶיךָ״! שֶׁפַּעַם אֶחָד נִסֵּךְ עַל גַּבֵּי רַגְלָיו, וּרְגָמוּהוּ כׇּל הָעָם בְּאֶתְרוֹגֵיהֶן. שְׁמַע מִינַּהּ.

Rav Ashi said: We too have learned this in a different mishna, that the water libation was offered only in the morning, as it was taught: **And they would say to the pourer: Raise your hand**[H] so everyone will see as you pour the water into the aperture on the altar, in accordance with the proper procedure. This was done **because one time** a Sadducee priest, who did not accept that there is a mitzva of water libation, **poured** the water **onto his feet,**[B] whereupon **all the people pelted him with their *etrogim*** in anger. Since the episode involved *etrogim*, it is apparent that it took place in the morning, when people have their *etrogim* with them. Since the mishna mentions the fact that it was *etrogim* that were used to pelt the priest, it is apparently coming to teach that the water libation takes place only in the morning. The Gemara concludes: Indeed, **learn from this** that it is so.

תַּנְיָא, רַבִּי שִׁמְעוֹן בֶּן יוֹחַאי אוֹמֵר: מִנַּיִין לְתָמִיד שֶׁל בֵּין הָעַרְבַּיִם שֶׁטָּעוּן שְׁנֵי גְזִירֵי עֵצִים בִּשְׁנֵי כֹּהֲנִים – שֶׁנֶּאֱמַר: ״וְעָרְכוּ עֵצִים״, אִם אֵינוֹ עִנְיָן לְתָמִיד שֶׁל שַׁחַר, דִּכְתִיב: ״וּבִעֵר עָלֶיהָ הַכֹּהֵן עֵצִים בַּבֹּקֶר בַּבֹּקֶר וְעָרַךְ עָלֶיהָ״ – תְּנֵיהוּ עִנְיָן לְתָמִיד שֶׁל בֵּין הָעַרְבַּיִם.

It was taught in a *baraita* that **Rabbi Shimon ben Yoḥai says: From where** is it derived **that the daily afternoon offering requires** that **two logs** be brought along with it,[H] and that they must be brought **by two priests? As it is stated** with regard to the burnt-offering: "The sons of Aaron the priest shall put fire on the altar **and lay out wood** [*etzim*][N] in order upon the fire" (Leviticus 1:7). The word *etzim* is plural, which teaches that two logs are called for. **If this is not applicable to the daily morning offering, as it is** already **written about** the morning offering explicitly: **"And the priest shall burn wood on it every morning, and arrange** the burnt-offering **on it"** (Leviticus 6:5), **apply it to the daily afternoon offering.** The verse therefore teaches us that two logs should be added before that offering.

וְאֵימָא אִידִי וְאִידִי בְּתָמִיד שֶׁל שַׁחַר, וְאָמַר רַחֲמָנָא: עֲבֵיד וַהֲדַר עֲבֵיד! אִם כֵּן נֵימָא קְרָא ״וּבִעֵר״ ״וּבִעֵר״!

But say that **this and this,** i.e., both verses cited above, are dealing with **the daily morning offering, and** that **the Merciful One states** in the Torah: **Perform** the arrangement of wood **and then return and perform** it again. In other words, perhaps the Torah's intention is that two logs be arranged on the altar twice in the morning, and that accounts for the two verses. The Gemara rejects this possibility: **If** it were **so,** the text **should** use the same expression both times and **say: "And he shall burn** wood on it," and again: **"And he shall burn** wood on it." Since the text does not do so, but instead employs two different verbs, saying: "They shall lay out wood" once and: "He shall burn wood" the second time, this indicates that the Torah is describing two different times.

אִי כָּתַב רַחֲמָנָא ״וּבִעֵר״ – הֲוָה אָמִינָא חַד – אִין, תְּרֵי – לָא, קָא מַשְׁמַע לַן דְּנַעֲבִיד חַד וְנַעֲבִיד תְּרֵי!

The Gemara rejects this inference: **If the Merciful One had written** in the Torah: **"And he shall burn** wood on it" twice, **I would have said** it means that **one** priest should arrange the wood, **not two.** The change of terminology to a plural verb is therefore necessary because **it teaches us** that **one** priest **should perform** it the first time **and two** priests **should perform** it the second time, but they are both performed in the morning.

אִם כֵּן נֵימָא קְרָא ״וּבִעֵר״, ״וּבִעֲרוּ״, אִי נַמִּי: ״וְעָרַךְ״ ״וְעָרְכוּ״, מַאי ״וּבִעֵר״ ״וְעָרְכוּ״ – שְׁמַע מִינַּהּ כִּדְקָא אָמְרִינַן.

The Gemara rejects this: **If so,** if this were what the Torah wished to indicate, **the verse should say: "And he shall burn** wood" in the singular, and then, in the second verse, say: **And they shall burn** wood, in the plural, using the same verb both times, changing only the number of the verb. **Or, alternatively,** the verse should say: **And he shall lay out** wood, in the singular, and then, in the second verse, say: **"And they shall lay out** wood," in the plural. **What** is the reason the Torah uses two different verbs in the two verses, stating: **"And he shall burn** wood" **and then: "And they shall lay out** wood"? **Learn from this as we have said,** that the Torah in these two verses is referring to two separate times of day, and the verse: "They shall lay out wood [*etzim*]" is referring to the daily afternoon offering, mandating that at that time "they," i.e., two priests, shall lay out *etzim*, the plural term for wood, referring to two logs.

HALAKHA

And they would say to the pourer: Raise your hand – **וְלַמְנַסֵּךְ אוֹמֵר לוֹ הַגְבֵּהַּ יָדֶיךָ**: The one pouring the water is told to raise his hand so that everyone might see him pour the water properly. This is done because of an incident with a certain Sadducee priest (Rambam *Sefer Avoda, Hilkhot Temidin UMusafin* 10:8).

Bringing two logs – **הַעֲלָאַת שְׁנֵי גְזִירֵי עֵצִים**: Two priests brought up the two logs in the afternoon, while in the morning they were carried by a single priest, in accordance with the statement of Rabbi Shimon ben Yoḥai (Rambam *Sefer Avoda, Hilkhot Temidin UMusafin* 2:3).

BACKGROUND

Poured the water onto his feet – **נִסֵּךְ עַל גַּבֵּי רַגְלָיו**: This story, which is also mentioned in other places in the Talmud, is related in detail by Josephus. The individual who poured the libation onto his feet was the Hasmonean king and priest Alexander Yannai, who had Sadducee leanings and did not accept the tradition of the water libation. His actions sparked a riot, since the people saw it as a public desecration of the sacred *halakha*. After the people pelted the king with their *etrogim*, he set loose his gentile bodyguards, who killed many worshippers.

NOTES

As it is stated: The sons of Aaron shall put fire on the altar and lay out wood – **שֶׁנֶּאֱמַר וְעָרְכוּ עֵצִים**: Although this verse is written in the context of an individual burnt-offering and not the daily offering, the Gemara shows later (*daf* 27a) that this particular verse is referring specifically to the daily offering (*Tosafot Yeshanim*).

תָּנֵי רַבִּי חִיָּיא: פַּיִיס פְּעָמִים שְׁלֹשָׁה עָשָׂר פְּעָמִים אַרְבָּעָה עָשָׂר פְּעָמִים חֲמִשָּׁה עָשָׂר פְּעָמִים שִׁשָּׁה עָשָׂר.

Rabbi Ḥiyya taught: Sometimes thirteen priests were involved in sacrificing the daily offering, all these tasks being assigned in the second lottery, as the mishna taught earlier. But **sometimes fourteen** priests are chosen in this manner to participate, since on *Sukkot* an additional priest is chosen to pour the water libation. And **sometimes fifteen** priests are chosen, on Shabbat, when two priests are tasked with burning the frankincense in the vessels. And **sometimes sixteen** priests are chosen, on Shabbat that occurs during *Sukkot*, when three extra priests are added: One to pour the water and two to burn the frankincense.

וְהָתַנְיָא שִׁבְעָה עָשָׂר!

The Gemara asks with regard to Rabbi Ḥiyya's statement: **But wasn't it taught** in a *baraita* that sometimes there are **seventeen**[N] priests involved in the daily offering?

הַהִיא דְּלָא כְּרַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב אֶלָּא כְּרַבִּי יְהוּדָה.

The Gemara responds: **That** *baraita* **is not in accordance with** the opinion of **Rabbi Eliezer ben Ya'akov but is in accordance with** the opinion of **Rabbi Yehuda.** The seventeenth task of the daily morning offering referred to in the *baraita* is taking up the pieces of the offering from the ramp to the altar. According to Rabbi Eliezer ben Ya'akov, this task was not assigned to a new priest but was performed by the same priests who had brought the pieces to the ramp. The *baraita*, which does assign this task to a seventeenth priest, is therefore not in accordance with the opinion of Rabbi Eliezer ben Ya'akov. As the Gemara explained earlier, the opinions of Rabbi Yehuda and Rabbi Eliezer ben Ya'akov are mutually exclusive; consequently, since the *baraita* contradicts the opinion of Rabbi Eliezer ben Ya'akov, it must be in accordance with the opinion of Rabbi Yehuda. Rabbi Ḥiyya, however, adopted the view of Rabbi Eliezer ben Yaakov, and for this reason he taught that the maximum number of tasks assigned through the second lottery is only sixteen.

מתני׳ אַיִל קָרֵב בְּאַחַד עָשָׂר, הַבָּשָׂר בַּחֲמִשָּׁה, הַקְּרָבַיִים וְהַסּוֹלֶת וְהַיַּיִן בִּשְׁנַיִם שְׁנַיִם, פַּר קָרֵב בְּעֶשְׂרִים וְאַרְבָּעָה: הָרֹאשׁ וְהָרֶגֶל; הָרֹאשׁ – בְּאֶחָד, וְהָרֶגֶל – בִּשְׁנַיִם. הָעוֹקֶץ וְהָרֶגֶל; הָעוֹקֶץ – בִּשְׁנַיִם, וְהָרֶגֶל – בִּשְׁנַיִם. הֶחָזֶה וְהַגֵּרָה; הֶחָזֶה – בְּאֶחָד, וְהַגֵּרָה – בִּשְׁלֹשָׁה. שְׁתֵּי יָדַיִם בִּשְׁנַיִם, וּשְׁתֵּי דְּפָנוֹת בִּשְׁנַיִם. הַקְּרָבַיִים וְהַסּוֹלֶת וְהַיַּיִן בִּשְׁלֹשָׁה שְׁלֹשָׁה.

MISHNA **A ram** that is brought for a communal burnt-offering **is sacrificed by eleven** priests.[NH] **The flesh** on the various limbs is taken **by five** priests, as in the case of the sheep of the daily offering. **The intestines, and the fine flour** of the meal-offering, **and the wine** of the libation are carried by **two** priests **each,** because the meal-offering and wine libation that accompany a ram are larger than those that accompany a sheep. **A bull** is **sacrificed by twenty-four** priests.[NH] How so? **The head and the** right **leg** are sacrificed first, but due to its size **the head** is carried **by one** priest **and the leg by two. The tail and the** left **leg** are carried as follows: **The tail** is sacrificed **by two and the leg by two. The breast and the neck** are carried as follows: **The breast** is offered **by one and the neck by three** priests. The **two forelegs** are carried **by two** priests, **and the two flanks** are carried **by two. The intestines and the fine flour and the wine** are carried **by three each,** because the meal-offering and wine libation that accompany a bull are larger than those that accompany a ram.[N]

בַּמֶּה דְּבָרִים אֲמוּרִים – בְּקָרְבְּנוֹת צִיבּוּר, אֲבָל בְּקָרְבַּן יָחִיד אִם רָצָה לְהַקְרִיב מַקְרִיב. הֶפְשֵׁיטָן וְנִיתּוּחָן שֶׁל אֵלּוּ וְאֵלּוּ שָׁוִין.

In what case **is this statement said,** that this is the sequence followed? It is **in the** case of **communal offerings. However, in** the case of **an individual offering**[H] brought to fulfill a vow or an obligation, **if** a single priest **wishes to sacrifice** it alone **he** may **sacrifice** it alone,[N] or if he chooses he may include other priests in the service. With regard to **the flaying and the cutting of** both **these,** individual offerings, and **those,** communal offerings, **they are equal,** as will be explained in the Gemara.

NOTES

But wasn't it taught that sometimes there are seventeen – וְהָתַנְיָא שִׁבְעָה עָשָׂר: The commentaries find this passage difficult, especially the claim that the *baraita* is not in accordance with the opinion of Rabbi Eliezer ben Ya'akov but with that of Rabbi Yehuda (see Rashi and *Tosafot*). Most early commentaries accept the interpretation of Rabbeinu Ḥananel along with his version of the text (see *Gevurat Ari*).

A ram is sacrificed by eleven priests – אַיִל קָרֵב בְּאַחַד עָשָׂר: In the Jerusalem Talmud it is explained that this was all done to fulfill the verse: "In the multitude of people is the king's glory." When a particular service was required, it was inappropriate to economize with regard to the number of participants. On the contrary, an effort was made to include more priests.

A bull is sacrificed by twenty-four priests – פַּר קָרֵב בְּעֶשְׂרִים וְאַרְבָּעָה: The question is raised in the name of the Ra'avad: How is it possible that a bull was cut into more pieces than a sheep, considering that the Gemara (*Ḥullin* 11a) teaches that pieces of a burnt-offering may not be cut further into smaller pieces? The suggested answer (see *Tosefot Rid* and Rabbi Ovadya Bartenura) is that the bull was not divided into more pieces than was the sheep, but since the pieces of the bull were so much larger, several priests were required to carry some of them. Others explain that since a bull is so large, it may be cut up in a manner different from that of the other animals at the outset, thus producing more pieces (see *Yad David*).

The libations of a ram and a bull – נִסְכֵּי אַיִל וּפַר: The Torah lists the amounts of meal-offerings and wine libations that accompany the different kinds of animal offerings: One-tenth of an ephah of fine flour for a sheep, two-tenths of an ephah for a ram, and three-tenths of an ephah for an ox. One quarter of a *hin* of wine, equal to three *log*, is brought for a sheep, four *log* for a ram, and six *log* for an ox. The number of priests employed in bringing up these items depends on how many tenths of an ephah were offered for each particular animal.

If a single priest wishes to sacrifice it alone he may sacrifice it alone – אִם רָצָה לְהַקְרִיב מַקְרִיב: The author of the *Mishne LaMelekh* asks: How was it determined which priest sacrificed an offering brought by an individual? According to Rashi the donor of the offering chose the priest to perform the service, whereas *Tosafot* (see comments of the *Noda Bihuda*) maintain that there was a lottery or a different system in place to assign this privilege.

HALAKHA

A ram that is brought for a communal burnt-offering is sacrificed by eleven priests – אַיִל קָרֵב בְּאַחַד עָשָׂר: When a communal ram is sacrificed as a burnt-offering, it is carried up by eleven priests (Rambam *Sefer Avoda, Hilkhot Ma'aseh HaKorbanot* 6:17).

A bull is sacrificed by twenty-four priests – פַּר קָרֵב בְּעֶשְׂרִים וְאַרְבָּעָה: A bull of a communal burnt-offering is sacrificed by twenty-four priests (Rambam *Sefer Avoda, Hilkhot Ma'aseh HaKorbanot* 6:18).

The sacrifice of an individual offering – הַעֲלָאַת קָרְבַּן יָחִיד: The fixed number of priests involved in sacrificing a burnt-offering is limited to communal offerings. A greater or lesser number of priests may participate in the sacrifice of an individual's offering, as needed (Rambam *Sefer Avoda, Hilkhot Ma'aseh HaKorbanot* 6:19).

גמ׳ תָּנָא: הֶפְשֵׁיטָן וְנִיתּוּחָן שָׁוִין – בְּזָר.

GEMARA A Sage **taught** in the *Tosefta*: The individual offerings and communal offerings are **equal** with regard to **their flaying and cutting,** in that these may be performed **by a non-priest.**[H] They are not considered services that require priests.

אָמַר חִזְקִיָּה: מִנַּיִין לְהֶפְשֵׁט וְנִיתּוּחַ שֶׁשָּׁוֶה בְּזָר – שֶׁנֶּאֱמַר: ״וְנָתְנוּ בְּנֵי אַהֲרֹן הַכֹּהֵן אֵשׁ עַל הַמִּזְבֵּחַ״ נְתִינַת אֵשׁ בָּעֲיָא כְּהוּנָּה, הֶפְשֵׁט וְנִיתּוּחַ – לָא בָּעֲיָא כְּהוּנָּה.

Ḥizkiya said: From where is it derived that they are **equal** with regard to **their flaying and cutting?** From where is it derived that flaying and cutting of offerings, whether individual or communal, may be performed **by a non-priest?**[N] At first it is stated with regard to the burnt-offering: "And he shall flay the burnt-offering and cut it into its pieces" (Leviticus 1:6), and following that **it is stated: "The sons of Aaron the priest shall place fire on the altar"** (Leviticus 1:7). The fact that the sons of Aaron are mentioned in the verse about putting fire on the altar but not in the verse about flaying and cutting teaches that **placing fire** on the altar **requires priesthood,** i.e., it must be performed by priests, but **flaying and cutting do not require priesthood.**

HALAKHA

Flaying and cutting by a non-priest – הֶפְשֵׁט וְנִיתּוּחַ בְּזָר: The flaying and cutting of offerings may be performed by non-priests (Rambam *Sefer Avoda, Hilkhot Biat HaMikdash* 9:6).

NOTES

From where is it derived that flaying and cutting may be performed by a non-priest – מִנַּיִין לְהֶפְשֵׁט וְנִיתּוּחַ...בְּזָר: The question is raised: Since the Torah does not specify anywhere that priests should perform these tasks, why would it need a special verse to teach that non-priests can perform them? Perhaps the Gemara feels that since only priests are involved with the sacrifice from the moment after the animal has been slaughtered, one might have thought that all actions from that point are restricted to them. This is why the Gemara cites a verse that shows that the priests' role is limited to placing the fire (*Gevurat Ari*). The statement of the Gemara here is substantiated by explicit passages elsewhere in the Bible (see II Chronicles 29:34, 35:11), which state that during the times of Kings Hezekiah and Josiah, these tasks were performed by Levites and not by priests (Rav Ya'akov Emden).

Perek **II**
Daf **27** Amud **a**

הַאי מִיבָּעֵי לֵיהּ לְגוּפֵיהּ! אָמַר רַב שִׁימִי בַּר אַשִׁי, אַשְׁכַּחְתֵּיהּ לְאַבַּיֵי דַּהֲוָה מַסְבַּר לֵיהּ לִבְרֵיהּ: ״וְשָׁחַט״ – שְׁחִיטָה בְּזָר כְּשֵׁירָה. וְכִי מֵאַיִן בָּאתָ – מִכְּלָל שֶׁנֶּאֱמַר: ״וְאַתָּה וּבָנֶיךָ אִתְּךָ תִּשְׁמְרוּ אֶת כְּהוּנַּתְכֶם״ שׁוֹמֵעַ אֲנִי אֲפִילּוּ שְׁחִיטָה.

The Gemara asks: But **that** verse about putting fire on the altar **is needed for its own sake,**[N] to teach that the wood must be brought by a priest; it should not be interpreted as an inference that other services, such as flaying and cutting, may be performed by non-priests. **Rav Shimi bar Ashi said: I found Abaye explaining** Ḥizkiya's derivation **to his son** based on the following *baraita*. It is written: **"And he shall slaughter** the bull before the Lord" (Leviticus 1:5), with no mention of a priest, which teaches that **slaughter by a non-priest is acceptable.** The *baraita* continues: **Now, from where would you come** to think otherwise? Why would one even suspect that a priest should be required to slaughter the offering, so that a specific verse is required to tell us otherwise? **From the fact that it is stated: "And you and your sons with you shall keep your priesthood"** (Numbers 18:7), **I would derive** that no part of the sacrificial service may be performed by a non-priest, not **even slaughtering.**

תַּלְמוּד לוֹמַר ״וְשָׁחַט אֶת בֶּן הַבָּקָר לִפְנֵי ה׳ וְהִקְרִיבוּ בְּנֵי אַהֲרֹן הַכֹּהֲנִים אֶת הַדָּם״, מִקַּבָּלָה וְאֵילָךְ מִצְוַת כְּהוּנָּה. ״וְסָמַךְ יָדוֹ וְשָׁחַט״ – לִימֵּד עַל הַשְּׁחִיטָה שֶׁכְּשֵׁירָה בְּזָר.

The *baraita* continues: Therefore, **the verse states: "And he shall slaughter the bull before the Lord, and the sons of Aaron… shall sacrifice the blood"** (Leviticus 1:5), from which it is inferred that **from the** sacrificing of blood, which begins with the **collection** of the blood, **and onward is a mitzva** exclusively **of priesthood.** Just prior to this the Torah states: **"And he shall place his hands** upon the head of the burnt-offering… **and he shall slaughter**[N] the bull before the Lord" (Leviticus 1:4–5). In this verse the Torah is referring to the donor of the offering when it says: He shall place his hands, and therefore when it continues: And he shall slaughter, it is also referring to the donor. The Torah thereby **taught** that **the slaughter** of the offering **is acceptable** if performed **by a non-priest.**

מִכְּדִי, מִקַּבָּלָה וְאֵילָךְ מִצְוַת כְּהוּנָּה, ״וְנָתְנוּ בְּנֵי אַהֲרֹן״ לָמָּה לִי? לְמַעוּטֵי הֶפְשֵׁט וְנִיתּוּחַ.

Abaye asked: **Since,** as this *baraita* establishes, **from the collection** of the blood **and onward is a mitzva** exclusively **of priesthood, why do I** need the Torah to say afterward: **"The sons of Aaron shall put** fire on the altar" (Leviticus 1:7)? Since the verse about putting the fire on the altar follows the verse about collection of blood, it is clear that it must be done by priests, and the verse's stipulation of this fact appears superfluous. This is why Ḥizkiya concluded that the verse is not required for its own sake but is needed to teach the following inference: It is only the placing of fire on the altar that requires priests, **to the exclusion of flaying and cutting up** the animal, which may be performed by a non-priest.

NOTES

But that verse is needed for its own sake – הַאי מִיבָּעֵי לֵיהּ לְגוּפֵיהּ: The question is raised: Even if the verse were needed for its own sake, one could still say that since priests are mentioned in the context of placing wood on the altar, the implication is that those activities that preceded this, such as flaying and cutting up the animal, did not yet require priests. The question is answered as follows: One might have thought that the requirement of priests, appearing in the verse about carrying the blood, which precedes the verse about flaying, applies to flaying as well, since it is an activity performed directly on the sacrificial animal. The placing of wood, on the other hand, is not an activity performed directly on the animal, and therefore the requirement of priesthood in the verse about carrying the blood does not extend to it. Consequently, a specific verse is needed to show that flaying need not necessarily be performed by a priest (*Tosafot Yeshanim*; *Tosefot HaRosh*).

And he shall place his hands upon the head of the burnt-offering…and he shall slaughter – וְסָמַךְ יָדוֹ וְשָׁחַט: The commentaries question why the Gemara included this seemingly superfluous point, since the principle that non-priests may slaughter has already been derived from the fact that priests are not mentioned until the verse about carrying the blood. Some claim that this line is not actually part of the *baraita* brought by Abaye, as it is indeed absent from the parallel texts in tractate *Zevaḥim* and elsewhere. Rather, it represents part of Abaye's teaching to his son. Abaye taught him that since it was taught in the *baraita* that priests are required from the time the blood is collected, one can conclude that a non-priest may perform the slaughter and that the subject of the phrase "he shall place his hands" is the same as that of the phrase "he shall slaughter"; both refer to the donor of the offering (*Siaḥ Yitzḥak*).

וְאַכַּתֵּי אִיצְטְרִיךְ, סָלְקָא דַּעְתָּךְ אָמִינָא: כֵּיוָן דְּלָאו עֲבוֹדָה דִּמְעַכְּבָא כַּפָּרָה הִיא – לָא תִּיבָּעֵי כְּהוּנָּה, קָא מַשְׁמַע לַן דְּבָעֵי כְּהוּנָּה!

The Gemara asks: **But still,** the verse about the placement of wood by priests **is necessary** for its own sake. As **it might have entered your mind to say** that **since** placing the wood is **not a service that is indispensable** for obtaining **atonement,** as atonement is achieved solely through the blood of the offering, it should **not be required** to be performed by **priests.** And one might have thought that the principle that all tasks from the collection of the blood and onward require a priest applies only to services relating to the blood. Therefore, the verse **teaches us** that nevertheless, **priesthood is required.** Consequently, it cannot be asserted that the verse is written for the purpose of excluding other services.

אֶלָּא מֵהָכָא: ״וְעָרְכוּ בְּנֵי אַהֲרֹן הַכֹּהֲנִים אֵת הַנְּתָחִים אֶת הָרֹאשׁ וְאֶת הַפָּדֶר״, מִכְּדִי, מִקַּבָּלָה וְאֵילָךְ מִצְוַת כְּהוּנָּה ״וְעָרְכוּ״ לָמָּה לִי? לְמַעוֹטֵי הֶפְשֵׁט וְנִיתּוּחַ.

Rather, Hizkiya's derivation must be rejected, and the acceptability of non-priests for flaying and cutting the animal must be learned **from here:** It is written: **"And Aaron's sons, the priests, shall lay out the pieces, the head and the fat"** (Leviticus 1:8). **Since,** as the *baraita* above establishes, **from the collection** of the blood **and onward is a mitzva** exclusively **of priesthood, why do I** need the verse to specify: **"And** Aaron's sons **shall lay out** the pieces"? Since the specification of priesthood here appears superfluous, one must conclude that it is written not for its own sake but **to exclude flaying and cutting up** the animal, to teach that those acts need not be performed by a priest.

וְאֵימָא לְמַעוֹטֵי סִידּוּר שְׁנֵי גְזִירֵי עֵצִים! מִסְתַּבְּרָא: דִּיבְחָא דְּכְוָתֵיהּ מְמַעֵט.

The Gemara asks: Granted, the verse comes to convey the inference that another act does not require priesthood, **but say** that it comes **to exclude the arrangement of the two logs,** to teach that this activity may be done by a non-priest. The Gemara rejects this: **It is** more **reasonable** that the verse, which deals with laying out the pieces of the offering on the altar, would **exclude a service** that is **similar to itself,** i.e., something related to the body of the sacrificial animal, such as flaying it and cutting it up, rather than the arrangement of the wood, which is not related to the animal itself.

אַדְּרַבָּה, סִדּוּר דִּכְוָתֵיהּ מְמַעֵט!

The Gemara responds: **On the contrary,** one should say that **it excludes** something relevant to **arrangement,** i.e., the placement of the logs, **which is similar** to the laying of the pieces of the offering in that both pertain to the placement of an item on the altar. Perhaps, then, the verse is coming to convey the inference that the arrangement of the logs, unlike the arrangement of the pieces of the offering, may be performed by a non-priest.

לָא סָלְקָא דַּעְתָּךְ; דְּאָמַר מָר: ״וְהִקְרִיב הַכֹּהֵן אֶת הַכֹּל הַמִּזְבֵּחָה״ – זוֹ הוֹלָכַת אֵבָרִים לַכֶּבֶשׁ. הוֹלָכַת אֵבָרִים לַכֶּבֶשׁ – הוּא דְּבָעֲיָא כְּהוּנָּה, הוֹלָכַת עֵצִים – לָא בָּעֲיָא כְּהוּנָּה, הָא סִידּוּר שְׁנֵי גְזִירֵי עֵצִים – בָּעֲיָא כְּהוּנָּה.

The Gemara rejects this argument: **It cannot enter your mind** to say this, **as the Master said:** After mentioning the mitzva to collect the blood, the Torah states: **"And the priest shall bring all of it near and burn it on the altar"** (Leviticus 1:13), where bringing near is referring to **carrying the limbs to the ramp.** The specification of priesthood in this verse is not required for its own sake, since all services following the collection of blood require priesthood. Therefore, it must be that it comes to convey the inference that **it is** only **carrying the limbs to the ramp that requires priesthood,** but **carrying wood**[H] to the altar **does not require priesthood. This,** in turn, implies that **the** actual **arrangement of the two logs,** which was not excluded, **does require priesthood.**

״וְעָרְכוּ״ לָמָּה לִי? לְמַעוֹטֵי הֶפְשֵׁט וְנִיתּוּחַ. וְאֵימָא הָכִי נַמִי לְגוּפֵיהּ!

The Gemara returns to the derivation presented above, where the question was raised: **Why do I** need the words **"and** Aaron's sons **shall lay out** the pieces"? The conclusion was that the specification of priesthood here comes **to exclude flaying and cutting up** the animal, to teach that these acts may be performed by a non-priest. The Gemara now rejects this derivation: **But say that this** verse **too is** necessary **for its own sake,**[N] to teach the lesson that the Gemara will shortly derive from these words (Maharsha), and one can no longer assert that the verse comes solely for the purpose of conveying the inference that other, similar acts, i.e., flaying and cutting up the animal, do not require priesthood.

HALAKHA

Carrying wood – הוֹלָכַת עֵצִים: Carrying wood to the altar is not a sacred service and may be performed by a non-priest (Rambam *Sefer Avoda, Hilkhot Biat HaMikdash* 9:6).

NOTES

But say that this verse too is necessary for its own sake – וְאֵימָא הָכִי נַמִי לְגוּפֵיהּ: The later commentaries point out that this sentence appears to be difficult. Indeed, most of the early commentaries appear not to have had this line in their text at all (see *Mishḥat Aharon*).

אֶלָּא: ״וְהִקְטִיר הַכֹּהֵן אֶת הַכֹּל״ לְמַאי אֲתָא – לְמַעוֹטֵי הֶפְשֵׁט וְנִיתּוּחַ.

Rather, this derivation must be rejected as well, and another verse must be found from which to prove that non-priests may flay and cut up the animal. The Torah states: **"And the priest shall burn all of it on the altar"** (Leviticus 1:9). Since this is an act following the collection of the blood, the specification of priesthood is not needed for its own sake. Therefore, **for what** purpose does that verse **come?** It comes **to exclude flaying and cutting up** the animal, which may be performed by a non-priest.

״וְהִקְרִיב הַכֹּהֵן אֶת הַכֹּל הַמִּזְבֵּחָה – זוֹ הוֹלָכַת אֵבָרִים לַכֶּבֶשׁ. הוֹלָכַת אֵבָרִים לַכֶּבֶשׁ – הוּא דְּבָעֲיָא כְּהוּנָּה, הוֹלָכַת עֵצִים – לָא בָּעֲיָא כְּהוּנָּה, הָא סִידּוּר שְׁנֵי גְזִירֵי עֵצִים – בָּעֲיָא כְּהוּנָּה, ״וְנָתְנוּ״ – לְגוּפֵיהּ.

The Gemara reviews the lessons taught by the other verses cited above. When the Torah writes: **"The priest shall bring all of it near…the altar"** (Leviticus 1:13), **this** is referring to **carrying the limbs to the ramp,** and the verse comes to exclude other, similar actions, teaching that although **carrying the limbs to the ramp requires priesthood, carrying wood** to the altar **does not require priesthood. Therefore,** it is derived from here as well that the **arrangement of the two logs does require priesthood,** as explained above. And when the Torah writes: "The sons of Aaron **shall put** fire on the altar" (Leviticus 1:7), this is necessary **for its own sake,** to teach that this service must be done by priests.

״וְעָרְכוּ״ – שְׁנַיִם, ״בְּנֵי אַהֲרֹן״ – שְׁנַיִם, ״הַכֹּהֲנִים״ – שְׁנַיִם, לָמַדְנוּ לְטָלֶה שֶׁטָּעוּן שִׁשָּׁה.

When the Torah states: "And the sons of Aaron, the priests, shall lay out the pieces, the head and the fat" (Leviticus 1:8), it comes to teach the following: **"And they shall lay out,"** through the use of the plural, teaches that it must be done by **two** priests, as the minimum number implied by a plural word is two. **"The sons of Aaron,"** also in plural, indicates an additional **two; "the priests,"** also in plural, indicates **two** more. **We** therefore **learn** from this verse **that** the sacrificial **lamb requires six**[H] priests to carry its limbs to the altar.The flesh is taken by five priests, and the innards by one, as described in an earlier mishna.

אָמַר רַב הַמְנוּנָא, קַשְׁיָא לֵיהּ לְרַבִּי אֶלְעָזָר: הַאי בְּבֶן הַבָּקָר כְּתִיב, וּבֶן הַבָּקָר עֶשְׂרִים וְאַרְבָּעָה בָּעֵי! וְנִיחָא לֵיהּ: ״עַל הָעֵצִים אֲשֶׁר עַל הָאֵשׁ אֲשֶׁר עַל הַמִּזְבֵּחַ״ אֵיזֶהוּ דָּבָר שֶׁנֶּאֱמַר בּוֹ עֵצִים אֵשׁ וּמִזְבֵּחַ

Rav Hamnuna said that **Rabbi Elazar posed a difficulty: This** verse **is written** about a young bull, not a lamb; and a **bull requires twenty-four** priests. How, then, can this verse be used as the source that six priests are required to carry the limbs of a lamb? And **he resolved** the difficulty himself as follows: The same verse states: **"On the wood that is on the fire upon the altar"** (Leviticus 1:8),[N] all of which apparently teaches nothing new about the sacrifice. Therefore, it is seen as an allusion to the daily offering, which was a lamb, as **what is an item about which it is stated that** specially prepared **wood and fire** on an **altar** must be provided, and that pre-existing wood and fire do not suffice?

HALAKHA

The lamb requires six – טָלֶה בְּשִׁישָּׁה: The lamb of a communal burnt-offering is taken to the altar by six priests (Rambam *Sefer Avoda, Hilkhot Ma'aseh HaKorbanot* 6:10).

NOTES

On the wood that is on the fire upon the altar – עַל הָעֵצִים אֲשֶׁר עַל הָאֵשׁ אֲשֶׁר עַל הַמִּזְבֵּחַ: Rashi writes that these words in the Torah are apparently superfluous, and for this reason they are seen as an allusion to the daily offering. In fact, however, all these words are expounded in the Gemara or other exegetical *midrashim*. One could answer that this Gemara follows the Jerusalem Talmud, in which a verbal analogy is employed between Leviticus 1:8 and Leviticus 1:12, where an identical phrase appears. One of the two uses of the phrase is extraneous, and it alludes to the daily offering (*Be'er Avraham*).

הֱוֵי אוֹמֵר – זֶה טָלֶה.

You must say that **this is the lamb** of the morning daily offering, concerning which the Torah commands that a new woodpile be prepared every day and that the altar must be lit anew each morning. Therefore, although the verse is ostensibly speaking of a bull, it also alludes to the lamb of the daily offering and to the fact that it should be brought by six priests.

אֲמַר רַבִּי אַסִּי אָמַר רַבִּי יוֹחָנָן: זָר שֶׁסִּידֵּר אֶת הַמַּעֲרָכָה חַיָּיב. כֵּיצַד הוּא עוֹשֶׂה – פּוֹרְקָהּ וְחוֹזֵר וְסוֹדְרָהּ. מַאי אַהֲנֵי לֵיהּ? אֶלָּא פּוֹרְקָהּ זָר, וְסוֹדְרָהּ כֹּהֵן.

§ **Rabbi Asi said** that **Rabbi Yoḥanan said: A non-priest who set up the arrangement of wood**[H] on the altar **is liable** to receive the death penalty by God's hand for having performed an act that is restricted to priests, and the woodpile that he placed is invalid. **What should he do** to repair the woodpile? **He** should **dismantle it and then rearrange it.**[N] The Gemara is surprised at this: **What good would this do for** the woodpile? How would it help for the non-priest himself to rearrange the wood? It would be just as invalid as it was the first time. **Rather,** one must say that the **non-priest** should **dismantle** it, as there is nothing wrong with a non-priest dismantling the woodpile, **and a priest** then **rearranges it.**

מַתְקִיף לָהּ רַבִּי זֵירָא: וְכִי יֵשׁ לְךָ עֲבוֹדָה שֶׁכְּשֵׁירָה בַּלַּיְלָה וּפְסוּלָה בְּזָר?

Rabbi Zeira strongly objects to Rabbi Yoḥanan's teaching: **And do you have any service that is valid if performed at night and** yet **is invalid** if performed **by a non-priest?** A bona fide Temple service must be performed during the day. That the wood on the altar may be arranged while it is still nighttime shows that it is not a bona fide service, and therefore it should be permitted for non-priests to perform it.

וְלֹא? וַהֲרֵי אֵבָרִים וּפְדָרִים! סוֹף עֲבוֹדָה דִּימָמָא הִיא.

The Gemara expresses wonder at Rabbi Zeira's equation of the two issues: **And** is there really **no** such thing as a service that may be performed at night but which is prohibited for a non-priest to perform? **Isn't there** the burning **of the limbs and the fats** of offerings on the altar, which continues throughout the night, and yet it was taught earlier in this chapter that a non-priest who participates in that service incurs the death penalty? The Gemara rejects this objection: The burning of sacrificial limbs and fats, though it may be done at night, is not considered a nighttime service but **the end of the daytime service,** as it is merely the culmination of the sacrificial service that began during the day.

וַהֲרֵי תְּרוּמַת הַדֶּשֶׁן! תְּחִלַּת עֲבוֹדָה דִּימָמָא הִיא, דַּאֲמַר רַבִּי אַסִּי אָמַר רַבִּי יוֹחָנָן: קִידֵּשׁ יָדָיו לִתְרוּמַת הַדֶּשֶׁן – לְמָחָר אֵינוֹ צָרִיךְ לְקַדֵּשׁ, שֶׁכְּבָר קִידֵּשׁ מִתְּחִלַּת עֲבוֹדָה. וְאֶלָּא קַשְׁיָא!

The Gemara asks further: **But isn't there the removal of the ashes**[N] from the altar, which may be performed at night, and yet may not be done by a non-priest? The Gemara rejects this too: The removal of ashes is also not considered a nighttime service but **the start of the daytime service.**[N] And the proof for this is **that Rabbi Asi said** that **Rabbi Yoḥanan said:** If a priest has **sanctified his hands** at night by washing them **for the removal of the ashes, the next day,** i.e., after daybreak, **he need not sanctify** his hands again, **as he already sanctified** them **at the start of the service.** Rabbi Zeira's equation between services performed at night and services that may be performed by non-priests therefore remains intact. **If so,** the objection that he raised to the opinion of Rabbi Yoḥanan remains **difficult.**

HALAKHA

A non-priest who set up the arrangement of wood – זָר שֶׁסִּידֵּר אֶת הַמַּעֲרָכָה: If a non-priest arranges the wood on the altar, he should dismantle it and a priest must then rearrange it, since the service is invalid if performed by a non-priest (Rambam *Sefer Avoda, Hilkhot Biat HaMikdash* 9:9). This is in accordance with the statement of Rabbi Yoḥanan. Although Rabbi Yoḥanan's statement was rejected and revised because of Rabbi Zeira's question, it seems that the Rambam believes that Rabbi Zeira's objection was only with regard to the non-priest's liability and not to the corrective measure he mentions (*Kesef Mishne*).

NOTES

He should dismantle it and then rearrange it – פּוֹרְקָהּ וְחוֹזֵר וְסוֹדְרָהּ: Some commentaries explain that the Gemara's question is what the priest should do to correct the situation, and it answers that the priest should dismantle and reassemble the wood. Then the Gemara asks what dismantling the wood achieves that should require a priest to do it. It answers that indeed a priest is not required for the dismantling, but only for the rearranging (*Ḥayyim Shenayim Yeshalem*).

But isn't there the removal of the ashes – וַהֲרֵי תְּרוּמַת הַדֶּשֶׁן: Earlier in this chapter Rav and Levi debated the status of this service with regard to non-priests. Rav stated that a non-priest is not liable if he performs this act because it is not a service of placing but of taking away; Levi disagreed. However, the Gemara's question here is valid even according to Rav, as even though he exonerates the non-priest for performing this service, he does not base his exoneration on the fact that it is a nighttime service but on a different reason (Ritva). According to the Jerusalem Talmud it seems that Rabbi Yoḥanan agrees with Levi's position that a non-priest is liable for removing the ashes. If so, this is certainly a valid challenge.

Removal of the ashes is considered the start of the daytime service – תְּרוּמַת הַדֶּשֶׁן תְּחִלַּת עֲבוֹדָה: One could ask: If removal of the ashes is considered the start of the daytime service, then the arranging of the wood on the altar, which is performed after that, should certainly be considered a daytime service. Some commentaries answer that the act of removing the ashes has a fixed time and it does indeed serve as the start of the day's service. On the other hand, there is no set time to arrange wood on the altar. In fact, in the event that the previous day's wood is consumed in the middle of the night, new wood is placed there before the removal of the ashes for the purpose of burning the limbs and the fats (Ritva). Another approach argues that while removal of the ashes is performed at night, it holds a particular importance because it is the day's opening service. In that sense it is like slaughtering, which, due to its importance, is assigned through a lottery, although it may be done by a non-priest. Arranging the wood has no such importance because it does not signify the start of a service (Rashash).

אֶלָּא כִּי אִיתְּמַר – הָכִי אִיתְּמַר, אֲמַר רַבִּי אַסִּי אָמַר רַבִּי יוֹחָנָן: זָר שֶׁסִּידֵּר שְׁנֵי גְּזִירֵי עֵצִים – חַיָּיב, הוֹאִיל וַעֲבוֹדַת יוֹם הִיא. מַתְקִיף לָהּ רָבָא: אֶלָּא מֵעַתָּה תִּיבָּעֵי פַּיִיס! אִשְׁתַּמִּיטְתֵּיהּ הָא דְּתַנְיָא: מִי שֶׁזָּכָה בִּתְרוּמַת הַדֶּשֶׁן – זָכָה בְּסִדּוּר מַעֲרָכָה, וּבְסִדּוּר שְׁנֵי גְּזִירֵי עֵצִים.

Rather, Rabbi Yoḥanan's statement must be revised, and one must posit that **when it was stated, this is how it was stated. Rabbi Asi said** that **Rabbi Yoḥanan said: A non-priest who arranges the two logs** on the altar **is liable** to receive the death penalty by God's hand, **since it is a daytime service. Rava strongly objects to this: But if** that is **so,** if arranging the two logs is a bona fide daytime service and is prohibited to non-priests on pain of death, it **should require a lottery;** and yet in practice this service is not assigned by a lottery. The Gemara comments that **it must have escaped** Rava's mind[N] **that which is taught** explicitly in a *baraita*: The priest **who was privileged to** perform the **removal of the ashes was** also **privileged with setting up the arrangement of wood** on the altar and with placing the **two logs.**

לְמֵימְרָא דַּעֲבוֹדַת יוֹם בָּעֲיָא פַּיִיס, עֲבוֹדַת לַיְלָה לָא בָּעֲיָא פַּיִיס? וַהֲרֵי אֵבָרִים וּפְדָרִים! סוֹף עֲבוֹדָה דִּימָמָא הִיא, – וַהֲרֵי תְּרוּמַת הַדֶּשֶׁן – מִשּׁוּם מַעֲשֶׂה שֶׁהָיָה.

Another difficulty is raised with regard to Rava's statement: **Is that to say that a daytime service requires a lottery** and, conversely, **a nighttime service does not require a lottery? Isn't there** the burning of **the limbs and the fats** on the altar, which is done at night and yet is assigned through a lottery? The Gemara responds: That is not difficult, since the burning of the limbs and the fats **is the end of the daytime service,** as explained above. The Gemara asks: **But isn't there the removal of the ashes** from the altar, which is a nighttime service and yet requires a lottery? The Gemara answers: Indeed, a lottery should not have been required for that service, but one was instituted **due to the incident that occurred,** when the priests came to danger, as related in the mishna.

לְמֵימְרָא דַּעֲבוֹדַת יוֹם, וְשֶׁזָּר חַיָּיב עָלֶיהָ מִיתָה – בָּעֲיָא פַּיִיס, אֵין זָר חַיָּיב עָלֶיהָ מִיתָה – לָא בָּעֲיָא פַּיִיס? וַהֲרֵי שְׁחִיטָה! שָׁאנֵי שְׁחִיטָה, דִּתְחִלַּת עֲבוֹדָה הִיא.

The Gemara asks further: **Is that to say that** any service that is a **daytime service and** for which **a non-priest** would be **liable** to receive **the death penalty requires a lottery,** and conversely, a daytime service for which **a non-priest** would **not** be **liable** to receive **the death penalty does not require a lottery? But isn't there** the **slaughtering** of the daily offering, which may be performed by a non-priest and yet requires a lottery? The Gemara rejects this point: **Slaughtering is different,** because **it is the beginning of the service** of the daily offering and is therefore considered important enough to warrant a lottery.

אָמַר מָר זוּטְרָא וְאִיתֵּימָא רַב אַשִׁי: וְהָא אֲנַן לָא תְּנַן הָכִי; אָמַר לָהֶם הַמְמוּנֶּה: צְאוּ וּרְאוּ אִם הִגִּיעַ זְמַן הַשְּׁחִיטָה. וְאִילּוּ זְמַן שְׁנֵי גְּזִירֵי עֵצִים – לָא קָתָנֵי.

The Gemara asks with regard to the revised version of Rabbi Yoḥanan's statement: **Mar Zutra, and some say Rav Ashi, said: But didn't we learn** that **it is not so** that arranging the logs must be done during the day, as it was taught in a mishna: **The appointed** priest **said to them: Go out and see if the time for slaughtering has arrived.** The mishna **does not teach** that the appointee said: Go and see if **the time for** arranging **the two logs** has arrived. This shows that the logs need not be placed after daybreak but may be arranged while it is still night.

הַךְ דְּלֵית לָהּ תַּקַּנְתָּא – קָתָנֵי, הַךְ דְּאִית לָהּ תַּקַּנְתָּא. לָא קָתָנֵי! הַךְ דְּלֵית לָהּ תַּקַּנְתָּא – קָתָנֵי, הַךְ דְּאִית לָהּ תַּקַּנְתָּא – לָא קָתָנֵי.

The Gemara rejects this argument: The reason the mishna mentions slaughtering is that it prefers to **teach** this statement with regard to **that which has no rectification** if it is done at night, such as slaughtering the offering, which is rendered irreparably invalid if done before daybreak. **It does not** want to **teach something that has rectification** if done at night, such as arranging the two logs, which can always be removed and replaced properly. However, the proper time for arranging the logs is indeed daytime.

וְאִיכָּא דְּאָמְרִי, מַתְקִיף לָהּ רַבִּי זֵירָא: וְכִי יֵשׁ לְךָ עֲבוֹדָה שֶׁיֵּשׁ אַחֲרֶיהָ עֲבוֹדָה, וּפְסוּלָה בְּזָר?

And some say a different version of Rabbi Zeira's objection: **Rabbi Zeira strongly objects to** Rabbi Yoḥanan's statement that a non-priest who arranged the woodpile incurs the death penalty: **And do you have any service that is** not complete on its own but is **followed by a different service,** such as the arrangement of the two logs, **and** yet is **invalid** and is punishable by death if performed **by a non-priest?** It was taught earlier in the chapter that a non-priest incurs the death penalty only for performing a service that is complete, i.e., a service that is not followed by other services that complete the task being performed.

NOTES

It must have escaped Rava's mind – אִשְׁתַּמִּיטְתֵּיהּ: This remark of the Gemara is respectful toward Rava, as it suggests that he most certainly knew the teaching and it must have momentarily slipped his mind (*Ḥut HaShani*).

וַהֲרֵי אֵבָרִים וּפְדָרִים! – סוֹף עֲבוֹדָה דִּימָמָא הִיא. וַהֲרֵי תְּרוּמַת הַדֶּשֶׁן! תְּחִילַּת עֲבוֹדָה דִּימָמָא הִיא. דְּאָמַר רַבִּי יוֹחָנָן: קִדֵּשׁ יָדָיו לִתְרוּמַת הַדֶּשֶׁן – לְמָחָר אֵינוֹ צָרִיךְ לְקַדֵּשׁ, שֶׁכְּבָר קִדֵּשׁ מִתְּחִלַּת עֲבוֹדָה. אֶלָּא קַשְׁיָא!

The Gemara expresses wonder at Rabbi Zeira's equation of these two issues: **But isn't there** the burning of **the limbs and the fats?**[N] The Gemara answers: That is not difficult, because the burning of the limbs and the fats **is the end of the daytime service.** The Gemara asks further: **But isn't there the removal of the ashes?** The Gemara rejects that argument: Removing the ashes is **the start of the daytime service,** as **Rabbi Yoḥanan said:** If a priest **sanctified his hands**[B] at night by washing them **for the removal of the ashes, the next day,** i.e., after daybreak, **he need not sanctify** his hands again, **as he already sanctified** them **at the start of the service.** Rabbi Zeira's equation between services that are incomplete by themselves and services for which a non-priest does not incur the death penalty therefore remains intact. **If so,** the question that he asked concerning Rabbi Yoḥanan's statement remains **difficult.**

אֶלָּא; אִי אִתְּמַר – הָכִי אִתְּמַר, אָמַר רַבִּי אַסִּי אָמַר רַבִּי יוֹחָנָן: זָר שֶׁסִּידֵּר שְׁנֵי גְּזִירֵי עֵצִים – חַיָּיב, הוֹאִיל וַעֲבוֹדָה תַּמָּה הִיא.

Rather, Rabbi Yoḥanan's statement must be revised, and one must posit that **when it was stated, this is how it was stated: Rabbi Asi said** that **Rabbi Yoḥanan said: A non-priest who arranges the two logs is liable** to receive the death penalty, **since it is a service that is complete,** i.e., it is not followed and completed by a subsequent service. Although the burning of the limbs upon the altar follows the placement of the logs, that is considered to be an independent act, not the completion of the service of placing the logs. This is because the placing of the logs is done while still night, while the burning of the limbs cannot be done until daybreak.

מַתְקִיף לַהּ רָבָא: אֶלָּא מֵעַתָּה תִּבָּעֵי פַּיִיס! וְלָא בָּעֲיָא פַּיִיס?! וְהָתַנְיָא: מִי שֶׁזָּכָה בִּתְרוּמַת הַדֶּשֶׁן – יִזְכֶּה בְּסִידּוּר שְׁנֵי גְּזִירֵי עֵצִים!

Rava strongly objects to this: However, if that is **so,** the service of placing the two logs **should require a lottery.** The Gemara expresses surprise at Rava's comment: **And doesn't it require a lottery? Wasn't it taught** in a *baraita*: **Whoever was privileged** to perform the **removal of the ashes** is **also privileged** to perform the **arrangement of the two logs?** There was in fact a lottery for arranging the two logs.

הָכִי קָאָמַר: יְפַיְּיסוּ לַהּ בִּפְנֵי עַצְמָהּ, כִּדְאָמְרִינַן.

Rather, **this is what** Rava actually **said:** If placing the logs is considered a complete service and is therefore a task important enough to warrant the death penalty for a non-priest who performs it, **they** should **hold** a separate **lottery for it by itself.** The Gemara answers: It is **as we said**[N] at the beginning of the chapter, that the task of placing the logs was added to the lottery for the removal of ashes as an incentive for the priests to rise before dawn (Rabbeinu Ḥananel).

לְמֵימְרָא דַּעֲבוֹדָה תַּמָּה וְזָר חַיָּיב עָלֶיהָ מִיתָה – בָּעֲיָא פַּיִיס, אֵין זָר חַיָּיב עָלֶיהָ מִיתָה – לָא בָּעֲיָא פַּיִיס? וַהֲרֵי שְׁחִיטָה! שָׁאנֵי שְׁחִיטָה דִּתְחִילַּת עֲבוֹדָה דִּימָמָא הִיא.

Based on Rava's comments, the Gemara asks: **Is that to say that** any service that is **a complete service and** for which **a non-priest** would be **liable** to receive **the death penalty requires a lottery,** but if **a non-priest** would **not** be **liable** to receive **the death penalty it would not require a lottery? But isn't there slaughtering,** which may be performed by non-priest and yet requires a lottery? The Gemara rejects this point: **Slaughtering is different,** because **it is the beginning of the daytime service,** which gives it added importance.

לְמֵימְרָא דַּעֲבוֹדָה תַּמָּה בָּעֵי פַּיִיס, עֲבוֹדָה שֶׁיֵּשׁ אַחֲרֶיהָ עֲבוֹדָה – לָא בָּעֵי פַּיִיס? וַהֲרֵי אֵבָרִים וּפְדָרִים! סוֹף עֲבוֹדָה דִּימָמָא הִיא. הֲרֵי תְּרוּמַת הַדֶּשֶׁן? מִשּׁוּם מַעֲשֶׂה שֶׁהָיָה.

The Gemara asks further on Rava's statement: **Is that to say**[N] **that a service that is complete requires a lottery,** whereas **a service which is followed by a** subsequent **service** that completes it **does not require a lottery? But isn't there** the burning of **the limbs and the fats?** The Gemara answers: That is not difficult because the burning of the limbs and the fats **is the end of the daytime service.** The Gemara asks: **Isn't there the removal of the ashes?** The Gemara answers: A lottery was established for that service only **due to the incident that occurred** when the priests came to danger.

NOTES

But isn't there the burning of the limbs and the fats, etc. – וַהֲרֵי אֵיבָרִים וּפְדָרִים וכו׳: Rashi deletes this entire passage, up to: When it was stated, this is how it was stated, because it makes erroneous assertions in its questions and answers, in light of the earlier discussion between Rav and Levi with regard to the liability of a non-priest who burns the limbs and fat or who removes the ashes. Moreover, the whole issue of daytime versus nighttime services is irrelevant to the present version of Rabbi Zeira's statement. In defense of this version of the text, it may be noted that in any event the Gemara is forced to revise Rabbi Yoḥanan's statement; in doing so, it reproduces some of the questions posed in the previous version of Rabbi Zeira's statement leading up to this revision, though they are not technically applicable in this context. This is not an uncommon phenomenon in the Talmud (Ritva).

As we said – כִּדְאָמְרִינַן: According to the Maharsha, the word: Rather, should be added, so that the reading would be: Rather, it is as we have said, meaning that the Gemara is retracting the entire second version of Rabbi Zeira's question and returning to the original version. However, others interpret the Gemara differently.

Is that to say – לְמֵימְרָא: Rashi deletes this entire passage as well, up to the phrase: Mar Zutra, and some say: Rav Ashi said, for the same reasons he deleted the passage mentioned in a previous note.

BACKGROUND

Sanctified his hands – קִדֵּשׁ יָדָיו: After a priest immerses in a ritual bath and dons the priestly garments, he must wash his hands and feet, referred to here as sanctifying one's hands.

Priests sanctifying their hands

אָמַר מָר זוּטְרָא וְאִיתֵּימָא רַב אַשִׁי: אַף אֲנַן נַמִּי תְּנֵינָא, אָמַר לָהֶם הַמְּמוּנֶּה: צְאוּ וּרְאוּ אִם הִגִּיעַ זְמַן הַשְּׁחִיטָה. וְאִילּוּ זְמַן סִידּוּר גְּזִירֵי עֵצִים לָא קָתָנֵי.

As explained above, the reason Rabbi Yoḥanan holds that the arrangement of the logs is a complete service, and is not considered a prelude to the burning of limbs, is because the former is a nighttime service and the latter is a daytime service. **Mar Zutra, and some say Rav Ashi, said: We too have learned** in a mishna that the arrangement of the two logs is a nighttime service. As we learned: **The appointed** priest **said to them: Go out and see if the time for slaughtering has arrived, whereas** the mishna **did not teach:** See whether **the time for arranging the two logs** has arrived. This shows that arranging the logs may be done while it is still night; it is therefore not considered to be connected to, and complemented by, the placing of the limbs the following day.

הַךְ דְּלֵית לָהּ תַּקַּנְתָּא קָתָנֵי, הַךְ דְּאִית לָהּ תַּקַּנְתָּא – לָא קָתָנֵי.

The Gemara rejects this proof: The reason the mishna mentions slaughtering is that it prefers to **teach** this statement with regard to **that which has no rectification** if it is done at night, such as slaughtering the offering, which is rendered irreparably invalid if performed before daybreak. **It does not** want to **teach** it with regard to **something that has rectification** if done at night, such as arranging the two logs, which can always be removed and replaced properly. However, it is possible that the proper time for arranging the logs is daytime, and therefore it may be regarded as a service that is completed by the subsequent burning of limbs on the altar.

הדרן עלך בראשונה

Summary of
Perek II

The assignment of some tasks to the priests was at first determined by a race. However, when it became apparent that this system presented a potential for physical danger among the competitors, it was decided that all the major daily services would be assigned by lottery. This list of major services included: The removal of the ash from the altar, the slaughter of the daily offering, the conveyance of its pieces to the ramp leading up to the altar, the burning of incense, and the conveyance of the sacrificial limbs from the ramp to the altar itself. The lotteries were performed as follows: All priests who were eligible to perform the service at hand stood in a circle. The appointee in charge instructed one of the priests to remove his mitre. A number much larger than the number of gathered priests was chosen at random. Each priest extended his finger, and the appointee, beginning with the bareheaded priest, counted all the fingers, going around the circle, several times if necessary, until the selected number was reached. The priest upon whom the count ended won the privilege of performing the coveted task.

The service of removal of ashes from the altar, although it was done by a priest who, owing to the innately dirty nature of the task, wore an inferior quality of priestly garments, was nevertheless considered an important task, since it marked the very first step of the daily services.

The daily offering, consisting of a lamb that was sacrificed as a burnt-offering, was cut into pieces, as is generally required of all burnt-offerings. However, unlike a private offering, the pieces were conveyed to the altar ceremoniously by several priests, each one carrying one or more of the parts. Moreover, two teams of priests participated in this process: One who carried the limbs to the base of the ramp leading up to the altar, and another team which brought the limbs up to the altar itself. In the meantime, as this procedure was going on, other morning services, involving the candelabrum and the inner altar, were performed.

The privilege of burning incense on this inner altar was assigned though a special lottery, in which only first-timers were allowed to participate. This is because of the tradition that whoever performed this task would be materially blessed, and it was desired to spread this blessing around to as many different priests as possible.

Having discussed the procedure for conveying the daily lamb offering to the altar, the mishna goes on and describes the parallel procedure for other public burnt-offerings that were not lambs, such as the bulls and rams that were offered on certain occasions. Due to the greater size of these animals, as well as the greater amounts of flour and wine that accompanied them, the conveyance process for these sacrifices was expanded and required the participation of more priests.

Introduction to
Perek III

> *With this shall Aaron come into the Sanctuary: With a young bullock for a sin-offering, and a ram for a burnt-offering. He shall be dressed in a sacred linen tunic, and with linen trousers next to his flesh, and shall be girded with a linen belt, and he shall wear a linen mitre; they are the sacred garments, and he shall wash his flesh in water and then put them on. And he shall take of the congregation of the children of Israel two he-goats for a sin-offering, and one ram for a burnt-offering. And Aaron is to offer his own bull as a sin-offering and atone for himself and for his household. And he shall take the two goats, and set them before the Lord at the door of the tent of meeting. And Aaron shall place lots on the two goats: one lot for God, and one lot for Azazel.*
>
> (Leviticus 16:3–8)

Beginning with this chapter, the Yom Kippur service is described in order, from the first immersion of the High Priest until the conclusion of the day's service. This chapter is essentially an introductory chapter, as it does not depict services unique to Yom Kippur; rather, it depicts the preparations and modifications that were undertaken to facilitate the service.

The chapter begins with a depiction of the fixed Temple service, which was performed daily. It is not addressed at length, as the essential elements of this service were treated in the previous chapter, and the only difference on Yom Kippur is that it was performed exclusively by the High Priest.

However, elaboration is required with regard to those matters unique to Yom Kippur, beginning with the immersion of the High Priest. His immersions, which were performed, as mandated by the Torah, in a sacred place, are an integral part of the service of the day, and there is a special tradition pertaining to the number and order of the immersions. These immersions are extremely significant, so much so that, in order to accommodate them, the order of the performance of the service diverges from the order as it appears in the verses.

In addition, this chapter features a depiction of the priestly vestments unique to Yom Kippur: The white linen garments of the High Priest. It explains how the external simplicity of the garments dovetails with both the obligation to show deference to the sanctity of this special day and the Torah's statement that the priestly vestments be "for splendor and for beauty" (Exodus 28:2).

The verse, "And Aaron is to offer his own bull as a sin-offering and atone for himself and for his household" (Leviticus 16:6), marks the beginning of the service of the day. The Sages proved that the Torah is not referring to the sprinkling of blood on the altar, which is typically the manner in which atonement is achieved. Rather, the reference is to spiritual atonement achieved through confession, like the confession mentioned explicitly in the Torah with regard to the scapegoat. The Gemara then explains the formula for the confession and its content.

Another preparatory action that requires special elaboration is performance of the lottery of the goats, which is also unique to Yom Kippur. These and associated topics are addressed in this chapter.

מתני׳ אָמַר לָהֶם הַמְמוּנֶּה: צְאוּ וּרְאוּ אִם הִגִּיעַ זְמַן הַשְּׁחִיטָה! אִם הִגִּיעַ, הָרוֹאֶה אוֹמֵר: בַּרְקַאי! מַתְיָא בֶּן שְׁמוּאֵל אוֹמֵר: הֵאִיר פְּנֵי כׇל הַמִּזְרָח עַד שֶׁבְּחֶבְרוֹן? וְהוּא אוֹמֵר: הֵן. וְלָמָּה הוּצְרְכוּ לְכָךְ? שֶׁפַּעַם אַחַת עָלָה מְאוֹר הַלְּבָנָה, וְדִימּוּ שֶׁהֵאִיר מִזְרָח, וְשָׁחֲטוּ אֶת הַתָּמִיד וְהוֹצִיאוּהוּ לְבֵית הַשְּׂרֵיפָה.

MISHNA **The appointed** priest **said to** the other priests:[N] **Go out and observe if** it is day and **the time for slaughter** has **arrived.**[H] **If** the time has **arrived, the observer says: There is light** [*barkai*].[NL] **Matya ben Shmuel says**[N] that the appointed priest phrased his question differently: **Is the entire eastern sky illuminated even to Hebron?**[N] **And** the observer **says: Yes. And why did they need to** ascertain whether or not it is day, which is typically evident to all? It was necessary, **as once, the light of the moon rose, and they imagined that the eastern** sky **was illuminated** with sunlight, **and they slaughtered the daily offering** before its appropriate time. The animal was later **taken out to the place** designated for **burning** and burned because it was slaughtered too early. In order to prevent similar errors in the future, the Sages instituted that they would carefully assess the situation until they were certain that it was day.

הוֹרִידוּ כֹּהֵן גָּדוֹל לְבֵית הַטְּבִילָה. זֶה הַכְּלָל הָיָה בַּמִּקְדָּשׁ: כׇּל הַמֵּיסֵךְ אֶת רַגְלָיו טָעוּן טְבִילָה, וְכׇל הַמֵּטִיל מַיִם – טָעוּן קִידּוּשׁ יָדַיִם וְרַגְלַיִם.

After the priests announced the start of the day, **they led the High Priest down to the Hall of Immersion.** The Gemara comments: **This was the principle in the Temple: Anyone who covers his legs,** a euphemism for defecating, **requires immersion** afterward; **and anyone who urinates**[H] **requires sanctification of the hands and feet** with water from the basin afterward.

HALAKHA

The time for slaughtering the daily morning offering – זְמַן שְׁחִיטַת תָּמִיד שֶׁל שַׁחַר: The time for slaughtering the daily morning offering is after the entire eastern sky is illuminated but before sunrise (Rambam *Sefer Avoda*, *Hilkhot Temidin UMusafin* 1:2).

Anyone who covers his legs…and anyone who urinates – כׇּל הַמֵּיסֵךְ אֶת רַגְלָיו...וְכׇל הַמֵּטִיל מַיִם: One who defecates must immerse thereafter before performing the Temple service. One who urinates requires sanctification of the hands and feet (Rambam *Sefer Avoda*, *Hilkhot Biat HaMikdash* 5:5).

LANGUAGE

Light [*barkai*] – בַּרְקַאי: According to most commentaries, this term means glow or shine. Others maintain that it is the name of a certain star.

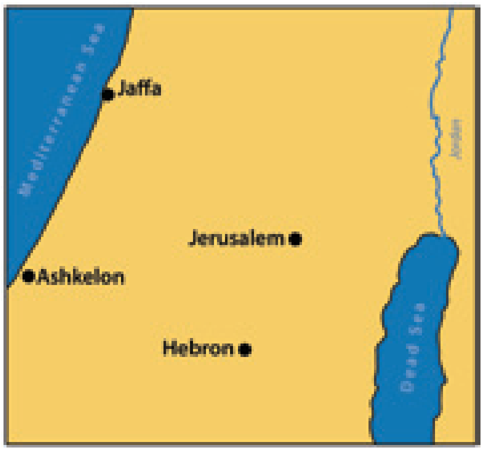
NOTES

The appointed priest said to the priests – אָמַר לָהֶם הַמְמוּנֶּה: According to Rashi, Rabbeinu Yehonatan, and others, the appointed priest mentioned throughout is the deputy High Priest. Other commentaries, however, say that an official was appointed specifically for the tasks of performing the lotteries and overseeing the order of the Temple service (*Tosafot Yeshanim*).

The observer says there is light – הָרוֹאֶה אוֹמֵר בַּרְקַאי: The author of the *Me'iri* explains that the individual standing on the roof and observing the sky was Gevini the Crier. He was the one who pronounced: There is light. In the Jerusalem Talmud, the question is raised: How could they rely on a single witness in a matter of ritual law, i.e., whether the time had arrived to slaughter the daily morning offering? The answer there is that in a matter that will ultimately be revealed, the testimony of a single witness is accepted. He knows that if he lies, the lie will be revealed, which ensures that he will tell the truth.

Matya ben Shmuel says – מַתְיָא בֶּן שְׁמוּאֵל אוֹמֵר: There is a dispute with regard to the identity of Matya ben Shmuel. Some explain that Matya ben Shmuel is the name of a *tanna*, who is expressing his opinion with regard to the exchange in the Temple (Rambam; Rashi). Others explain that Matya ben Shmuel was the official in charge of the lotteries in the Temple, as explained in tractate *Shekalim*. According to that explanation, this is not a second opinion cited in the mishna but a continuation of the description of the exchange in the Temple. After the observer said that there is light, Matya ben Shmuel asked whether the eastern sky is illuminated even to Hebron (*Tosafot Yeshanim*).

Even to Hebron – עַד שֶׁבְּחֶבְרוֹן: Rashi explains that the observer had to see the light even in Hebron. The author of the *Me'iri* explains that he was asked whether it was light enough to see Hebron in the distance, which was impossible by moonlight alone. Everyone agrees that the question was posed specifically about Hebron in order to evoke the merit of the Patriarchs buried there in the Cave of Machpelah (Jerusalem Talmud).



Map of Jerusalem and Hebron

Herodian-era structure at the site of the Cave of Machpelah

גמ׳ תַּנְיָא, רַבִּי יִשְׁמָעֵאל אוֹמֵר: בָּרַק בַּרְקַאי. רַבִּי עֲקִיבָא אוֹמֵר: עָלָה בַּרְקַאי. נַחוּמָא בֶּן אַפַּקְשִׁיּוֹן אוֹמֵר: אַף בַּרְקַאי בְּחֶבְרוֹן. מַתְיָא בֶּן שְׁמוּאֵל (אוֹמֵר), הַמְמוּנֶּה עַל הַפְּיָיסוֹת אוֹמֵר: הֵאִיר פְּנֵי כׇּל הַמִּזְרָח עַד שֶׁבְּחֶבְרוֹן. רַבִּי יְהוּדָה בֶּן בְּתֵירָא אוֹמֵר: הֵאִיר פְּנֵי כׇּל הַמִּזְרָח עַד בְּחֶבְרוֹן, וְיָצְאוּ כׇּל הָעָם אִישׁ אִישׁ לִמְלַאכְתּוֹ.

GEMARA **It was taught** in a *baraita* that the Sages disputed the precise expression that was employed in the Temple. **Rabbi Yishmael says** that the formula is: **The light flashed; Rabbi Akiva says: The light has risen,** which is brighter than a mere flash. **Naḥuma ben Apakshiyon says:** There is **even light in Hebron. Matya ben Shmuel says** that **the appointed** priest in charge of **the lotteries says: The entire eastern sky is illuminated** all the way **to Hebron. Rabbi Yehuda ben Beteira says** that this is what the appointed priest said: **The entire eastern sky is illuminated** all the way **to Hebron and the entire nation has gone out, each and every person to** engage in **his labor.**

אִי הָכִי נָגַהּ לֵיהּ טוּבָא! לִשְׂכּוֹר פּוֹעֲלִים קָאָמְרִינַן.

The Gemara questions Rabbi Yehuda ben Beteira's version of the formula: **If** it is **so** that the people have gone to work, it has **grown considerably lighter.** People go to work after it is light. Apparently, Rabbi Yehuda ben Beteira is referring to a time after sunrise, not a time adjacent to dawn. The Gemara answers: It is that people have gone out **to hire workers** that **we are saying.** Owners of fields rose early, adjacent to dawn, to hire workers so that they could begin working when it is light.

אָמַר רַב סָפְרָא: צְלוֹתֵיהּ דְּאַבְרָהָם מִכִּי מַשְׁחֲרֵי כּוֹתְלֵי.

§ **Rav Safra said:**[N] The time for the afternoon **prayer of Abraham**[N] begins **from when the walls** begin to **blacken**[N] from shade. When the sun begins to descend from the middle of the sky, producing shadows on the walls, that marks the beginning of the setting of the sun and then the afternoon prayer may be recited.

אָמַר רַב יוֹסֵף: אֲנַן מֵאַבְרָהָם נֵיקוּם וְנִיגְמַר? אָמַר רָבָא: תַּנָּא גָּמַר מֵאַבְרָהָם, וַאֲנַן לָא גָּמְרִינַן מִינֵּיהּ? דְּתַנְיָא: ״וּבַיּוֹם הַשְּׁמִינִי יִמּוֹל בְּשַׂר עׇרְלָתוֹ״ – מְלַמֵּד שֶׁכׇּל הַיּוֹם כָּשֵׁר לְמִילָה, אֶלָּא שֶׁהַזְּרִיזִין מַקְדִּימִין לְמִצְוֹת, שֶׁנֶּאֱמַר: ״וַיַּשְׁכֵּם אַבְרָהָם בַּבֹּקֶר וַיַּחֲבוֹשׁ״ וגו׳.

Rav Yosef said: And will **we arise and derive** a *halakha* **from Abraham?** Didn't Abraham live before the Torah was given to the Jewish people, and therefore *halakhot* cannot be derived from his conduct? **Rava said:** The ***tanna*** **derived** a *halakha* **from Abraham's** conduct, **and we do not derive** a *halakha* **from his** conduct? **As it was taught** in a *baraita* with regard to the verse: **"And on the eighth day the flesh of his foreskin shall be circumcised"** (Leviticus 12:3), this verse **teaches that the entire day is suitable for** performance of the mitzva of **circumcision.**[H] **However, the vigilant are early** in their performance of **mitzvot** and circumcise in the morning, **as it is stated** with regard to the binding of Isaac: **"And Abraham arose early in the morning and saddled** his donkey" (Genesis 22:3). He awakened early to fulfill the mitzva without delay. Apparently, *halakha* is derived from the conduct of Abraham.

אֶלָּא אָמַר רָבָא: רַב יוֹסֵף הָא קָא קַשְׁיָא לֵיהּ; דִּתְנַן: חָל עַרְבֵי פְסָחִים לִהְיוֹת בְּעֶרֶב שַׁבָּת – נִשְׁחָט בְּשֵׁשׁ וּמֶחֱצָה וְקָרֵב בְּשֶׁבַע וּמֶחֱצָה. וְנִשְׁחֲטֵיהּ מִכִּי מַשְׁחֲרֵי כּוֹתְלֵי!

Rather, Rava said: With regard to **Rav Yosef,** it was not the matter of deriving *halakha* from the conduct of Abraham that is difficult. Rather, **this is difficult for him, as we learned** in a mishna: When **Passover eves occur on Shabbat eves,**[H] the daily afternoon offering is slaughtered **at six and a half hours** of the day **and sacrificed** on the altar **at seven and a half hours.** The afternoon offering was slaughtered as early as possible to enable all the Paschal lambs, which were slaughtered after the daily afternoon offering was sacrificed, to be slaughtered and roasted before sunset, so that no labor would be performed on Shabbat. Now, if indeed this *halakha* is derived from the conduct of Abraham, **let us slaughter** the offering even earlier, **from when the walls** begin to **blacken,** just after the end of the sixth hour of the day. Apparently, *halakha* is not derived from the conduct of Abraham.

NOTES

Rav Safra said – אָמַר רַב סָפְרָא: Some commentaries explain that the connection between this statement and the mishna is that although the priests could have waited to slaughter the daily offering until they were certain that it was daytime, obviating the need for an observer, Rav Safra's statement teaches that it is preferable to perform a mitzva as soon as possible (*Siaḥ Yitzḥak*; *Leviyat Ḥen*).

The prayer of Abraham – צְלוֹתֵיהּ דְּאַבְרָהָם: The early commentaries note that traditionally, the afternoon prayer is associated specifically with Isaac rather than Abraham. They explain that when Rav Safra mentions Abraham, he is referring to all of the Patriarchs, as Abraham was the first Patriarch (Rabbeinu Ḥananel). Alternatively, it is possible that Isaac learned the afternoon prayer from his father. Support for Rav Safra's statement comes from the phrase: "Toward evening" (Genesis 24:63), which indicates that that the time for the afternoon prayer begins as soon as the position of the sun in the sky is toward evening, i.e., in the west (see Rabbeinu Ḥananel and *Tosafot Yeshanim*).

When the walls blacken – מִכִּי מַשְׁחֲרֵי כּוֹתְלֵי: Some commentaries assert that this refers to when the walls truly blacken, at the start of the eighth hour. The entire course of the Gemara can be understood according to that explanation as well (*Peirush Kadmon*).

HALAKHA

The time for circumcision – זְמַן מִילָה: The entire day is appropriate for performance of the mitzva of circumcision, but it is preferable to perform it early in the day (*Shulḥan Arukh, Yoreh De'a* 262:1).

When Passover eves occur on Shabbat eve – חָל עַרְבֵי פְּסָחִים לִהְיוֹת בְּעֶרֶב שַׁבָּת: When Passover eve occurs on Friday, the daily afternoon offering is slaughtered at six and a half hours of the day and sacrificed at seven and a half hours. This was done to accommodate the great number of Paschal lambs, all of which needed to be slaughtered and roasted before the beginning of Shabbat (Rambam *Sefer Avoda*, *Hilkhot Temidin UMusafin* 1:5).

מַאי קוּשְׁיָא? וְדִילְמָא כּוֹתְלֵי דְּבֵית הַמִּקְדָּשׁ בְּשֵׁשׁ וּמֶחֱצָה מַשְׁחֲרֵי, מִשּׁוּם דְּלָא מְכַוְּונֵי טוּבָא! אִי נַמִּי: שָׁאנֵי אַבְרָהָם דְּאִיצְטַגְנִינוּת גְּדוֹלָה הָיְתָה בְּלִבּוֹ, אִי נַמִּי: מִשּׁוּם דְּזָקֵן וְיוֹשֵׁב בִּישִׁיבָה הֲוָה. דְּאָמַר רַבִּי חָמָא בְּרַבִּי חֲנִינָא: מִימֵיהֶן שֶׁל אֲבוֹתֵינוּ לֹא פֵּרְשָׁה יְשִׁיבָה מֵהֶם.

The Gemara rejects this: **What is the difficulty?**

Perhaps the walls of the Temple begin to **blacken** only **at six and a half** hours of the day **because they are not perfectly aligned.**[N] The Temple walls were broad at the bottom and gradually narrowed as they reached the top; therefore, the upper part of the wall did not cast a shadow on the wall opposite it until six and a half hours of the day.

Or, alternatively, it is **different** with regard to **Abraham** because **there was great** knowledge of **astronomy** [*itztagninut*][N] **in his heart.** He was able to precisely calculate the movements of the heavenly bodies and was therefore able to discern immediately after noon that the sun had begun its descent. Others require a half hour to be certain that the descent of the sun has begun.

Or, alternatively Abraham was different **because he was an Elder and sat** and studied Torah **in a yeshiva,**[N] where the Divine Presence rests. There he developed the expertise to determine the precise hour. **As Rabbi Ḥama, son of Rabbi Ḥanina, said: From the days of our ancestors, yeshiva never left them.** Our ancestors were leaders of their generations, who taught Torah to students who came to them.

הָיוּ בְּמִצְרַיִם – יְשִׁיבָה עִמָּהֶם, שֶׁנֶּאֱמַר: ״לֵךְ וְאָסַפְתָּ אֶת זִקְנֵי יִשְׂרָאֵל״, הָיוּ בַּמִּדְבָּר – יְשִׁיבָה עִמָּהֶם, שֶׁנֶּאֱמַר: ״אֶסְפָה לִּי שִׁבְעִים אִישׁ מִזִּקְנֵי יִשְׂרָאֵל״. אַבְרָהָם אָבִינוּ זָקֵן וְיוֹשֵׁב בִּישִׁיבָה, שֶׁנֶּאֱמַר: ״וְאַבְרָהָם זָקֵן בָּא בַּיָּמִים״, יִצְחָק אָבִינוּ זָקֵן וְיוֹשֵׁב בִּישִׁיבָה הָיָה שֶׁנֶּאֱמַר: ״וַיְהִי כִּי זָקֵן יִצְחָק״, יַעֲקֹב אָבִינוּ זָקֵן וְיוֹשֵׁב בִּישִׁיבָה הָיָה, שֶׁנֶּאֱמַר: ״וְעֵינֵי יִשְׂרָאֵל כָּבְדוּ מִזּוֹקֶן״.

When **they were in Egypt** there was **a yeshiva with them, as it is stated: "Go and gather the Elders of Israel"** (Exodus 3:16), indicating that there were Sages among them who studied Torah. And similarly, when **they were in the desert,** there was **a yeshiva with them, as it is stated: "Gather for me seventy men from the Elders of Israel"** (Numbers 11:16). **Abraham our Patriarch** was himself **an Elder and would sit in yeshiva, as it is stated: "And Abraham was old, advanced in years"** (Genesis 24:1). From the apparent redundancy of the terms old and advanced in years, it is derived that old means that he was a wise Elder and prominent in Torah, and advanced in years means that he was elderly. Similarly, **Isaac our Patriarch was an Elder and sat in yeshiva, as it is stated: "And it came to pass when Isaac was old** and his eyes were dim" (Genesis 27:1). Similarly, **Jacob our Patriarch was an Elder and sat in yeshiva, as it is stated: "And Israel's eyes were heavy with age"** (Genesis 48:10).[N]

אֱלִיעֶזֶר עֶבֶד אַבְרָהָם זָקֵן וְיוֹשֵׁב בִּישִׁיבָה הָיָה, שֶׁנֶּאֱמַר: ״וַיֹּאמֶר אַבְרָהָם אֶל עַבְדּוֹ זְקַן בֵּיתוֹ הַמֹּשֵׁל בְּכָל אֲשֶׁר לוֹ״, אָמַר רַבִּי אֶלְעָזָר: שֶׁמּוֹשֵׁל בְּתוֹרַת רַבּוֹ. ״הוּא דַּמֶּשֶׂק אֱלִיעֶזֶר״ – אָמַר רַבִּי אֶלְעָזָר: שֶׁדּוֹלֶה וּמַשְׁקֶה מִתּוֹרָתוֹ שֶׁל רַבּוֹ לַאֲחֵרִים.

Eliezer, servant of Abraham, was an Elder and sat in yeshiva, as it is stated: "And Abraham said to his servant, the elder of his household, who ruled over all he had" (Genesis 24:2). **Rabbi Elazar said:** The verse means that **he had mastery over the Torah of his master,** having gained proficiency in all of the Torah of Abraham. That is the meaning of the verse: **"He is Damascus [*Dammesek*] Eliezer"** (Genesis 15:2). **Rabbi Elazar said:** The word *Dammesek* is a contraction of he **who draws [*doleh*] and gives drink [*mashke*] to others from his master's Torah.**

אָמַר רַב: קִיֵּים אַבְרָהָם אָבִינוּ כׇּל הַתּוֹרָה כּוּלָּהּ, שֶׁנֶּאֱמַר: ״עֵקֶב אֲשֶׁר שָׁמַע אַבְרָהָם בְּקֹלִי״ וגו׳. אֲמַר לֵיהּ רַב שִׁימִי בַּר חִיָּיא לְרַב: וְאֵימָא שֶׁבַע מִצְוֹת! הָא אִיכָּא נַמִּי מִילָה. וְאֵימָא שֶׁבַע מִצְוֹת וּמִילָה! אֲמַר לֵיהּ: אִם כֵּן ״מִצְוֹתַי וְתוֹרוֹתָי״ לָמָּה לִי?

Apropos the previous statement, the Gemara cites that **Rav said: Abraham our Patriarch fulfilled the entire Torah** before it was given, **as it is stated: "Because [*ekev*] Abraham hearkened to My voice and kept** My charge, My mitzvot, My statutes and My Torahs" (Genesis 26:5). **Rav Shimi bar Ḥiyya said to Rav: And say** that the verse means that he fulfilled only the **seven** Noahide **mitzvot** and not the entire Torah. The Gemara asks: **But isn't there also circumcision** that Abraham clearly observed, which is not one of the Noahide laws? Apparently, Abraham fulfilled more than just those seven. The Gemara asks: **And say** that he fulfilled only **the seven mitzvot and circumcision.** Rav **said to him: If so, why do I** need the continuation of the verse, that Abraham kept: **My mitzvot and my Torah?** That is a clear indication that he fulfilled mitzvot beyond the seven Noahide mitzvot, and apparently fulfilled the entire Torah.

אָמַר (רַב) וְאִיתֵימָא רַב אַשִׁי: קִיֵּים אַבְרָהָם אָבִינוּ אֲפִילּוּ עֵירוּבֵי תַבְשִׁילִין, שֶׁנֶּאֱמַר: ״תּוֹרוֹתָי״ – אַחַת תּוֹרָה שֶׁבִּכְתָב וְאַחַת תּוֹרָה שֶׁבְּעַל פֶּה.

Rav said, and some say Rav Ashi said: **Abraham our Patriarch fulfilled** the entire Torah, **even** the mitzva of **the joining of cooked foods,**[N] a rabbinic ordinance instituted later, **as it is stated: My Torahs.** Since the term is in the plural, it indicates that Abraham kept two Torahs; **one, the Written Torah, and one, the Oral Torah.** In the course of fulfilling the Oral Torah, he fulfilled all the details and parameters included therein.

NOTES

Because they are not perfectly aligned – מִשּׁוּם דְּלָא מְכַוְּונֵי טוּבָא: In most of the earlier versions of the Talmud, it says: The walls are perfectly aligned, meaning they are aligned directly opposite the sun so the walls blackened only a while after noon (*ge'onim*; Rabbeinu Ḥananel). Rabbeinu Tam explains that the phrase: Not perfectly aligned, written in the version that appears in the Gemara here, does not refer to the walls; rather, due to the preponderance of people in the Temple courtyard sacrificing their Paschal lambs they were unable to concentrate on whether noon had passed. Therefore, they waited a bit to be certain that the time had indeed passed. That is the reason that the Gemara contrasts their practice with that of Abraham, who was an Elder and wise and was able to focus on the position of the sun (*Sefer HaYashar*).

Astronomy [*itztagninut*] – אִיצְטַגְנִינוּת: Although the etymology of this term is unclear, it refers to knowledge of the stars and constellations, both in the sense of the science of astronomy and in the sense of astrology, i.e., prediction of the future based on constellations. In this context, it is refers to expertise in the field of astronomy that includes knowledge of the precise times of sunrise and sunset and the ability to determine the times of midday and midnight.

He was an Elder and sat and studied Torah in a yeshiva – זָקֵן וְיוֹשֵׁב בִּישִׁיבָה: Abraham was able to calculate times precisely because he sat in the yeshiva undisturbed (Rabbi Elyakim). Others explain that Abraham was worried lest he become preoccupied with his students, and therefore he made certain to pray at the first halakhically permitted opportunity (*Siaḥ Yitzḥak*).

Old…heavy with age – זָקֵן...כָּבְדוּ מִזּוֹקֶן: Even though the verses cited here refer to the advanced age of the Patriarchs, clearly these verses do not come to disparage them by asserting that they were frail. The point of these verses is that their eyes were heavy with age from their Torah study (Ritva).

The joining of cooked foods – עֵירוּבֵי תַבְשִׁילִין: *Tosafot Yeshanim* raise the question: Why did the Gemara choose to illustrate this point with the example of the joining of cooked foods? The Ritva explains that it was chosen because although it is not obligatory and serves merely as a reminder of the sanctity of Shabbat, Abraham observed that mitzva as well. Others explain that the Gemara is alluding to Abraham's efforts to disseminate the belief in the Creator, to which he devoted his life. Belief in the Creator is the essence of Shabbat. The Vilna Gaon suggests a variant reading: Joining of Shabbat boundaries. He derives this from the word *ekev* in the verse; in this context it means because, but it can also mean heel, alluding to a mitzva connected to walking (*Yefe Einayim*).

”מַתְיָא בֶּן שְׁמוּאֵל אוֹמֵר וכו׳ וְהוּא אוֹמֵר הֵן”. מַאן אֲמַר הֵן? אִילֵימָא הַהְ דְּקָאֵי אַאִיגְּרָא – הוּא חָלֵים וְהוּא מְפַשֵּׁר? אֶלָּא, הַהְ דְּקָאֵי אַאַרְעָא – מְנָא יָדַע?

§ It was taught in the mishna that **Matya ben Shmuel says** that the appointed priest asks: **Is the entire eastern sky illuminated even to Hebron? And he says: Yes.** The Gemara asks: **Who said yes? If we say** it is **that** person **who is standing on the roof,** does **he dream and** also **interpret** his dream? Is it reasonable that the one asking the question answers it? **Rather,** say that it was **that** person **who is standing on the ground** who said yes. **From where does he know** that the sky is illuminated such that he is able to answer yes?

אִיבָּעֵית אֵימָא: הַהְ דְּקָאֵי אַאַרְעָא, וְאִיבָּעֵית אֵימָא הַהְ דְּקָאֵי אַאִיגְּרָא. אִיבָּעֵית אֵימָא הַהְ דְּקָאֵי אַאִיגְּרָא; אָמַר אִיהוּ: הֵאִיר פְּנֵי כָל הַמִּזְרָח. וַאֲמַר לֵיהּ הַהְ דְּקָאֵי אַאַרְעָא: עַד שֶׁבְּחֶבְרוֹן? וַאֲמַר לֵיהּ אִיהוּ: הֵן.

The Gemara suggests two possible solutions: **If you wish, say** it was **that** person **who is standing on the ground** who answered yes, **and if you wish, say** it was **that** person **who is standing on the roof** who answered. **If you wish, say that** the person **who is standing on the roof said: The entire eastern sky is illuminated. And that** person **who is standing on the ground said to him:** Has it illuminated **even to Hebron? And he** who is standing on the roof **said to him: Yes.**

וְאִיבָּעֵית אֵימָא הַהְ דְּקָאֵי אַאַרְעָא, אָמַר אִיהוּ: הֵאִיר פְּנֵי כָּל הַמִּזְרָח? וַאֲמַר לֵיהּ: עַד שֶׁבְּחֶבְרוֹן? וַאֲמַר לֵיהּ: הֵן.

And if you wish, say instead **that** the person **who is standing on the ground said: Is the entire eastern sky illuminated? And he** who is standing on the roof **said to him:** Do you mean that it is illuminated even **to Hebron? And he** who is standing on the ground **said to him: Yes,** that is what I mean.

”וְלָמָּה הוּצְרְכוּ לְכָךְ” וכו׳. וּמִי מִיחֲלִיף? וְהָתַנְיָא, רַבִּי אוֹמֵר: אֵינוֹ דּוֹמֶה תִּימוּר שֶׁל לְבָנָה לְתִימוּר שֶׁל חַמָּה, תִּימוּר שֶׁל לְבָנָה – מִתַּמֵּר וְעוֹלֶה כְּמַקֵּל, תִּימוּר שֶׁל חַמָּה – מַפְצִיעַ לְכָאן וּלְכָאן. תָּנָא דְּבֵי רַבִּי יִשְׁמָעֵאל: יוֹם הַמְעוּנָּן הָיָה, וּמַפְצִיעַ לְכָאן וּלְכָאן. אָמַר רַב פַּפָּא, שְׁמַע מִינָּהּ: יוֹמָא דְּעֵיבָא – כּוּלֵּיהּ שִׁמְשָׁא.

§ The mishna asks: **And why did they need to** ascertain **this?** The mishna answered that there was an incident where they confused the light of the moon with the light of the rising sun and slaughtered the daily morning offering too early. The Gemara asks: **And are** sunlight and moonlight **mistaken** for one another? **Wasn't it taught** in a *baraita* that **Rabbi** Yehuda HaNasi **says: A column of** the light of the **moon is not similar to a column of** the light of the **sun; a column of** the light of the **moon rises like a staff**[B] in one column while **a column of** the light of the **sun diffuses to here and to there?** The Gemara answers that **the school of Rabbi Yishmael taught:** It **was a cloudy day, and** then even the moonlight **diffuses to here and to there,** which caused them to err and believe that it was the rising sun. **Rav Pappa said: Learn from this** statement of Rabbi Yishmael that **a cloudy day is** similar to **a completely sunny** day because the sunlight is further diffused by the clouds.

לְמַאי נָפְקָא מִינָּהּ – לְשַׁטּוֹחֵי עוֹרוֹת. אִי נַמִי, לְכִדְדָרַשׁ רָבָא: אִשָּׁה לֹא תָּלוּשׁ לֹא בַּחַמָּה וְלֹא בְּחַמֵּי חַמָּה.

The Gemara asks: **What are the** practical **ramifications** of the statement that a cloudy day is similar to a completely sunny day? The Gemara explains: The ramifications are with regard **to spreading hides**[B] to dry them. On a cloudy day, wherever the hides are placed they will be exposed to sunlight. **Alternatively,** the ramifications are according **to** that **which Rava taught** with regard to *matza*: **A woman** may **neither knead** dough for *matza*[H] for Passover **in** the light of **the sun nor** may she prepare the dough **with hot water** heated **in the sun.** On a cloudy day, one may not knead the dough anywhere outside since the light of the sun is diffused everywhere.

אָמַר רַב נַחְמָן: זוּהֲמָא דְּשִׁימְשָׁא קְשֵׁי מִשִּׁימְשָׁא, וְסִימָנֵיךְ: דְּנָא דְּחַלָּא. שַׁבְרִירֵי דְּשִׁימְשָׁא קָשׁוּ מִשִּׁימְשָׁא, וְסִימָנֵיךְ: דִּילְפָּא.

Apropos a cloudy day, the Gemara cites that **Rav Naḥman said: The hazy** light **of the sun**[N] through the clouds **is more damaging than the** light of the **sun** itself. **And your mnemonic** is **the** cover of **a jar of vinegar:** As long as the jar is tightly closed, the odor of the vinegar does not spread and it intensifies. Even the slightest opening in the lid releases an odor more powerful than the odor generated by vinegar that was not sealed in a jar. The same is true with regard to the rays of the sun. With regard to sunlight that is obscured behind clouds, when it escapes through breaks in the clouds it is more powerful than direct sunlight. **Dazzling sunlight,**[N] which shines through cracks in the clouds, **is more harmful** to the eyes **than** direct **sunlight. And your mnemonic is a drip;** water that drips on a person is more bothersome than water in which one completely immerses his body.

BACKGROUND

Rises like a staff – מִתַּמֵּר וְעוֹלֶה כְּמַקֵּל: In the image the moon's reflection on the water illustrates the notion that moonlight does not spread the same way sunlight does.

Moon rising over a body of water

Spreading hides – לְשַׁטּוֹחֵי עוֹרוֹת: The practice of drying hides in the sun still exists in some regions of the world where hides are processed in a similar fashion to the process in talmudic times.

Hides drying in the sun in an African village

HALAKHA

Kneading dough for *matza* – לִישַׁת מַצּוֹת: *Matza* dough may not be kneaded in the sun, and on a cloudy day it is prohibited to knead *matza* dough outside at all because it is difficult to distinguish between sun and shade. This ruling follows the statements of Rava and Rav Pappa. One should refrain from kneading *matza* dough even under an open window, lest he fail to notice that the dough was exposed to diffuse sunlight on a cloudy day..

NOTES

The hazy light of the sun – זוּהֲמָא דְּשִׁימְשָׁא: There is a variant reading of this phrase that has *zihara*, meaning light, instead of *zuhama*, meaning haze. The *ge'onim* explain that the heat from the sun is greater in a place that was warmed by sunlight and now stands in the shade than it is in a spot in direct sunlight.

Dazzling sunlight – שַׁבְרִירֵי דְּשִׁימְשָׁא: The *ge'onim* explain that a person who walks from a sunlit spot into a dark room is blinded more than he would be in direct sunlight.

הִרְהוּרֵי עֲבֵירָה קָשׁוּ מֵעֲבֵירָה, וְסִימָנֵיךְ: רֵיחָא דְּבִישְׂרָא. שִׁילְהֵי דְּקַיְיטָא קַשְׁיָא מִקַּיְיטָא, וְסִימָנֵיךְ: תַּנּוּרָא שְׂגִירָא.

Thoughts of transgression are worse than transgression[N] itself, **and your mnemonic is the odor of meat.** The smell of roasting meat is more appetizing than actually eating the meat. The heat of **the end of summer is more oppressive than the** heat of the **summer** itself, **and your mnemonic is a heated oven.** After an oven has been heated several times in the course of a day, lighting it again, even slightly, will produce powerful heat. So too, at the end of the summer, since everything is hot, the heat is more oppressive.

אִישְׁתָּא דְּסִיתְוָא קַשְׁיָא מִדְּקַיְיטָא, וְסִימָנֵיךְ: תַּנּוּרָא קְרִירָא. מִיגְמַר בְּעַתִּיקְתָּא קַשְׁיָא מֵחַדְתָּא, וְסִימָנֵיךְ: טִינָא בַּר טִינָא.

A fever in the **winter is more powerful than** a fever **in** the **summer, and your mnemonic is a cold oven.** Heating a cold oven requires greater heat than heating a hot oven. A fever that succeeds in raising the body temperature in the winter must be more powerful than a fever that raises the body temperature in the summer. **Relearning old** material that was known and forgotten **is more difficult than learning from new** material. **And your mnemonic is** mixing **mortar from mortar.**[N] It is harder to take hardened mortar, crush it, and mix new mortar than it is to simply mix new mortar.

אָמַר רַבִּי אַבָּהוּ: מַאי טַעְמָא דְּרַבִּי – דִּכְתִיב: ״לַמְנַצֵּחַ עַל אַיֶּלֶת הַשַּׁחַר״ מָה אַיָּלָה זוֹ קַרְנֶיהָ מַפְצִילוֹת לְכָאן וּלְכָאן – אַף שַׁחַר זֶה מַפְצִיעַ לְכָאן וּלְכָאן.

Apropos moonlight and sunlight discussed previously, **Rabbi Abbahu said: What is the rationale** for the statement of **Rabbi** Yehuda HaNasi[N] that sunlight diffuses and in that sense is dissimilar to moonlight? It is **as it is written: "For the leader, about the morning hind"** (Psalms 22:1); **just as the antlers of a hind**[B] **branch out to here and to there, so too,** the light of **dawn diffuses to here and to there.**

אָמַר רַבִּי זֵירָא: לָמָּה נִמְשְׁלָה אֶסְתֵּר לְאַיָּלָה – לוֹמַר לָךְ: מָה אַיָּלָה רַחְמָהּ צַר, וַחֲבִיבָה עַל בַּעְלָהּ כָּל שָׁעָה וְשָׁעָה כְּשָׁעָה רִאשׁוֹנָה – אַף אֶסְתֵּר הָיְתָה חֲבִיבָה עַל אֲחַשְׁוֵרוֹשׁ כָּל שָׁעָה וְשָׁעָה כְּשָׁעָה רִאשׁוֹנָה. אָמַר רַבִּי אַסִי: לָמָּה נִמְשְׁלָה אֶסְתֵּר לְשַׁחַר? לוֹמַר לָךְ: מַה שַּׁחַר סוֹף כָּל הַלַּיְלָה – אַף אֶסְתֵּר סוֹף כָּל הַנִּסִּים.

In tractate *Megilla*, the Gemara states that Queen Esther prophetically recited this Psalm in reference to her situation as she was about to come before King Ahasuerus without being summoned. **Rabbi Zeira said: Why is Esther likened to a hind?** It is **to tell you: Just as** in the case of **a hind its womb is narrow and it is desirable to its mate at each and every hour like** it is at **the first hour, so too, Esther was desirable to Ahasuerus at each and every hour like** she was at **the first hour. Rabbi Asi said: Why was Esther likened to the dawn?** It is **to tell you: Just as the dawn is the conclusion of the entire night, so too, Esther was the conclusion of all miracles** performed for the entire Jewish people.

וְהָא אִיכָּא חֲנוּכָּה! נִיתְּנָה לִכְתּוֹב קָא אָמְרִינַן. הָנִיחָא לְמַאן דְּאָמַר אֶסְתֵּר נִיתְּנָה לִכְתּוֹב, אֶלָּא לְמַאן דְּאָמַר אֶסְתֵּר לֹא נִיתְּנָה לִכְתּוֹב מַאי אִיכָּא לְמֵימַר?

The Gemara asks: **But isn't there** the miracle of **Hanukkah,** which was performed many years later? The Gemara answers: It is true that additional miracles were performed after the miracle of Purim; however, it is with regard to miracles for which permission **was granted to write** them in the Bible that **we are saying** that the miracle of Purim was the last one. The Gemara asks: **That** works out **well according to the one who said:** Permission **was granted to write** the Scroll of **Esther** in the Bible as a book whose sanctity equals that of the other books of the Bible. **However, according to the one who said:** Permission **was not granted to write** the Scroll of **Esther** in the Bible, and its sanctity does not reach the level of the other books of the Bible, **what can be said?**

מוֹקִים לַהּ כְּרַבִּי בִּנְיָמִין בַּר יֶפֶת אָמַר רַבִּי אֶלְעָזָר. דְּאָמַר רַבִּי בִּנְיָמִין בַּר יֶפֶת אָמַר רַבִּי אֶלְעָזָר: לָמָּה נִמְשְׁלוּ תְּפִלָּתָן שֶׁל צַדִּיקִים כְּאַיֶּלֶת – לוֹמַר לָךְ: מָה אַיָּלָה זוֹ, כָּל זְמַן שֶׁמַּגְדֶּלֶת קַרְנֶיהָ מַפְצִילוֹת, אַף צַדִּיקִים – כָּל זְמַן שֶׁמַּרְבִּין בִּתְפִלָּה תְּפִלָּתָן נִשְׁמַעַת.

The Gemara answers: Actually, Purim was not the conclusion of all miracles performed for the entire Jewish people, and the one who holds that permission was not granted for the Scroll of Esther to be written **establishes** the analogy between Esther and the hind **in accordance with** the statement that **Rabbi Binyamin bar Yefet** said **that Rabbi Elazar said; as Rabbi Binyamin bar Yefet said** that **Rabbi Elazar said: Why are the prayers of the righteous likened to a hind?** It is **to tell you: Just as** with regard to **a hind, as long as it grows its antlers they** continue to **branch out; so too,** with regard to **the righteous, as long as they** engage **more in prayer their prayer is heard.**

NOTES

Thoughts of transgression are worse than transgression – הִרְהוּרֵי עֲבֵירָה קָשׁוּ מֵעֲבֵירָה: Unspecified transgression in the Talmud refers to licentiousness, and thoughts about transgression refers to thoughts of that sort. Rashi and the Rid explain that the reference here is not to the relative severity of thought versus action; rather, it means that the degree of stimulation in anticipating this transgression is greater than it is during its actual performance. Other commentaries explain that the reference is in fact to the relative severity of thought versus action. Some contend that because thoughts of transgression transpire in the mind, the damage that they cause is greater than the damage caused by actually engaging in sin, which merely involves the body (Rambam's Guide for the Perplexed). Some commentaries say that thoughts of transgression are more available and therefore more common than the transgression itself, and therefore they cause greater damage (*Be'er Mayim Ḥayyim*). Another explanation is that after actually performing the transgression the transgressor's desire is satisfied, and therefore he might be open to repentance; however, thoughts of transgression provide no such satisfaction and therefore repentance is less likely (*Or HaḤayyim*). Yet another explanation cites the general distinction between transgressions committed intentionally and those committed unwittingly to underscore the significance of one's thoughts in determining the severity of a transgression (*Ben Yehoyada*).

Mortar from mortar – טִינָא בַּר טִינָא: Some commentaries explain that it is difficult to mix earth that was kneaded into mortar with unkneaded earth. Similarly, it is difficult to integrate knowledge that was forgotten with knowledge that one remembers well (*ge'onim*).

What is the rationale for the statement of Rabbi Yehuda HaNasi – מַאי טַעְמָא דְּרַבִּי: Many commentaries point out that raising this question with regard to facts is rare, as facts can be ascertained through observation. Some explain that support was sought for the opinion of Rabbi Yehuda HaNasi from a verse because the matter is subject to dispute in the *Tosefta* (Rabbi Elazar Moshe Horowitz). Others explain that the Gemara is asking: What is the novelty in the statement of Rabbi Yehuda HaNasi and what can be learned from it? The novelty is in the interpretation of the verses of the Psalm with regard to the morning hind, and why it is interpreted as referring to dawn (Mahari Pik).

BACKGROUND

Antlers of a hind – קַרְנֵי אַיָּלָה: The antlers of deer, typically males, branch out into different segments. Deer typically shed their antlers each year, and when the antlers grow back they include an additional segment.

Red deer stag with newly forming antlers during the spring

״שָׁחֲטוּ אֶת הַתָּמִיד״. אֵימַת? אִילֵימָא בִּשְׁאָר יְמוֹת הַשָּׁנָה – לָא סַגְיָא דְּלָאו כֹּהֵן גָּדוֹל? אֶלָּא בְּיוֹם הַכִּפּוּרִים – מְאוֹר הַלְּבָנָה מִי אִיכָּא?

§ The mishna relates that as a result of the confusion, **they slaughtered the daily offering** before dawn. The Gemara asks: **When** did this incident occur? **If we say** it occurred **during the rest of the days of the year, is there no alternative** to having the service performed by **the High Priest?**[N] The mishna states that after slaughtering the daily offering, they led the High Priest down to the Hall of Immersion. On all the other days of the year, the High Priest need not perform the service and it may be performed by a common priest. **Rather,** it must be that this incident occurred **on Yom Kippur,**[N] when the service is performed exclusively by the High Priest. However, in that case, **is there moonlight?**[B] According to the lunar cycle, the moon never rises in the east adjacent to dawn on Yom Kippur.

הָכִי קָאָמַר: וּבְיוֹם הַכִּפּוּרִים, כִּי אָמַר ״בָּרַק בַּרְקַאי״ הוֹרִידוּ כֹּהֵן גָּדוֹל לְבֵית הַטְּבִילָה.

The Gemara answers that **this is what** the mishna **is saying:** The incident occurred during the rest of the year, at which point they instituted that the appointed priest announce the arrival of dawn in the Temple. **And on Yom Kippur, when** the appointed priest **said: The light flashed, they** immediately **led the High Priest down to the Hall of Immersion.**

תָּנֵי אֲבוּהָ דְּרַבִּי אָבִין: לֹא זוֹ בִּלְבַד אָמְרוּ, אֶלָּא אַף מְלִיקַת הָעוֹף וּקְמִיצַת מִנְחָה בַּלַּיְלָה תִּשָּׂרֵף. בִּשְׁלָמָא עוֹלַת הָעוֹף – מַאי דַּהֲוָה הֲוָה, אֶלָּא קוֹמֶץ,

Apropos this fundamental *halakha*, **the father of Rabbi Avin taught** a *baraita*: **Not only this,** that a daily offering slaughtered before dawn is disqualified and burned, **did they say; rather, even** in the case of **the pinching of the** neck of **a bird and the taking of the handful of a meal-offering** that are performed **at night,** these items must **be burned.** The Gemara analyzes the *baraita*: **Granted, a bird** sacrificed as **a burnt-offering** is disqualified if pinched before dawn; **what was, was.** The situation can no longer be remedied, and the bird must be burned. **However,** why should **the handful** of a meal-offering be burned?

NOTES

Is there no alternative to having the service performed by the High Priest – לָא סַגְיָא דְּלָאו כֹּהֵן גָּדוֹל: Although it is possible that the High Priest was involved in this incident, if there is no significance to his participation, there would be no point to mentioning it (Ritva).

On Yom Kippur – בְּיוֹם הַכִּפּוּרִים: According to Rambam, this error occurred twice; once during the second half of the month, when they were confused by the moonlight because then the moon rises in the east, and once on Yom Kippur for a different reason.

BACKGROUND

The moon on Yom Kippur – יָרֵחַ בְּיוֹם הַכִּפּוּרִים: There is no fixed time for the rising of the moon; rather, it varies each day of the lunar cycle. During the first half of the month the moon rises in the east between the afternoon and dusk, and it can be seen in the west in the morning. In the latter part of the month the moon rises in the east at the end of the night. Therefore, it would have been impossible for them to have seen the moon rising in the east on the morning of Yom Kippur.

Perek **III**
Daf **29** Amud **b**

נַהַדְרֵיהּ, וְנֶיהֱדַר וְנִקְמְצֵיהּ בִּימָמָא! הוּא תָּנֵי לָהּ וְהוּא אָמַר לָהּ: כְּלֵי שָׁרֵת מְקַדְּשִׁין אֲפִילּוּ שֶׁלֹּא בִּזְמַנּוֹ.

Let us restore the handful that was removed from the meal-offering at night, **and let us again take a handful during the day.** Why must the meal-offering be burned? The Gemara explains: **He taught** the *baraita* that he received through tradition, **and he said its** explanation. **Service vessels,** which are sacred, **consecrate** their contents **even** when those contents are **not** placed in the vessel **at** the appointed **time** for that service. Once the handful is placed in the sacred vessel, the sanctity of the handful immediately takes effect and the situation can no longer be remedied.

מֵיתִיבִי, זֶה הַכְּלָל: כָּל הַקָּרֵב בַּיּוֹם – קָדוֹשׁ בַּיּוֹם, וְכָל הַקָּרֵב בַּלַּיְלָה – קָדוֹשׁ בַּלַּיְלָה, וְכָל הַקָּרֵב בֵּין בַּיּוֹם וּבֵין בַּלַּיְלָה – קָדוֹשׁ בֵּין בַּיּוֹם וּבֵין בַּלַּיְלָה. קָתָנֵי מִיהַת: כָּל הַקָּרֵב בַּיּוֹם – קָדוֹשׁ בַּיּוֹם; בַּיּוֹם – אִין, בַּלַּיְלָה – לָא! דִּילְמָא אֵינוֹ קָדוֹשׁ לִיקְרַב, אֲבָל קָדוֹשׁ לִיפָּסֵל.

The Gemara **raises an objection** from that which was taught in a *baraita*. **This is the principle: Any** offering **that is sacrificed during the day is consecrated** by being sacrificed **during the day; and any** offering **that is sacrificed at night is consecrated** only **at night; and any** offering **that is sacrificed both during the day and at night is consecrated both during the day and at night.**[N] **In any case, it is teaching** that **any** offering **that is sacrificed during the day is consecrated during the day.** One learns by inference: **During the day, yes,** it is consecrated; **at night, no,** it is not consecrated. Apparently, the handful of the meal-offering is not consecrated before dawn, which poses a difficulty to the explanation of Rabbi Avin's father. The Gemara answers: **Perhaps** the inference from the *baraita* means that when it is not sacrificed at its appointed time **it is not** sufficiently **consecrated to be sacrificed** on the altar; **however, it is** sufficiently **consecrated to be disqualified.**[N]

NOTES

Both during the day and at night – בֵּין בַּיּוֹם וּבֵין בַּלַּיְלָה: Many variant readings of the Talmud omit this passage. Indeed, according to some commentaries, the phrase: Items sacrificed at night, refers to the oil of the candelabrum, which is kindled at night and is consecrated only at night. Items that are sacrificed both during the day and at night include meal offerings or libations that are sacrificed independently of their offerings and which may be consecrated and sacrificed at any time (*Me'iri*).

Sufficiently consecrated to be disqualified – קָדוֹשׁ לִיפָּסֵל: There are several aspects to the sanctity that takes effect on an object in the Temple. There is a positive aspect of the sanctity in that the animal, meal-offering, or libation is consecrated to God and may be sacrificed on the altar. The consecrated status of these objects also means that they are subject even to fourth-degree ritual impurity. They can become impure through contact with individuals lacking atonement whose purification process is not yet complete, and they are disqualified if taken out of the confines of the sacred area. This second form of sanctity is sanctity sufficient to be disqualified, unrelated to the positive sanctity that takes effect on the same item.

מְתִיב רַבִּי זֵירָא: סִידֵּר אֶת הַלֶּחֶם וְאֶת הַבָּזִיכִין אַחַר הַשַּׁבָּת, וְהִקְטִיר אֶת הַבָּזִיכִין בַּשַּׁבָּת – פְּסוּלָה.

Rabbi Zeira raised an objection to the principle of the father of Rabbi Avin based on what was taught in a mishna: If a priest **arranged** the **bread and the vessels** of frankincense that accompany the shewbread on the golden table **after Shabbat,**[H] on Sunday instead of on Shabbat, then even though **he burned the** frankincense that was in the **vessels on Shabbat,** they are **disqualified.**[N] That is because the bread was not arranged at its appointed time and therefore will not be arranged on the table for the requisite seven days.

כֵּיצַד יַעֲשֶׂה? יַנִּיחֶנּוּ לְשַׁבָּת הַבָּאָה, שֶׁאֲפִילּוּ עָמְדָה עַל הַשֻּׁלְחָן יָמִים רַבִּים אֵין בְּכָךְ כְּלוּם. וְאַמַּאי? תִּקְדּוֹשׁ וְתִיפָּסֵל!

How shall he proceed to prevent its disqualification? **He should** not remove it, but rather he should **leave** the shewbread on the table **to** be removed **the following Shabbat, as even if** the bread **remained on the table for many days, that** does **not matter.** Then, on the following Shabbat, he arranges and places the shewbread in the appropriate manner. **And** according to the opinion of the father of Rabbi Avin, **why** is this remedy effective? If service vessels consecrate their contents even when those contents are not placed there at the appointed time, once the bread was placed on the table after Shabbat **it is consecrated and disqualified.**

אָמַר רָבָא: מַאן דְּקָא מוֹתִיב – שַׁפִּיר קָא מוֹתִיב. וַאֲבוּהּ דְּרַבִּי אָבִין נַמִּי – מַתְנִיתָא קָאָמַר, וְקָסָבַר: לַיְלָה – אֵין מְחוּסַּר זְמַן, יוֹם – מְחוּסַּר זְמַן.

Rava said: Rabbi Zeira, **who raises the objection, raises the objection well. And the father of Rabbi Avin is also stating a *baraita*.** Therefore, his opinion cannot be dismissed. At the same time, the contradiction between the *baraita* and the mishna must be resolved. **And** the *tanna* of the *baraita* **maintains:** A service performed at **night** is **not** considered **premature.** If there is a requirement to perform a certain action during the day but one performed it the night before, it is not considered as though he did not perform it at its appointed time, because the day and the night before it are considered a single unit. Therefore, placing the shewbread on the table before dawn disqualifies it. However, a service performed **a day** earlier is considered **premature.** Therefore, the table does not consecrate shewbread placed on it a day before Shabbat, and all the more so a week before Shabbat.

כִּי מָטֵי בֵּי שִׁמְשֵׁי תִּקְדּוֹשׁ וְתִפְסוֹל! אָמַר רָבִינָא: שֶׁקָּדַם וְסִלְּקוֹ. מָר זוּטְרָא, וְאִיתֵימָא רַב אַשִׁי אָמַר: אֲפִילּוּ תֵּימָא בְּשֶׁלֹּא קָדַם וְסִלְּקוֹ, כֵּיוָן שֶׁסִּדְּרוֹ שֶׁלֹּא כְּמִצְוָתוֹ – נַעֲשָׂה כְּמוֹ שֶׁסִּדְּרוֹ הַקּוֹף.

If a service performed at night is not considered premature, **when Shabbat evening** arrives, the arrangement of bread remaining on the table should **be consecrated and disqualified** when morning comes, because it was arranged at night. **Ravina said:** It is referring to a case where **one removed** the shewbread from the table **before** nightfall on Friday night to prevent consecration and disqualification. **Mar Zutra, and some say Rav Ashi, said: Even** if **you say that one did not remove** the shewbread **before** nightfall, **since he arranged** the shewbread **not in accordance with** the procedure dictated by **its mitzva** as it was not at its appointed time, its legal status **becomes as** if **a monkey**[B] **arranged** the shewbread.[N] At dawn, the priest will remove it from the table and replace it in accordance with the procedure dictated by its mitzva. However, with regard to a meal-offering whose handful was placed into a sacred vessel and shewbread that was placed on the table before dawn, they are not considered premature. They are therefore consecrated and disqualified.

״זֶה הַכְּלָל הָיָה בַּמִּקְדָּשׁ״. בִּשְׁלָמָא רַגְלַיִם – מִשּׁוּם נִיצוֹצוֹת, אֶלָּא יָדַיִם? מַאי טַעְמָא? אָמַר רַבִּי אַבָּא: זֹאת אוֹמֶרֶת

The mishna continues: **This was the principle in the Temple:** Anyone who covers his legs, a euphemism for defecating, must immerse afterward; and anyone who urinates requires sanctification of the hands and feet with water from the basin afterward. The Gemara asks: **Granted,** one who urinates is required to sanctify his **feet, due to drops** of urine that drip on his feet. **However,** with regard to his **hands, what is the reason** that he is required to sanctify them? His hands did not come into contact with anything filthy. **Rabbi Abba said: That is to say** that one learns appropriate conduct from this, namely that

HALAKHA

Bread that was arranged after Shabbat – לֶחֶם שֶׁסִּדֵּר אַחַר הַשַּׁבָּת: Both the shewbread and the accompanying vessels of frankincense that were placed on the table after Shabbat should be left on the table until the next week, at which point the incense should be burned (Rambam *Sefer Avoda*, *Hilkhot Temidin UMusafin* 5:13).

BACKGROUND

Monkey – קוֹף: Monkeys and apes are the most intelligent animals. Unlike apes, monkeys usually have tails. It seems that the default reference to a monkey in the Talmud refers to one of the tailed species, especially baboons, since these were often reared in ancient times.

Olive baboon

NOTES

He arranged the bread…they are disqualified – סִידֵּר אֶת הַלֶּחֶם...פְּסוּלָה: In a note on Rashi's commentary, apparently by one of his disciples or Rabbeinu Tam, this *halakha* is expunged because the shewbread can still be salvaged, and it is not disqualified when placed at an inappropriate time. However, some commentaries write that disqualified here does not refer to the bread but to the frankincense in the vessels accompanying the bread. Once this incense is burned before its time, it is completely disqualified (*Tosafot Yeshanim*; *Tosefot HaRosh*).

As if a monkey arranged the shewbread – כְּמוֹ שֶׁסִּדְּרוֹ הַקּוֹף: The Gemara is explained as follows: If the arrangement of the shewbread was placed intentionally at an inappropriate time, the placement is significant, and the bread is consecrated and disqualified. However, since when the point of disqualification, Shabbat evening, arrives, the bread was arranged on the table, its status is as if it appeared there on its own rather than being placed there by the priest (Ritva).

NOTES

Rav Pappa said – **אָמַר רַב פַּפָּא**: Rav Pappa's statement relates primarily to the *halakhot* of reciting *Shema*, but it is cited here to explain why a person who defecates must immerse. The reason is that some excrement might have remained in its place (*Siaḥ Yitzḥak*).

As it was stated…Rav Huna…Rav Ḥisda – **דְּאִיתְּמַר...רַב הוּנָא...וְרַב חִסְדָּא**: Most commentaries hold that the question raised against the opinion of Rav Pappa is based on Rav Huna's opinion. That is why the *halakha* is ruled in accordance with his opinion. However, according to Rashi, the question is based on the opinions of both Sages and therefore cannot be cited as a determining factor in establishing the *halakha*.

HALAKHA

Excrement in its place – **צוֹאָה בִּמְקוֹמָהּ**: For one who has excrement in its place, in his anus, it is prohibited to recite *Shema* even if it is not visible when he stands. If he does recite *Shema* in those circumstances, he is required to recite it again (*Mishna Berura*). However, he is permitted to recite *Shema* if the excrement is not visible at all (*Shulḥan Arukh, Oraḥ Ḥayyim* 76:5).

Excrement on his skin – **צוֹאָה עַל בְּשָׂרוֹ**: Some permit reciting *Shema* for one with excrement on his skin that is covered by his garments, or for one who reaches his hand into a lavatory in which there is no odor, in accordance with the opinion of Rav Huna (Rif; Rosh). However, others prohibit doing so, in accordance with the opinion of Rav Ḥisda (Rabbeinu Ḥananel; *Or Zarua*). Some permit reciting *Shema* when the excrement is covered by his flesh and not when it is covered by garments (Rosh; Rabbeinu Yona). With the exception of exigent circumstances (*Mishna Berura*), one should adopt the stringent ruling in this matter (*Shulḥan Arukh, Oraḥ Ḥayyim* 76:4).

A *halakha* with regard to a meal – **הֲלָכָה בִּסְעוּדָה**: If a group was sharing a meal and one left to urinate, he is required to wash the hand used to rub the drops away. To avoid suspicion, he should wash his hands before the other participants in the meal. If he neither rubbed away any drops nor touched an unclean place, he need not wash (Rema, citing *Hagahot Oshri*). These *halakhot* apply if the individual reenters with the intention of drinking; however, if he intends to eat he is required to wash both hands. If he left to talk to a friend and was out for some time he should wash both hands upon his return because he was distracted (*Shulḥan Arukh, Oraḥ Ḥayyim* 170:1).

BACKGROUND

Jug – **טַפִּיחַ**: This term refers to a round earthenware jug with an attached lid. This vessel was used both as a container and for washing one's hands.

Ancient earthenware jug from the eighth century BCE

מִצְוָה לְשַׁפְשֵׁף. מְסַיַּיע לֵיהּ לְרַבִּי אַמִי, דְּאָמַר רַבִּי אַמִי: אָסוּר לָאָדָם שֶׁיֵּצֵא בְּנִיצוֹצוֹת שֶׁעַל גַּבֵּי רַגְלָיו, מִפְּנֵי שֶׁנִּרְאֶה כִּכְרוּת שָׁפְכָה, וּמוֹצִיא לַעַז עַל בָּנָיו שֶׁהֵן מַמְזֵרִים.

it is a **mitzva to brush** the drops of urine from one's legs so that they cannot be seen. Since one rubs it with his hands, his hands require sanctification as well. The Gemara comments: This **supports** the opinion of **Rabbi Ami, as Rabbi Ami said: It is prohibited for a man to go out with the drops** of urine **that are on his legs, because he appears as one whose penis has been severed.** A man with that condition is incapable of fathering children. People who see urine on his legs might suspect that he is suffering from that condition **and spread rumors about his children that they are *mamzerim*.** Therefore, one must be certain to brush the drops of urine from his legs.

אָמַר רַב פַּפָּא: צוֹאָה בִּמְקוֹמָהּ – אָסוּר לִקְרוֹת קְרִיאַת שְׁמַע. הֵיכִי דָּמֵי? אִי דְּנִרְאֵית – פְּשִׁיטָא, אִי דְּלָא נִרְאֵית – לֹא נִיתְּנָה תּוֹרָה לְמַלְאֲכֵי הַשָּׁרֵת! לָא צְרִיכָא, דְּיוֹשֵׁב – וְנִרְאֵית, עוֹמֵד – וְאֵינָהּ נִרְאֵית.

Apropos the above discussion the Gemara cites that **Rav Pappa said:**[N] For one with **excrement in its place,**[H] in the anus, **it is prohibited to recite *Shema*** until he removes it. **What are the circumstances? If** it is excrement **that is visible,** it is **obvious** that he cannot recite *Shema*, as there is excrement on his skin.[H] **If** it is excrement **that is not visible,** and it is inside his body, how can Rav Pappa rule that he may not recite *Shema*? **The Torah was not given to the ministering angels,** and one's body cannot be totally free of excrement. The Gemara answers: **No,** it is **necessary** to prohibit the recitation of *Shema* only in a situation **where** when **he is sitting it is visible,** and when **he is standing it is not visible.**

וּמַאי שְׁנָא מִצּוֹאָה עַל בְּשָׂרוֹ? דְּאִיתְּמַר, צוֹאָה עַל בְּשָׂרוֹ אוֹ שֶׁהָיוּ יָדָיו בְּבֵית הַכִּסֵּא, רַב הוּנָא אָמַר: מוּתָּר לִקְרוֹת קְרִיאַת שְׁמַע, וְרַב חִסְדָּא אָמַר: אָסוּר לִקְרוֹת קְרִיאַת שְׁמַע! בִּמְקוֹמָהּ – נְפִישׁ זוּהֲמָא, שֶׁלֹּא בִּמְקוֹמָהּ – לָא נְפִישׁ זוּהֲמָא.

The Gemara asks: If so, in **what** way **is** that **different from excrement on his flesh? As it was stated** in a case where one has **excrement on his flesh or that his hands were** placed **into a bathroom** that **Rav Huna said:** It is nevertheless **permitted to recite *Shema*. And Rav Ḥisda**[N] **said:** It is **prohibited to recite *Shema*** in those cases. The Gemara rejects this: The situations are not comparable. There is no dispute that excrement **in its place** is more severe, as in the anus **the filth is great** because it is new and malodorous. **And** if it is **not in its place, its filth is not great,** as it is dried and less malodorous. It is with regard to that situation that there is an amoraic dispute.

תָּנוּ רַבָּנַן, הֲלָכָה בִּסְעוּדָה: אָדָם יוֹצֵא לְהַשְׁתִּין מַיִם – נוֹטֵל יָדוֹ אַחַת וְנִכְנָס. דִּיבֵּר עִם חֲבֵירוֹ וְהִפְלִיג – נוֹטֵל שְׁתֵּי יָדָיו וְנִכְנָס. וּכְשֶׁהוּא נוֹטֵל – לֹא יִטּוֹל מִבַּחוּץ וְיִכָּנֵס, מִפְּנֵי חֲשָׁד, אֶלָּא נִכְנָס וְיוֹשֵׁב בִּמְקוֹמוֹ וְנוֹטֵל שְׁתֵּי יָדָיו, וּמַחֲזִיר הַטַּפִּיחַ עַל הָאוֹרְחִין.

The Gemara proceeds to discuss a related topic. **The Sages taught a *halakha* with regard to a meal**[H] in a *baraita*: **A person** who **exits** a meal **to urinate washes one** of **his hands,** the one that he used to brush off drops of urine, **and enters** to resume the meal. If one left, **spoke with another, and lingered** outside, he **washes both of his hands and enters** to resume the meal. Presumably, during the lengthy conversation he was distracted from maintaining the cleanliness of his hands, requiring him to wash his hands again. **And when one washes** his hands for the meal he should **not wash** them **outside and then enter, due to** the concern that doing so will arouse **suspicion** that he did not wash his hands. **Rather, he enters and sits in his place and washes both his hands, and returns the jug**[B] of water **to** pass among **the guests** and ask if anyone requires water, to make certain that everyone is aware that he washed his hands.

אָמַר רַב חִסְדָּא: לָא אֲמַרַן אֶלָּא לִשְׁתּוֹת, אֲבָל לֶאֱכוֹל – נוֹטֵל מִבַּחוּץ וְנִכְנָס, דְּמֵידַע יָדִיעַ דַּאֲנִינָא דַּעְתֵּיהּ. אָמַר רַב נַחְמָן בַּר יִצְחָק: וַאֲנָא אֲפִילּוּ לִשְׁתּוֹת נַמִי, מֵידַע יָדְעִי דַּאֲנִינָא דַּעְתַּאי.

Rav Ḥisda said: We said this principle with regard to making certain that one washes his hands in public **only** when he enters **to drink; however,** if he enters and intends **to eat** he may even **wash** his hands **outside and enter.** Why is this so? It is because **it is well known that he is fastidious** and would not handle food without cleaning urine and the like off his hands. **Rav Naḥman bar Yitzḥak said: And I** can **even** wash my hands outside when I intend only **to drink,** because **they know that I am fastidious** and that I certainly washed my hands before I entered to eat.

מתני׳ אֵין אָדָם נִכְנָס לַעֲזָרָה לַעֲבוֹדָה אֲפִילּוּ טָהוֹר, עַד שֶׁיִּטְבּוֹל. חָמֵשׁ טְבִילוֹת וַעֲשָׂרָה קִדּוּשִׁין טוֹבֵל כֹּהֵן גָּדוֹל וּמְקַדֵּשׁ בּוֹ בַּיּוֹם, וְכוּלָּן בַּקֹּדֶשׁ עַל בֵּית הַפַּרְוָה, חוּץ מִזּוֹ בִּלְבַד. פָּרְסוּ סָדִין שֶׁל בּוּץ בֵּינוֹ לְבֵין הָעָם, (קִידֵּשׁ יָדָיו וְרַגְלָיו).

MISHNA **A person does not enter the** Temple **courtyard for the** Temple **service,**[N] **even** if he is **pure, until he immerses.**[H] **Five immersions**[H] **and ten sanctifications** the **High Priest immerses and sanctifies** his hands and feet, respectively, **on the day** of Yom Kippur. **And all** of these immersions and sanctifications take place **in the sacred** area,[H] the Temple courtyard, **on** the roof of the **Hall of *Parva*, except for this** first immersion **alone.**[N] As that immersion is not unique to Yom Kippur, it may be performed outside the courtyard. **They spread a sheet of fine linen between him and the people**[B] in the interest of modesty, and then the High Priest immersed and **sanctified his hands and feet.**

גמ׳ שָׁאֲלוּ אֶת בֶּן זוֹמָא: טְבִילָה זוֹ לָמָּה? אָמַר לָהֶם: וּמָה הַמְשַׁנֶּה מִקּוֹדֶשׁ לְקוֹדֶשׁ, וּמִמָּקוֹם שֶׁעָנוּשׁ כָּרֵת לְמָקוֹם שֶׁעָנוּשׁ כָּרֵת – טָעוּן טְבִילָה, הַמְשַׁנֶּה מֵחוֹל לְקוֹדֶשׁ וּמִמָּקוֹם שֶׁאֵין עָנוּשׁ כָּרֵת לְמָקוֹם שֶׁעָנוּשׁ כָּרֵת – אֵינוֹ דִּין שֶׁטָּעוּן טְבִילָה?

GEMARA **They asked ben Zoma** with regard to **this immersion: Why** is it a requirement for anyone who enters to perform the Temple service? **He said to them: Just as one who moves from** service in one **sacred** area **to** service in another **sacred** area,[N] i.e., the High Priest on Yom Kippur, who moves from one service to another in the Temple courtyard and the Sanctuary; and likewise one who moves **from** service in **an area that** one who enters while impure **is punished by *karet*,** the courtyard, **to** service in another **area that** one who enters impure **is punished by *karet*,** the Sanctuary or the Holy of Holies, **requires immersion;** so too, with regard to **one who moves from a non-sacred** area **to a sacred** area, **and from a place that** one who enters while impure **is not punished by *karet* to a place that** one who enters while impure **is punished by *karet*, is it not right that he require immersion?** This first immersion was instituted for purposes of sanctity rather than purity.

רַבִּי יְהוּדָה אוֹמֵר: סֶרֶךְ טְבִילָה הִיא זוֹ, כְּדֵי שֶׁיִּזְכּוֹר טוּמְאָה יְשָׁנָה שֶׁבְּיָדוֹ וְיִפְרוֹשׁ.

Rabbi Yehuda says: It is an ancillary immersion, which is not a mitzva, instituted **so that one will remember any old impurity that he** contracted **and withdraw.** In the course of immersion, he will remember if he was exposed to a source of seven-day impurity and will refrain from serving in the Temple.

בְּמַאי קָא מִיפַּלְגִי?

The Gemara asks: **With regard to what** principle **do** ben Zoma and Rabbi Yehuda, who provided two different rationales for the immersion, **disagree?**

HALAKHA

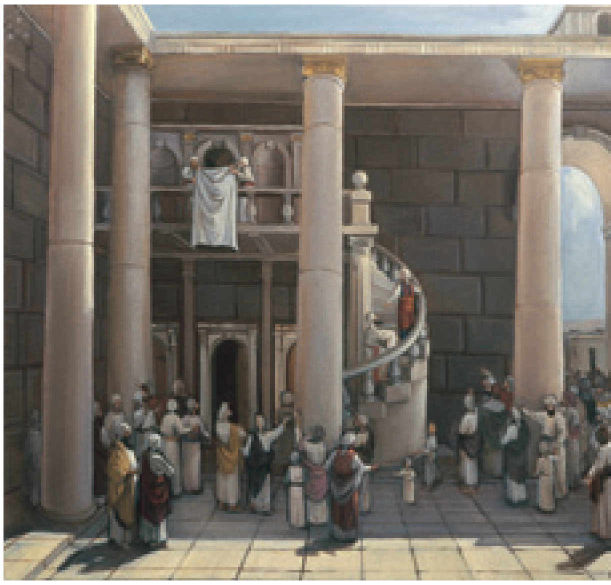
Immersion before entering the courtyard – **טְבִילָה לִפְנֵי הַכְּנִיסָה לָעֲזָרָה:** One may not enter the courtyard for service without first immersing, even if he is pure (Rambam *Sefer Avoda*, *Hilkhot Biat HaMikdash* 5:4).

Five immersions – **חָמֵשׁ טְבִילוֹת:** During the Yom Kippur service, the High Priest immerses five times and sanctifies his hands and feet ten times (Rambam *Sefer Avoda*, *Hilkhot Avodat Yom HaKippurim* 2:2).

All take place in the sacred area – **כּוּלָּן בַּקּוֹדֶשׁ:** All the immersions that the High Priest performs on Yom Kippur take place in the sacred area. The first immersion is an exception and may be done in a non-sacred area, as it is merely an ancillary immersion so that one will remember any old impurity that he might have contracted and, if relevant, refrain from serving in the Temple, in accordance with the opinion of Rabbi Yehuda (Rambam *Sefer Avoda*, *Hilkhot Avodat Yom HaKippurim* 2:3).

BACKGROUND

They spread a sheet of fine linen between him and the people – **פָּרְסוּ סָדִין שֶׁל בּוּץ בֵּינוֹ לְבֵין הָעָם:**



Spreading of the linen sheet

NOTES

Entering the courtyard for service – **נִכְנָס לַעֲזָרָה לַעֲבוֹדָה:** Rashi's explanation, which appears in the Jerusalem Talmud, is that immersion is required not only as preparation for service; rather, even one who enters the courtyard with no intention of serving must immerse. Other commentaries explain that the plain meaning of the mishna must be observed, and immersion is required only as a prelude to service. Still, even one who enters the courtyard with no intention to serve might be called upon to participate in some sacred act associated with the service, like slaughtering, and therefore must immerse in any case (*Tosafot Yeshanim*).

Except for this alone – **חוּץ מִזּוֹ בִּלְבַד:** The early commentaries point out that the five immersions of the High Priest on Yom Kippur are a *halakha* transmitted to Moses from Sinai. How, then, could the legal status of the first of the immersions be different from the others and even be considered distinct from the service of the day (Rashi; Rambam)? They answer that although the tradition of five immersions is from Sinai, their location and timing was not mandated. Therefore, the ruling that the first immersion is unlike the others and may be performed in a non-sacred area poses no problem (*Yad Yeuda*; *Katit LaMaor*).

One who moves from one sacred area to another sacred area – **הַמְשַׁנֶּה מִקּוֹדֶשׁ לְקוֹדֶשׁ:** Some commentaries explain that this is a reference to the High Priest's change of garments, since he removes one set of sacred garments and dons another set of sacred garments. This understanding clearly distinguishes this phrase from the phrase that follows: One who moves from an area punishable by *karet* to an area punishable by *karet*, which refers to places in the Temple. According to the interpretation that appears in the Gemara, the second phrase seems redundant (*Tosefot Rid*; *Tosafot Yeshanim*).

בְּאַחוּלֵי עֲבוֹדָה קָא מִיפַּלְגִי; לְבֶן זוֹמָא מַחֵיל עֲבוֹדָה, לְרַבִּי יְהוּדָה לָא מַחֵיל עֲבוֹדָה.

It is **with regard to** whether the Temple **service is desecrated** and disqualified if the priest failed to immerse before its performance that **they disagree.** According **to** the opinion of **ben Zoma,** this immersion is for the purpose of sanctification and is an integral part of the service; consequently, if the priest failed to immerse **he desecrates the service.** According **to** the opinion of **Rabbi Yehuda he does not desecrate** the **service,** because the immersion is merely a precautionary measure.

וּלְבֶן זוֹמָא מִי מַחֵיל? וְהָתַנְיָא: כֹּהֵן גָּדוֹל שֶׁלֹּא טָבַל וְלֹא קִידֵּשׁ בֵּין בֶּגֶד לְבֶגֶד וּבֵין עֲבוֹדָה לַעֲבוֹדָה – עֲבוֹדָתוֹ כְּשֵׁרָה. אֶחָד כֹּהֵן גָּדוֹל וְאֶחָד כֹּהֵן הֶדְיוֹט, שֶׁלֹּא קִידֵּשׁ יָדָיו וְרַגְלָיו שַׁחֲרִית וְעָבַד עֲבוֹדָה – עֲבוֹדָתוֹ פְּסוּלָה.

The Gemara wonders: **And** according **to ben Zoma, is** the service **desecrated? But wasn't it taught** in a *baraita*: With regard to **a High Priest who did not immerse**[H] **and did not sanctify** his hands and feet[H] **between** donning the golden **garments and** the white linen **garments,** and similarly, with regard to a High Priest who did not immerse **between** performance of one **service and** another **service, his service is valid.** However, **both a High Priest and a common priest who did not sanctify his hands and feet** at all **in the morning and performed the service, his service is disqualified.** If the High Priest's failure to immerse between services does not desecrate the service, all the more so that failure to perform the first immersion would not desecrate the service, as ben Zoma derives the first immersion from the immersion of the High Priest. Apparently, that is not the basis of their dispute.

אֶלָּא לְמֵיקַם בַּעֲשֵׂה קָא מִיפַּלְגִי; לְבֶן זוֹמָא קָאֵי בַּעֲשֵׂה לְרַבִּי יְהוּדָה לָא קָאֵי בַּעֲשֵׂה.

Rather, it is with regard **to** whether one who fails to immerse before service **stands in** violation of **a positive mitzva** that **they disagree.** According **to ben Zoma, he stands in** violation of a **positive mitzva** because there is a special requirement to perform this immersion for the purpose of sanctification. According to **Rabbi Yehuda, he does not stand in** violation of **a positive mitzva.**

וּמִי אִית לֵיהּ לְרַבִּי יְהוּדָה הַאי סְבָרָא? וְהָתַנְיָא: מְצוֹרָע טוֹבֵל וְעוֹמֵד בְּשַׁעַר נִיקָנוֹר, רַבִּי יְהוּדָה אוֹמֵר: אֵינוֹ צָרִיךְ טְבִילָה שֶׁכְּבָר טָבַל מִבָּעֶרֶב.

The Gemara wonders: **And does Rabbi Yehuda hold** in accordance with **this** line of **reasoning? Wasn't it taught** in a *baraita*: **A leper** on the eighth day of his purification, after he has already immersed at the end of the seventh day, **immerses**[H] again **and stands at the Gate of Nicanor**[H] in the Temple to bring his purification offerings and to have the priest sprinkle the blood of the guilt-offering and the oil that accompanies his purification offerings on his thumbs and big toes to complete the purification process. **Rabbi Yehuda says: He does not require** an additional **immersion, as he already immersed the** previous **evening.** Apparently, Rabbi Yehuda does not require a special immersion in the morning to remind the leper of old impurity.

הַהוּא כִּדְתָנֵי טַעְמָא: שֶׁכְּבָר טָבַל מִבָּעֶרֶב.

The Gemara answers: In **that** case of the leper, the reason that no immersion is required in the morning is **as the reason was taught** in the *baraita*: **As he already immersed the** previous **evening.** That immersion purified him and reminded him of any old impurity that he might have. This is in no way connected to the matter of ancillary immersion.

וּדְקָאָרֵי לַהּ מַאי קָאָרֵי לַהּ?! מִשּׁוּם דְּקָא בָּעֵי לְמִרְמָא אַחֲרִיתֵי עֲלַהּ: לִשְׁכַּת הַמְּצוֹרָעִין שֶׁשָּׁם מְצוֹרָעִין טוֹבְלִין. רַבִּי יְהוּדָה אוֹמֵר: לֹא מְצוֹרָעִין בִּלְבַד אָמְרוּ, אֶלָּא כׇּל אָדָם.

The Gemara asks: **And** the one **who grasps** this *baraita* as a contradiction to Rabbi Yehuda's opinion, in **what** manner **does he grasp it?**[N] The rationale for the *halakha* is explicit. The Gemara answers: **Because** the Gemara **wants to raise a contradiction** between **another** *baraita* and this *baraita*,[N] and the question will be clarified through combination of the sources. As it was taught: Why was the chamber called **the Chamber of the Lepers?** It is **because the lepers immerse there.**[N] **Rabbi Yehuda says:** It was **not only lepers**[N] that **they said** immerse there; **rather, all people** immersed there. Rabbi Yehuda states that lepers and others immersed in this chamber in the Temple, contradicting his statement in the first *baraita* that a leper does not require immersion in the Temple, as he immersed the evening before.

HALAKHA

A High Priest who did not immerse – כֹּהֵן גָּדוֹל שֶׁלֹּא טָבַל: If a High Priest did not immerse when changing his garments, or did not sanctify his hands and feet when changing his garments, his service is still valid (Rambam *Sefer Avoda*, *Hilkhot Avodat Yom HaKippurim* 2:3).

A priest who did not sanctify his hands and feet – כֹּהֵן שֶׁלֹּא קִדֵּשׁ יָדָיו וְרַגְלָיו: A priest who served in the Temple without sanctifying his hands and feet at all that day receives the death penalty at the hands of Heaven and his service is invalid. This applies to both a High Priest and a common priest (Rambam *Sefer Avoda*, *Hilkhot Biat HaMikdash* 5:1).

The immersion of the leper – טְבִילַת מְצוֹרָע: On the eighth day of his purification process, the leper comes to the Temple, where he performs an additional immersion before his offerings are sacrificed. This ruling is in accordance with an unattributed mishna in tractate *Nega'im* and the Gemara here (see *Leḥem Mishne*; Rambam *Sefer Korbanot*, *Hilkhot Meḥusrei Kappara* 4:1).

The leper at the Gate of Nicanor – מְצוֹרָע בְּשַׁעַר נִיקָנוֹר: The leper concludes his process of purification by standing outside the Israelite courtyard near the eastern entrance, on the threshold of the Gate of Nicanor. He is purified there by having the blood of his guilt-offering and oil smeared on his thumb and big toe (Rambam *Sefer Korbanot*, *Hilkhot Meḥusrei Kappara* 4:2).

NOTES

And the one who grasps [*ka'arei*] this *baraita* as a contradiction to Rabbi Yehuda's opinion, in what manner does he grasp it – וּדְקָאָרֵי לַהּ מַאי קָאָרֵי לַהּ: In explaining the literal translation of this phrase, the *Arukh* states that the term *ka'arei* should be spelled with an *ayin* instead of an *aleph*, and the phrase means: And the one who mixed these matters together, for what purpose did he do so? Most commentaries explain that the term in this context refers to a particular type of question that challenges another question whose answer is obvious. In that situation the Gemara asks what was the thought process behind the original question.

Because the Gemara wants to raise a contradiction between another *baraita* and this *baraita* – מִשּׁוּם דְּקָא בָּעֵי לְמִרְמָא אַחֲרִיתֵי עֲלַהּ: Some commentaries explain that this style of discourse in the Gemara came about in the following manner: One of the Sages in the study hall sought to raise a contradiction between two *baraitot*. However, since that topic was not under discussion in the study hall at that time, that Sage was forced to tie his question to the matter that was under discussion: The dispute between ben Zoma and Rabbi Yehuda. Although the solution to the preliminary question was obvious, it served as a segue to the actual problem that he sought to raise (*Toledot Yitzḥak*).

The purification of the leper – טָהֳרַת מְצוֹרָע: After the priest determines that a leper is certainly afflicted with leprosy, he is required to reside outside the settled area until he is cured. When he believes that his condition has abated he comes before the priest, who verifies that he is healed. He then counts seven days, during which he remains impure and after which he immerses. On the eighth day he comes to the Temple to bring the offerings that he is required to sacrifice. There the priest places oil that accompanies the purification offerings and blood from his guilt-offering on his ear lobe and on his thumb and big toe. After his offerings are sacrificed, he is completely purified. This process is detailed in the Torah (see Leviticus 14:1–32) and in the *mishnayot* of tractate *Nega'im*.

Not only lepers – לֹא מְצוֹרָעִין בִּלְבַד: Some commentaries explain that in this source, Rabbi Yehuda's opinion is not mentioned at all. The *baraita* states that the leper immerses, as do all others who enter the courtyard (*Peirush Kadmon*).

לָא קַשְׁיָא; הָא דְּטָבֵיל, הָא דְּלָא טָבֵיל. אִי דְּלָא טָבֵיל – הַעֲרֵב שֶׁמֶשׁ בָּעֵי! אֶלָּא, אִידֵי וְאִידֵי דְּטָבֵיל, הָא דְּאַסַּח דַּעֲתֵיהּ, הָא דְּלָא אַסַּח דַּעֲתֵיהּ.

The Gemara answers: This is **not difficult; this** *baraita* is referring to a case **where** the leper **immersed** the evening before and need not immerse again; **that** *baraita* is referring to a case **where** the leper **did not immerse.** In that case, there was a special chamber where lepers could immerse. The Gemara asks: **If** it is a case **where** the leper **did not immerse** at all the previous evening, **he requires the sun to set** after his immersion to be sufficiently purified to enter the Temple. **Rather, both this** *baraita* **and that** *baraita* refer to a case **where** the leper **immersed,** but **this** *baraita* that requires a second immersion is in a case where he **was distracted** from his efforts to avoid impurity imparted by a corpse; **that** *baraita* that does not require a second immersion is in a case where he **was not distracted.**

אִי אַסַּח דַּעֲתֵיהּ, הַזָּאַת שְׁלִישִׁי וּשְׁבִיעִי בָּעֵי! דְּאָמַר רַבִּי דּוֹסְתַּאי בַּר מָתוּן אָמַר רַבִּי יוֹחָנָן: הֶסַּח הַדַּעַת צָרִיךְ הַזָּאָה שְׁלִישִׁי וּשְׁבִיעִי.

The Gemara asks: If he **was distracted** from his efforts to avoid impurity imparted by a corpse, it is **sprinkling** of purification waters on **the third and the seventh** days that **he requires,** not merely immersion. **As Rabbi Dostai bar Matun said** that **Rabbi Yoḥanan said: Distraction** from efforts to avoid impurity **requires sprinkling** of purification waters on **the third and the seventh** days.

אֶלָּא, אִידֵי וְאִידֵי דְּלָא אַסַּח דַּעֲתֵיהּ, וְלָא קַשְׁיָא; הָא – דְּטָבֵיל עַל דַּעַת בִּיאַת מִקְדָּשׁ, הָא – דְּלָא טָבֵיל עַל דַּעַת בִּיאַת מִקְדָּשׁ. וְאִי בָּעֵית אֵימָא, תָּנֵי: לֹא מְצוֹרָעִין אָמְרוּ אֶלָּא כׇּל אָדָם.

Rather, both this *baraita* **and that** *baraita* refer to a case **where** the leper **was not distracted, and** this is **not difficult; this** *baraita* is referring to a case **where** the leper **immersed** the evening before with **the intention of entering the Temple; that** *baraita* is referring to a case **where** the leper **did not immerse** in the evening with **the intention of entering the Temple.** In that case, he requires a second immersion for purification even to enter the sacred area. **And if you wish, say** instead: **Teach** the *baraita* with a slight emendation: It was **not lepers** that **they said** immerse there; **rather, all people** immersed there. Rabbi Yehuda does not qualify the statement of the Rabbis but disputes it. In his opinion, lepers do not require immersion in the morning at all.

רָבִינָא אָמַר: רַבִּי יְהוּדָה לְדִבְרֵיהֶם דְּרַבָּנַן קָאָמַר לְהוּ; לְדִידִי – מְצוֹרָע אֵין צָרִיךְ טְבִילָה, לְדִידְכוּ – אוֹדוּ לִי אִיזִי מִיהַת דְּלֹא מְצוֹרָעִין בִּלְבַד אָמְרוּ, אֶלָּא כׇּל אָדָם. וְרַבָּנַן: מְצוֹרָע דָּיֵישׁ בְּטוּמְאָה, כׇּל אָדָם לָא דָּיְישִׁי בְּטוּמְאָה.

In an alternative resolution of the contradiction between the statements of Rabbi Yehuda, **Ravina said:** In the second *baraita*, **Rabbi Yehuda is stating** his opinion **to them according to the statement of the Rabbis.** His statement does not reflect his opinion. Rather, it is a contention that he raised in the framework of his dispute with the Rabbis. According **to my** opinion, **a leper does not require** a second **immersion** to enter the Temple. However, according **to your** opinion, **concede to me then** [*izi*][L] **that** it was **not only lepers** that **they said** immerse there; **rather, all people** immersed there. The Gemara asks: **And** how do **the Rabbis** explain their opinion? It answers that there is no comparison: **A leper is accustomed to impurity;** therefore, he could overlook other impurities that he may have contracted. The immersion reminds him to purify himself for those as well. However, **all** other **people,** who **are not accustomed to impurity,** will certainly be sensitive to and conscious of any impurity that they may have encountered and do not require a special immersion.

אָמַר לֵיהּ אַבָּיֵי לְרַב יוֹסֵף: נֵימָא רַבָּנַן דִּפְלִיגִי עֲלֵיהּ דְּרַבִּי יְהוּדָה כְּבֶן זוֹמָא סְבִירָא לְהוּ, וְהַאי דְּקָתָנֵי מְצוֹרָע לְהוֹדִיעֲךָ כֹּחוֹ דְּרַבִּי יְהוּדָה. אוֹ דִּילְמָא: שָׁאנֵי מְצוֹרָע דְּדָיֵישׁ בְּטוּמְאָה אָמַר לֵיהּ שָׁאנֵי מְצוֹרָע דְּדָיֵישׁ בְּטוּמְאָה.

Abaye said to Rav Yosef: Let us say that **the Rabbis, who disagree** with **Rabbi Yehuda** with regard to immersions, **hold in accordance with** the opinion of **ben Zoma,** who maintains that this immersion is an obligation by Torah law for anyone entering the courtyard. **And** the fact **that** the dispute in the *baraita* **is taught** with regard to a **leper,** contrary to the opinion of ben Zoma, comes **to convey the far-reaching** nature of the opinion **of Rabbi Yehuda**[N] that even a leper does not require immersion. **Or perhaps** fundamentally the Rabbis agree with Rabbi Yehuda; however, the *halakha* of **a leper is different** because **he is accustomed to impurity,**[H] and that is why a second immersion was instituted for him. Rav Yosef **said to him: A leper is different** because **he is accustomed to impurity.**

אָמַר לֵיהּ אַבָּיֵי לְרַב יוֹסֵף: (לְרַבִּי יְהוּדָה דְּאָמַר סֶרֶךְ) טְבִילָה (הִיא) זוֹ

Abaye said to Rav Yosef: According to **Rabbi Yehuda, who said** the immersion is not an actual obligation but **it is an ancillary immersion** to remind the individual of old impurity,

LANGUAGE

Then [*izi*] – **אִיזִי:** The origin of this word is unclear. It might stem from the Hebrew *eize*, meaning which, or its etymology may be from Aramaic. Some suggest it is related to the Arabic word إِذًا, *'idhā*, meaning if so. It is used in the Babylonian Talmud to mean if so or then.

NOTES

To convey the far-reaching nature of the opinion of Rabbi Yehuda – לְהוֹדִיעֲךָ כֹּחוֹ דְּרַבִּי יְהוּדָה: The usage of this phrase here is different from other cases, as typically this phrase would introduce a statement that Rabbi Yehuda exempts lepers from immersion and all the more so exempts others. Here, though, the emphasis of the phrase: The far reaching nature, is to teach that he exempts the leper despite the fact that he obligates others (Rav Shmuel Strashun).

HALAKHA

A leper is different because he is accustomed to impurity – שָׁאנֵי מְצוֹרָע דְּדָיֵישׁ בְּטוּמְאָה: The immersion of the leper on the eighth day is not for purposes of purification. Since the leper is accustomed to impurity, the concern is that he might have become impure after his previous immersion and was distracted from it. The eighth-day immersion was instituted to remind him to consider if he was exposed to impurity (Rambam *Sefer Korbanot*, *Hilkhot Meḥusrei Kappara* 4:1).

חוֹצֵץ אוֹ אֵינוֹ חוֹצֵץ? אָמַר לֵיהּ: כׇּל
דְּתַקּוּן רַבָּנַן – כְּעֵין דְּאוֹרַיְיתָא תַּקּוּן.

do items that are generally considered interpositions that invalidate an immersion **interpose** in this immersion, **or** do they **not interpose,** since the immersion is only ancillary and serves as a reminder? Rav Yosef **said to him: All** ordinances **that the Sages instituted,**[N] **they instituted parallel to Torah law.** Therefore, this immersion by rabbinic law has the same basic parameters as immersion by Torah law. There may be no interposition.

אָמַר לֵיהּ אַבָּיֵי לְרַב יוֹסֵף: בִּיאָה
בְּמִקְצָת שְׁמָהּ בִּיאָה אוֹ לֹא? אָמַר
לֵיהּ: בְּהוֹנוֹת יוֹכִיחוּ, שֶׁהֵן בִּיאָה
בְּמִקְצָת, וְתַנְיָא: מְצוֹרָע טוֹבֵל וְעוֹמֵד
בְּשַׁעַר נִיקָנוֹר. אִיבַּעְיָא לְהוּ: מַהוּ
שֶׁיַּעֲשֶׂה סַכִּין אֲרוּכָּה וְיִשְׁחוֹט?

Abaye said to Rav Yosef: Is **partial entry,**[HN] when one enters a certain place with only part of his body, **considered entry or not?** Rav Yosef **said to him: The thumbs** of the leper **will prove** this point, **as** the leper reaching his thumbs into the Temple **constitutes partial entry, and it was taught** in a *baraita*: **A leper immerses and stands at the Gate of Nicanor,** indicating that immersion is required before even partial entry. **A dilemma was raised before** the Sages: **What is** the *halakha*; may an impure person **craft** a very **long knife**[N] **and slaughter** an animal in the Temple courtyard while remaining outside the courtyard? Is it the essence of the service that requires immersion, or is it entry into the courtyard that requires immersion?

תִּיבָּעֵי לְבֶן זוֹמָא, תִּיבָּעֵי לְרַבָּנַן דִּפְלִיגִי
עֲלֵיהּ דְּרַבִּי יְהוּדָה. תִּבָּעֵי לְבֶן זוֹמָא;
עַד כָּאן לָא מְחַיֵּיב בֶּן זוֹמָא אֶלָּא
לְגַוָּאֵי, אֲבָל לְבָרָאֵי – לָא. אוֹ דִּילְמָא
אָתֵי לְאִימְּשׁוֹכֵי?

The Gemara comments: **Raise the dilemma** according **to ben Zoma,** who rules stringently with regard to immersion; and **raise the dilemma** according **to the Rabbis**[N] **who disagree with Rabbi Yehuda** and do not obligate all people in this immersion. The Gemara elaborates: **Raise the dilemma** according **to ben Zoma:** Does **ben Zoma require** immersion **only for** entry **inside** the courtyard; **however, for** standing **outside** the courtyard, **no,** he does not require immersion? **Or perhaps** even for one standing outside the courtyard ben Zoma requires immersion, **lest he** inadvertently **come to be drawn** inside in the course of his service.

תִּיבָּעֵי לְרַבָּנַן דִּפְלִיגִי עֲלֵיהּ דְּרַבִּי
יְהוּדָה; עַד כָּאן לָא קָאָמְרִי רַבָּנַן
הָתָם – דְּלָא קָא עָבֵיד עֲבוֹדָה, אֲבָל
הָכָא דְּקָא עָבֵיד עֲבוֹדָה – לָא. אוֹ
דִּילְמָא לָא שְׁנָא? – תֵּיקוּ.

Similarly, **raise the dilemma** according **to the Rabbis, who disagree with Rabbi Yehuda:** How so? Do **the Rabbis say** that there is no requirement of immersion **only there, where he is not performing** any Temple **service; however, here, where he is performing service, no,** they would require immersion? **Or perhaps there is no difference,** and they would not require immersion under any circumstances. The Gemara concludes: The dilemma **shall stand** unresolved.

HALAKHA

Partial entry – בִּיאָה בְּמִקְצָת: An impure person who partially enters the Temple, e.g., by reaching his hands into the courtyard, receives lashes for rebelliousness by rabbinic law (Rambam). The Ra'avad disagrees and holds that the prohibition is by Torah law, and it is punishable by forty lashes by Torah law. The Rambam's ruling is based on Rabbi Abbahu's statement in tractate *Zevaḥim*, where the matter is disputed and is deemed prohibited at least by rabbinic law (*Kesef Mishne*; Rambam *Sefer Avoda*, *Hilkhot Biat HaMikdash* 3:18).

NOTES

All ordinances that the Sages instituted – כׇּל דְּתַקּוּן רַבָּנַן: The philosophy behind this statement is that the Sages institute only ordinances that have parallels in the Torah, so that their ordinances would not be perceived as completely independent of the Torah. Although the Sages instituted entirely new ordinances, they were based on various Torah regulations. However, the differences between the severity of Torah law and the relative leniency of rabbinic law remain clear. Some commentaries suggest that the need for this distinction existed only with regard to tannaitic ordinances and not those instituted by the *amora'im*, as no one would confuse their ordinances with Torah law (*Yad Malakhi*).

Partial entry – בִּיאָה בְּמִקְצָת: The dilemma with regard to partial entry is not limited to the matter of immersion but is raised in the context of other *halakhot* as well. One example would be with regard to the liability of an impure person who partially enters the Temple grounds. Because the fundamental dilemma is not resolved, it had to be raised in the context of the case here and the Gemara could not rely on the discussion of the principle elsewhere (*Gevurat Ari*).

A long knife – סַכִּין אֲרוּכָּה: The dilemma is posed in this manner even though, practically speaking, it is difficult to imagine effectively slaughtering an animal with a knife of that kind. As is common in talmudic discourse, the Gemara merely cites the example to clarify a principle.

And raise the dilemma according to the Rabbis – תִּיבָּעֵי לְרַבָּנַן: Some explain that the dilemma could be raised according to Rabbi Yehuda as well (*Gevurat Ari*). However, it was unnecessary to raise the dilemma according to Rabbi Yehuda once it was raised according to the Rabbis. Since the Rabbis are more lenient than Rabbi Yehuda with regard to immersion, certainly the dilemma could be raised according to Rabbi Yehuda as well.

״חָמֵשׁ טְבִילוֹת וַעֲשָׂרָה קִידּוּשִׁין טוֹבֵל״. תָּנוּ רַבָּנַן: חָמֵשׁ טְבִילוֹת וַעֲשָׂרָה קִידּוּשִׁין טוֹבֵל כֹּהֵן גָּדוֹל וּמְקַדֵּשׁ בּוֹ בַּיּוֹם, וְכוּלָּן בַּקּוֹדֶשׁ בְּבֵית הַפַּרְוָה, חוּץ מֵרִאשׁוֹנָה שֶׁהָיְתָה בַּחוֹל עַל גַּבֵּי שַׁעַר הַמַּיִם, וּבְצַד לִשְׁכָּתוֹ הָיְתָה. אָמַר אַבָּיֵי: שְׁמַע מִינַּהּ עֵין עֵיטָם גָּבוֹהַּ מִקַּרְקַע עֲזָרָה עֶשְׂרִים וְשָׁלֹשׁ אַמּוֹת.

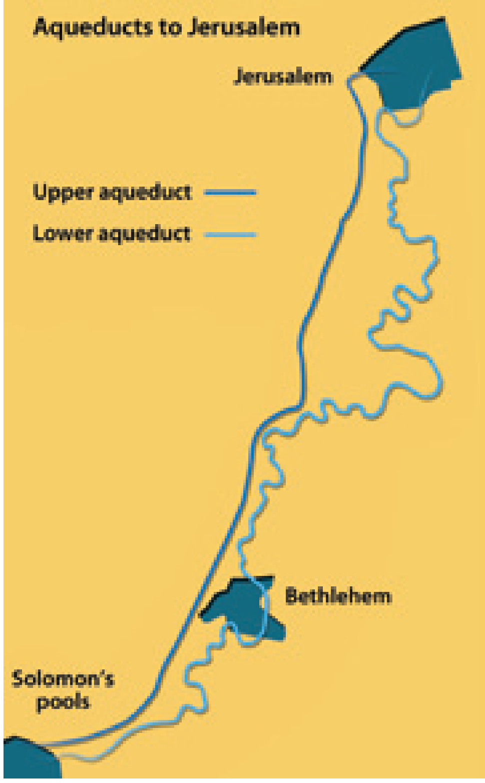
§ It was taught in the mishna: **Five immersions and ten sanctifications** the **High Priest immerses** and sanctifies his hands and feet, respectively. **The Sages taught** in a *baraita*: **Five immersions and ten sanctifications** the **High Priest immerses and sanctifies** his hands and feet, respectively, **on the day** of Yom Kippur. **And all** of these immersions and sanctifications take place **in the sacred** area, the Temple courtyard, **in the Hall of *Parva*, except for** this **first** immersion, **which was in the non-sacred** area **on the roof of Gate of the Water, and** that gate **was alongside his chamber. Abaye said: Conclude from that** which was taught in this *baraita* that ***Ein Eitam*,**[B] the spring from which water was supplied to the Temple, was **twenty-three cubits**[N] **higher than the ground of the Temple courtyard.**

דִּתְנַן: כׇּל הַפְּתָחִים שֶׁהָיוּ שָׁם גּוֹבְהָן עֶשְׂרִים אַמָּה וְרׇחְבָּן עֶשֶׂר אַמּוֹת, חוּץ מִשֶּׁל אוּלָם. וְתַנְיָא: ״וְרָחַץ בְּשָׂרוֹ בַמַּיִם״ – בְּמֵי מִקְוֶה, ״כׇּל בְּשָׂרוֹ״ – מַיִם שֶׁכׇּל גּוּפוֹ עוֹלֶה בָּהֶן. וְכַמָּה הֵן – אַמָּה עַל אַמָּה בְּרוּם שָׁלֹשׁ אַמּוֹת. וְשִׁיעֲרוּ חֲכָמִים מֵי מִקְוֶה אַרְבָּעִים סְאָה.

As we learned in a mishna: **All the entrances that were there** in the Temple, **their height is twenty cubits and their width is ten cubits, except for** the entrance **to the Entrance Hall** of the Sanctuary, which was twice that, i.e., forty cubits high and twenty cubits wide. **And it was taught** in a *baraita* that it is stated: **"And he shall wash his flesh in water"** (Leviticus 15:13), and it is stated in another verse: "And he shall wash all of his flesh in water" (Leviticus 15:16). This refers to water known as **the waters of a ritual bath.** The verse adds the emphasis: **All of his flesh,** to say that immersion must be **in water that one's entire body enters**[B] at the same time.[H] **And how much** water **is it?** It is **one cubit** length **by one cubit** width **by a height of three cubits.**[N] That is sufficient water to cover a person's height. **And the Sages calculated** that the volume of **the waters of a ritual bath** that fit into that space is **forty *se'a*.**

BACKGROUND

Ein Eitam – עֵין עֵיטָם: *Ein Eitam* is identified with the Etan Spring alongside the third of Solomon's pools, approximately three kilometers southwest of Bethlehem. A long aqueduct, the lower aqueduct, flows from this and other springs for roughly twenty kilometers, winding between the mountains and passing through tunnels until it reaches the Temple Mount. The present-day Etan Spring is located at an altitude of 760 meters above sea level, approximately twenty-five meters higher than the Temple Mount. This aqueduct was destroyed at the time of the destruction of the Temple, but it was later restored and carried water to Jerusalem over the course of many generations. The lower aqueduct was Hasmonean while the upper one was built later, during the Roman era.



Above: Map of the aqueducts
Left: Section of the lower aqueduct in Armon Hanatziv, Jerusalem

NOTES

Twenty-three cubits – עֶשְׂרִים וְשָׁלֹשׁ אַמּוֹת: There is no obligation for a ritual bath to be three cubits high, and in fact, even a ritual bath that is three cubits long and one cubit high is acceptable. Nevertheless, since the ritual bath was constructed for the High Priest, who was required to immerse multiple times, it was built to enable him to immerse without exertion, rather than forcing him to immerse lying down (*Tosafot Yeshanim*; *Tosefot HaRosh*).

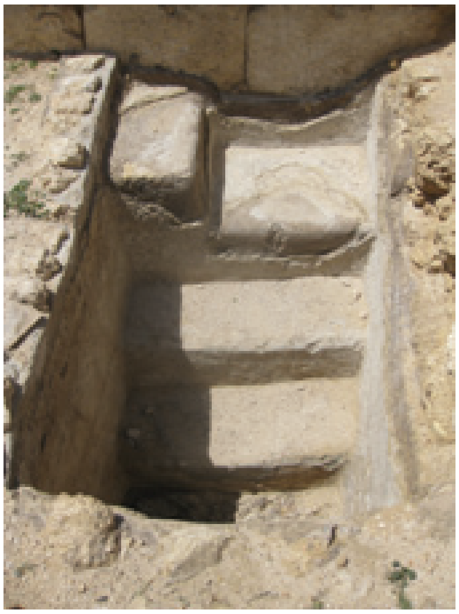
By a height of three cubits – בְּרוּם שָׁלֹשׁ אַמּוֹת: *Tosafot* and the *ge'onim* dispute whether the height of an average man is indeed three cubits or whether that measure excludes the head. Even if it is the latter, a person entering a ritual bath would displace enough water to cover his head (Ritva).

HALAKHA

Immersion – טְבִילָה: To achieve purification in a ritual bath or a spring, an individual must completely submerge his body all at once. The measure of the water in which this can be accomplished is one cubit by one cubit by three cubits of water (*Shulḥan Arukh, Yoreh De'a* 201:1).

BACKGROUND

Water that one's entire body enters – מַיִם שֶׁכׇּל גּוּפוֹ עוֹלֶה בָּהֶן: Some ancient ritual baths found in Israel illustrate how small a ritual bath may be. The image below is of such a ritual bath found at Herodion, which is south of Jerusalem in modern-day Gush Etzion. The stairs are part of the bath itself.



Ritual bath at Herodion

וְהָא אִיכָּא אַמָּה תִּקְרָה וְאַמָּה מְעַזִּיבָה! שְׁעָרִים דְּבֵית הַמִּקְדָּשׁ, כֵּיוָן דְּשִׁישָׁא נִינְהוּ – בְּמַשֶּׁהוּ עָבְדִי לְהוּ. וְהָא אִיכָּא הָאֵיךְ מַשֶּׁהוּ! כֵּיוָן דְּלָא הֲוַאי אַמְּתָא – לָא חָשֵׁיב לַהּ.

As the gate is twenty cubits high, and the immersion chamber above it is at least three additional cubits high, the water was twenty-three cubits above the ground of the courtyard. The Gemara asks: How could it be only twenty-three cubits higher? **Isn't there the cubit of** the thickness of **the ceiling** over the gate **and the cubit of the** thickness of the **plaster** sealing of the ritual bath floor for a total of at least twenty-five cubits? The Gemara answers: With regard to **the Temple gates, since they were** constructed **of marble, they constructed them with minimal** thickness. Neither the thickness of the ceiling nor the thickness of the plaster was a cubit. The Gemara asks: **But isn't there that minimal** thickness of the ceiling and the plaster that would nevertheless total more than twenty-three cubits? The Gemara answers: Indeed; however, **since** the ceiling **was not** a whole **cubit he does not consider it** in his calculation.

״פְּרְסוּ סָדִין שֶׁל בּוּץ״ וכו׳. מַאי שְׁנָא שֶׁל בּוּץ? כִּדְאָמַר רַב כַּהֲנָא: כְּדֵי שֶׁיַּכִּיר שֶׁעֲבוֹדַת הַיּוֹם בְּבִגְדֵי בּוּץ. הָכָא נַמִי: שֶׁיַּכִּיר שֶׁעֲבוֹדַת הַיּוֹם בְּבִגְדֵי בּוּץ.

§ We learned in the mishna: **They spread a sheet of fine linen**[H] between the High Priest and the people in the interest of modesty. The Gemara asks: **What is different** that they specifically used a sheet **of fine linen?** The Gemara answers: It is **as Rav Kahana said** with regard to a related issue: **So that he will be aware that the service of the day** of Yom Kippur is performed **in fine linen garments.**[N] **Here, too,** a linen sheet was used **so that he will be aware that the service of the day** of Yom Kippur is performed **in fine linen garments.**

מתני׳ פָּשַׁט, יָרַד, וְטָבַל, עָלָה וְנִסְתַּפֵּג. הֵבִיאוּ לוֹ בִּגְדֵי זָהָב וְלָבַשׁ וְקִידֵּשׁ יָדָיו וְרַגְלָיו. הֵבִיאוּ לוֹ אֶת הַתָּמִיד, קְרָצוֹ, וּמֵירֵק אַחֵר שְׁחִיטָה עַל יָדוֹ. קִבֵּל אֶת הַדָּם וּזְרָקוֹ.

MISHNA

The High Priest **removed** the white garments that he was wearing, **descended** to the ritual bath, **and immersed.**[H] **He ascended and dried himself**[N] with a towel. Then **they brought him** the **golden garments** of the High Priest, **and he dressed** in the garments, and **he sanctified his hands and his feet. They brought him the** sheep for **the daily** morning **offering, which he slaughtered**[H] by cutting most of the way through the gullet and the windpipe. **And a different** priest **completed** the **slaughter on his behalf** so that the High Priest could receive the blood in a vessel and proceed with the order of the Yom Kippur service. As soon as the slaughter was completed, the High Priest **received the blood** in a vessel **and sprinkled it** on the altar.

נִכְנַס לְהַקְטִיר קְטוֹרֶת שֶׁל שַׁחַר, וּלְהֵיטִיב אֶת הַנֵּרוֹת, וּלְהַקְרִיב אֶת הָרֹאשׁ וְאֶת הָאֵבָרִים וְהַחֲבִיתִּין, וְאֶת הַיַּיִן. קְטוֹרֶת שֶׁל שַׁחַר הָיְתָה קְרֵיבָה בֵּין דָּם לְאֵבָרִים, שֶׁל בֵּין הָעַרְבַּיִם בֵּין אֵיבָרִים לִנְסָכִים.

He entered the Sanctuary **to burn the morning incense and to remove** the ashes from **the lamps** of the candelabrum; **and** he left the Sanctuary and returned to the courtyard **to sacrifice the head and the limbs** of the sheep sacrificed for the daily offering **and the** High Priest's daily **griddle-cake** offering,[N] **and the wine** libation of the daily offering. The Mishna comments: **The morning incense was burned between** the receiving and sprinkling of the **blood** and the burning **of the limbs;** and the **afternoon** incense was burned **between** the taking of the **limbs** up to the altar and the pouring of the **libations** that accompanied the offering.

אִם הָיָה כֹּהֵן גָּדוֹל זָקֵן אוֹ אִיסְטְנִיס – מְחַמִּין לוֹ חַמִּין וּמַטִּילִין לְתוֹךְ הַצּוֹנֵן, כְּדֵי שֶׁתָּפִיג צִינָּתָן.

With regard to the immersion, **if the High Priest was old**[H] and found it difficult to immerse in cold water, **or** if he was **delicate** [***istenis***],[L] **they** would **heat hot** water **for him** on Yom Kippur eve **and place** it **into the cold** water of the ritual bath **in order to temper its chill** so the High Priest could immerse without discomfort.

גמ׳ אֲמַרוּהָ רַבָּנַן קַמֵּיהּ דְּרַב פַּפָּא: הָא דְּלָא כְּרַבִּי מֵאִיר. דְּאִי רַבִּי מֵאִיר, כֵּיוָן דְּאָמַר: תְּרֵי קִידּוּשֵׁי אַלְּבִישָׁה עָבֵיד לְהוּ, הָכָא נַמִי לִיעֲבִיד תְּרֵי קִידּוּשֵׁי אַלְּבִישָׁה.

GEMARA

The Sages said this matter **before Rav Pappa: This** mishna is **not in accordance with** the opinion of **Rabbi Meir, as, if** it were in accordance with the opinion of **Rabbi Meir, since he said:** The High Priest **performs two sanctifications** of his hands and his feet **upon** each **change of garments,** once before donning the garments and once after donning them, **here too,** in the mishna, **let him perform two sanctifications upon the change of garments.** However, the description in the mishna indicates that he removes his garments and does not sanctify his hands and feet.

HALAKHA

They spread a sheet of fine linen – פִּרְסוּ סָדִין שֶׁל בּוּץ: Before the daily offering was slaughtered, a linen sheet was spread between the High Priest and the people. The reason that it was specifically a linen sheet was so that the High Priest would be aware that he is to perform the Yom Kippur service wearing linen garments (Rambam *Sefer Avoda*, *Hilkhot Avodat Yom HaKippurim* 4:1).

He removed the white garments, descended, and immersed – פָּשַׁט, יָרַד, וְטָבַל: The High Priest was required to immerse whenever he changed his garments (Rambam *Sefer Avoda*, *Hilkhot Avodat Yom HaKippurim* 2:2).

The slaughter of the daily offering – שְׁחִיטַת הַתָּמִיד: On Yom Kippur, the High Priest slaughters the daily offering by cutting the majority of each of the two organs, the windpipe and the gullet, and another person completes the slaughter. The High Priest then receives the blood in a vessel and sprinkles it on the altar (Rambam *Sefer Avoda*, *Hilkhot Avodat Yom HaKippurim* 4:1).

The immersion of an old High Priest – טְבִילַת כֹּהֵן גָּדוֹל זָקֵן: If the High Priest was old or sick, they heated up chunks of iron in the fire on Yom Kippur eve and the next day put them in the ritual bath to temper the water's chill. Alternatively, they would mix hot water into the cold water of the ritual bath (Rambam *Sefer Avoda*, *Hilkhot Avodat Yom HaKippurim* 2:4).

NOTES

So that he will be aware that the service of the day of Yom Kippur is performed in fine linen garments – שֶׁיַּכִּיר שֶׁעֲבוֹדַת הַיּוֹם בְּבִגְדֵי בּוּץ: This statement and spreading the linen sheet actually belong elsewhere, with regard to a different immersion: The immersion performed before the High Priest dons the white garments. Spreading the linen sheet is necessary then so that he does not mistakenly don the golden garments instead. However, since the service of the day is performed in white garments, they spread a linen sheet to remind him of that fact and did not distinguish between one immersion and another (*Tosefot HaRosh*).

He ascended and dried himself – עָלָה וְנִסְתַּפֵּג: The High Priest did not merely dry himself because that is what one who is wet does; rather, the drying had import in and of itself. Several explanations have been given for it. The author of the *Mishne LeMelekh* suggests that the High Priest needed to dry himself so that the water would not serve as an interposition between his garments and his skin. Another explanation is that if the High Priest enjoyed the cooling effect of the water as it remained on his skin, he would violate the prohibition against bathing on Yom Kippur (Rabbi Meir Arak).

And the daily griddle-cake offering – וְהַחֲבִיתִּין: Many commentaries ask why the mishna does not include the flour brought as a meal-offering accompanying the daily offering among the items brought by the High Priest. Some answer that it is subsumed in the mention of the griddle-cake offering, which is also a meal-offering (*Leḥem Shamayim*; *Melekhet Shlomo*). Alternatively, once the mishna mentions the libation of wine, the meal-offering that accompanies the offering need not be listed, as the meal-offering and the libations are always brought together (*Siaḥ Yitzḥak*).

LANGUAGE

Delicate [*istenis*] – אִיסְטְנִיס: From the Greek ἀσθενής, *astenès*, meaning weak or sickly.

אֲמַר לְהוּ רַב פַּפָּא: בֵּין לְרַבָּנַן בֵּין לְרַבִּי מֵאִיר חַד אַפְּשִׁיטָה דְּבִגְדֵי קוֹדֶשׁ, וְחַד אַלְּבִישָׁה. וְהָכָא בְּהָא קָא מִיפַּלְגִי: ״וּפָשַׁט וְרָחַץ (וְרָחַץ) וְלָבַשׁ״ רַבִּי מֵאִיר סָבַר: מַקִּישׁ פְּשִׁיטָה לִלְבִישָׁה, מַה לְּבִישָׁה – לוֹבֵשׁ וְאַחַר כָּךְ מְקַדֵּשׁ, אַף פְּשִׁיטָה – פּוֹשֵׁט וְאַחַר כָּךְ מְקַדֵּשׁ.

Rav Pappa said to them:[N] **Both** according **to** the opinion of **the Rabbis and** according **to** the opinion of **Rabbi Meir,**[N] there is **one** sanctification **upon removal** of **sacred garments, and one** sanctification **upon donning** other sacred garments. **And here,** it is **with regard to this** issue that **they disagree.** It is written: "**And he shall remove** the linen garments that he put on when he entered the Sanctuary and leave them there. **And he shall wash** his flesh in water in a sacred place **and he shall put on** his garments" (Leviticus 16:23–24). **Rabbi Meir holds:** The Torah **juxtaposes removal** of garments **to donning** of garments for the following reason: **Just** as when **donning** the garments, **he dons the garments and afterward sanctifies** his hands and feet, **so too,** with regard to **removal** of the garments, **he removes** the garments **and afterward sanctifies** his hands and feet.

וְרַבָּנַן סָבְרִי: מַקִּישׁ פְּשִׁיטָה לִלְבִישָׁה: מַה לְּבִישָׁה – כְּשֶׁהוּא לָבוּשׁ מְקַדֵּשׁ, אַף פְּשִׁיטָה – כְּשֶׁהוּא לָבוּשׁ מְקַדֵּשׁ.

And the Rabbis hold that the Torah **juxtaposes removal** of garments **to donning** of garments for the following reason: **Just as** when **donning** the garments, **when he is dressed, he sanctifies** his hands and feet; **so too,** for **removal** of the garments, **he sanctifies** his hands and feet **when he is dressed.** Therefore, when he completes the service he sanctifies his hands and feet and only then removes the garments. However, the first time that the High Priest dons the priestly vestments on Yom Kippur he certainly does not require two sanctifications, since at that point he does not remove any other garments.

אָמְרוּ לֵיהּ רַבָּנַן לְרַב פַּפָּא: וּמִי מָצֵית אָמְרַתְּ הָכִי? וְהָתַנְיָא: פָּרְסוּ סָדִין שֶׁל בּוּץ בֵּינוֹ לְבֵין הָעָם, פָּשַׁט וְיָרַד וְטָבַל, עָלָה וְנִסְתַּפֵּג, הֵבִיאוּ לוֹ בִּגְדֵי זָהָב וְלָבַשׁ, וְקִידֵּשׁ יָדָיו וְרַגְלָיו. רַבִּי מֵאִיר אוֹמֵר: פָּשַׁט וְקִידֵּשׁ יָדָיו וְרַגְלָיו, וְיָרַד וְטָבַל עָלָה וְנִסְתַּפֵּג, הֵבִיאוּ לוֹ בִּגְדֵי זָהָב וְלָבַשׁ, וְקִידֵּשׁ יָדָיו וְרַגְלָיו. אֲמַר לְהוּ: אִי תַּנְיָא – תַּנְיָא.

The Sages said to Rav Pappa: And how can you say that according to Rabbi Meir the first time that the High Priest dons the garments he does not require two sanctifications? **Wasn't it taught** in a *baraita* as follows? **They spread a sheet of fine linen between him and the people, and he removed** his garments **and descended and immersed,** and **he ascended and dried himself. They brought him golden garments, and he donned** them, **and he sanctified his hands and his feet. Rabbi Meir says: He removed** his garments **and sanctified his hands and his feet and descended and immersed. He ascended and dried himself. They brought him golden garments and he donned** them **and sanctified his hands and his feet.** Apparently, Rabbi Meir maintains that there is a special sanctification prior to donning the garments. **He said to them: If it was taught, it was taught.**[N] I will retract my opinion, which was based on logical analysis, in favor of an explicit *baraita* that contradicts that opinion.

בִּשְׁלָמָא לְרַבִּי מֵאִיר – הַיְינוּ דְּמַשְׁכַּחַתְּ לָהּ

The Gemara asks: **Granted,** according to the approach of **Rabbi Meir, that is how you find** that possibility of

Perek **III**
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עֲשָׂרָה קִידּוּשִׁין. אֶלָּא לְרַבָּנַן, תִּשְׁעָה הָווּ! אָמְרִי לָךְ רַבָּנַן: קִידּוּשָׁא בַּתְרָא – כִּי פָּשֵׁיט בִּגְדֵי קֹדֶשׁ וְלָבֵישׁ בִּגְדֵי חוֹל עָבֵיד לֵיהּ הָתָם.

ten sanctifications, as according to his opinion each of the five immersions is accompanied by two sanctifications. **However,** according to the opinion of **the Rabbis** who do not require sanctification before donning the garments for the first time, only **nine** sanctifications **are** performed. The Gemara answers that **The Rabbis** could have **said to you:** With regard to **the final sanctification, when he removes** the **sacred garments and dons non-sacred garments, he performs it there.** According to the Rabbis' opinion, he sanctifies his hands and his feet when he removes the sacred garments. Rabbi Meir holds that sanctification of his hands and feet is performed only before donning sacred garments.

NOTES

The opinion of Rav Pappa – דַּעַת רַב פַּפָּא: According to Rav Pappa, this is the essence of the dispute between Rabbi Meir and the Rabbis. Rabbi Meir maintains that the sanctification is in honor of the garments that he is donning, so it is logical that he would sanctify his hands and his feet adjacent to donning them and not while he is still wearing other garments. The Rabbis, however, deem it inappropriate to sanctify his hands and feet while he is unclothed (*Tosafot Yeshanim*).

The opinions of Rabbi Meir and the Rabbis – שִׁיטַת רַבִּי מֵאִיר וַחֲכָמִים: According to the Gemara's conclusion, the dispute between Rabbi Meir and the Rabbis centers around the reason for these sanctifications. According to the Rabbis, the High Priest sanctifies his hands and feet once in honor of the garments he is removing, and once in honor the garments that he is donning. According to Rabbi Meir, he sanctifies his hands and his feet twice in honor of the garments he is donning (*Me'iri*; Ritva).

If it was taught, it was taught – אִי תַּנְיָא, תַּנְיָא: Even though the *amora'im* were well versed in the entire Mishna, it is possible that their knowledge of *baraitot* was less extensive. *Baraitot* were collected in different anthologies, and not every Sage was familiar with all the *baraitot* taught in different places.

תָּנוּ רַבָּנַן: ״וּבָא אַהֲרֹן אֶל אֹהֶל מוֹעֵד״ לָמָּה הוּא בָּא? אֵינוֹ בָּא אֶלָּא לְהוֹצִיא אֶת הַכַּף וְאֶת הַמַּחְתָּה. (שֶׁכָּל הַפָּרָשָׁה כּוּלָּהּ נֶאֶמְרָה עַל הַסֵּדֶר, חוּץ מִפָּסוּק זֶה. מַאי טַעְמָא?

§ **The Sages taught** the following with regard to the verse: **"And Aaron shall come into the Tent of Meeting"** (Leviticus 16:23). **Why does he come** there? He already completed the service in the Sanctuary. **He comes only to remove the spoon and the coal pan** that he left in the Holy of Holies, **as the entire** Torah **portion** in which the Yom Kippur service is discussed **was stated in the order** in which it is performed in the Temple **except for this verse,** which should have been written after the sacrifice of the burnt-offering in the following verse. The High Priest does not remove the spoon immediately after he places it in the Holy of Holies. Rather, after placing it there, he emerges and performs certain services outside the Sanctuary and changes his garments again. The Gemara asks: **What is the reason** that the High Priest interrupts the inner rite of the incense to offer his ram and the people's ram before removing the spoon and the coal pan?

אָמַר רַב חִסְדָּא: גְּמִירִי, חָמֵשׁ טְבִילוֹת וַעֲשָׂרָה קִידּוּשִׁין טוֹבֵל כֹּהֵן גָּדוֹל וּמְקַדֵּשׁ בּוֹ בַּיּוֹם, וְאִי כְּסִדְרָן – לָא מַשְׁכַּחַתְּ לְהוּ אֶלָּא שָׁלֹשׁ טְבִילוֹת וְשִׁשָּׁה קִידּוּשִׁין.

Rav Ḥisda said: We learned as a tradition that **five immersions**[N] **and ten sanctifications** the **High Priest immerses and sanctifies** his hands and feet, respectively, **on the day** of Yom Kippur; **and if** the service is performed in **the order** that appears in the Torah, **you find only three immersions and six sanctifications.** The first immersion is before sacrifice of the daily morning offering; the second is between the daily offering and the rest of the service of the day, including the removal of the spoon and the coal pan from the Holy of Holies. The High Priest immerses a third time between removal of the ladle and the coal pan from the Holy of Holies and the sacrifice of his ram and the people's ram, which were part of the additional offering and the daily afternoon offering that follow. According to the revised sequence, the High Priest performs a service outside the Sanctuary after placing the spoon and the coal pan in the Holy of Holies, and then he reenters the Holy of Holies to remove those vessels. The High Priest immersed and changed his garments both before entering and after exiting the Holy of Holies, for a total of five immersions.[H]

תַּנְיָא, אָמַר רַבִּי יְהוּדָה: מִנַּיִן לְחָמֵשׁ טְבִילוֹת וַעֲשָׂרָה קִידּוּשִׁין שֶׁטּוֹבֵל כֹּהֵן גָּדוֹל וּמְקַדֵּשׁ בּוֹ בַּיּוֹם – תַּלְמוּד לוֹמַר: ״וּבָא אַהֲרֹן אֶל אֹהֶל מוֹעֵד וּפָשַׁט אֶת בִּגְדֵי הַבָּד... וְרָחַץ בְּשָׂרוֹ בַמַּיִם בְּמָקוֹם קָדוֹשׁ וְלָבַשׁ אֶת בְּגָדָיו וְיָצָא וְעָשָׂה״ הָא לָמַדְתָּ: שֶׁכָּל הַמְשַׁנֶּה מֵעֲבוֹדָה לַעֲבוֹדָה טָעוּן טְבִילָה.

It was taught in a *baraita* that **Rabbi Yehuda said: From where** are derived the **five immersions and ten sanctifications** that the **High Priest immerses and sanctifies** his hands and feet, respectively, **on the day** of Yom Kippur? They are derived from **the verse** that **states: "And Aaron shall come into the Tent of Meeting and he shall remove the linen garments** that he put on when he entered the Sanctuary and leave them there. **And he shall wash his flesh in water in a sacred place and put on his garments, and he shall go out and perform** his own burnt-offering and the burnt-offering of the people" (Leviticus 16:23–24). From **this you learned: Anyone who moves from** an inner **service,** in the Holy of Holies, **to** an outer **service,** and vice versa, **requires immersion.** According to the order of the services there are a total of five immersions.

אָמַר רַבִּי: מִנַּיִן לְחָמֵשׁ טְבִילוֹת וַעֲשָׂרָה קִידּוּשִׁין שֶׁטּוֹבֵל כֹּהֵן גָּדוֹל וּמְקַדֵּשׁ בּוֹ בַּיּוֹם – שֶׁנֶּאֱמַר: ״כְּתוֹנֶת בַּד קוֹדֶשׁ יִלְבָּשׁ וּמִכְנְסֵי בַד יִהְיוּ עַל בְּשָׂרוֹ וּבְאַבְנֵט בַּד יַחְגּוֹר וּבְמִצְנֶפֶת בַּד יִצְנוֹף בִּגְדֵי קֹדֶשׁ הֵם וְרָחַץ בַּמַּיִם אֶת בְּשָׂרוֹ וּלְבֵשָׁם״, הָא לָמַדְתָּ שֶׁכָּל הַמְשַׁנֶּה מֵעֲבוֹדָה לַעֲבוֹדָה – טָעוּן טְבִילָה, וְאוֹמֵר: ״בִּגְדֵי קֹדֶשׁ הֵם״ – הוּקְשׁוּ כָּל הַבְּגָדִים כּוּלָּן זֶה לָזֶה.

Rabbi Yehuda HaNasi **said: From where** are derived the **five immersions and ten sanctifications** that the **High Priest immerses and sanctifies** his hands and feet, respectively, **on the day** of Yom Kippur? They are derived from that **which is stated: "He shall be dressed in a sacred linen tunic, and with linen trousers next to his flesh, and he shall be girded with a linen belt, and he shall wear a linen mitre; they are sacred garments, and he shall wash his flesh in water and then put them on"** (Leviticus 16:4). From **this you learned: Anyone who moves from** an inner **service,** in the Holy of Holies, **to** an outer **service requires immersion. And** the verse **says: "They are sacred garments"; all of the garments are equated to one another.** Just as the High Priest immerses when donning the linen garments, so he immerses when donning the golden garments.

NOTES

We learned as a tradition that five immersions – גְּמִירִי חָמֵשׁ טְבִילוֹת: *Tosafot* ask: If this *halakha* was learned as a tradition, why does the Gemara seek biblical proofs for it? Some commentaries answer that occasionally the Gemara seeks additional sources for established *halakhot*. Indeed, at times the Gemara seeks support even for a *halakha* transmitted to Moses from Sinai. In this particular case, *Tosafot* understood that the tradition was to perform five immersions on Yom Kippur. However, according to several authorities, including the Rambam, the first immersion was not related to Yom Kippur at all but was instituted as a measure to make certain that no impurity entered the Temple. According to that opinion, the tradition was to perform four immersions plus an additional immersion instituted for a different reason (*Davar Be'Ito*). *Tosafot Yeshanim* explain that the tradition was with regard to five transitions in the Yom Kippur service, which required five changes of clothes and therefore required a corresponding number of immersions and sanctifications. Others explain that according to Rambam, the Gemara's usage of the term: We learned, in this context does not refer as it typically does to a *halakha* transmitted to Moses from Sinai, with regard to which there can be no dispute, but rather to a *halakha* derived from verses or through hermeneutical principles (*Ḥavot Yair*).

HALAKHA

The end of the day's service – סִיּוּם עֲבוֹדַת הַיּוֹם: The High Priest burns the incense in the afternoon, as is the practice every day, and removes the ashes from the lamps. He then sanctifies his hands and feet, removes the golden garments, and dons ordinary clothes before leaving the Temple (Rambam *Sefer Avoda*, *Hilkhot Avodat Yom HaKippurim* 2:2).

וְחָמֵשׁ עֲבוֹדוֹת הֵן: תָּמִיד שֶׁל שַׁחַר בְּבִגְדֵי זָהָב, עֲבוֹדַת הַיּוֹם בְּבִגְדֵי לָבָן, אֵילוֹ וְאֵיל הָעָם בְּבִגְדֵי זָהָב, כַּף וּמַחְתָּה בְּבִגְדֵי לָבָן, תָּמִיד שֶׁל בֵּין הָעַרְבַּיִם בְּבִגְדֵי זָהָב.

And they are five services: The sacrifice of the **daily morning offering**, performed **in golden garments; the service of the day,** the sacrifice of the bull and the goat, which is performed **in white garments;** the sacrifice of **his ram** guilt-offering and the **ram of the people in golden garments.** After that he removes the **spoon and** the **coal pan** from the Holy of Holies **in white garments.** He emerges from the Holy of Holies and sacrifices the **daily afternoon offering in golden garments**.

וּמִנַּיִן שֶׁכָּל טְבִילָה וּטְבִילָה צְרִיכָה שְׁנֵי קִידּוּשִׁין? תַּלְמוּד לוֹמַר: ״וּפָשַׁט וְרָחַץ״ ״וְרָחַץ וְלָבַשׁ״.

And from where is it derived **that each and every immersion requires two sanctifications**[N] of the hands and the feet? It is derived from **the verse** that **states:** "And Aaron shall come into the Tent of Meeting **and he shall remove** the linen garments that he put on when he entered the Sanctuary and leave them there. **And he shall wash** his flesh in water" (Leviticus 16:23–24). And it says: "**And he shall wash** his flesh in water in a sacred place **and put on** his garments" (Leviticus 16:24). This indicates that one sanctifies his hands and feet when he removes garments, and one likewise sanctifies his hands and feet when he dons garments.

רַבִּי אֶלְעָזָר בְּרַבִּי שִׁמְעוֹן אוֹמֵר: קַל וָחוֹמֶר, וּמַה בְּמָקוֹם שֶׁאֵין טָעוּן טְבִילָה – טָעוּן קִידּוּשׁ, מָקוֹם שֶׁטָּעוּן טְבִילָה – אֵינוֹ דִּין שֶׁטָּעוּן קִידּוּשׁ?

Rabbi Elazar, son of Rabbi Shimon, says that it is derived by means of an ***a fortiori*** **inference: Just as in a place where** the Torah **does not require immersion,** i.e., for a priest before he enters the Temple to perform service, it nevertheless **requires sanctification** of the hands and feet; **in a place where** the Torah **requires immersion** for all changes of garments, i.e., on Yom Kippur, **is it not right that it requires sanctification** of the hands and feet?

אִי מַה לְּהַלָּן קִידּוּשׁ אֶחָד אַף כָּאן קִידּוּשׁ אֶחָד – תַּלְמוּד לוֹמַר: ״וּבָא אַהֲרֹן אֶל אֹהֶל מוֹעֵד וּפָשַׁט אֶת בִּגְדֵי הַבָּד אֲשֶׁר לָבַשׁ״. מַה תַּלְמוּד לוֹמַר ״אֲשֶׁר לָבַשׁ״? כְּלוּם אָדָם פּוֹשֵׁט אֶלָּא מַה שֶּׁלָּבַשׁ! אֶלָּא, לְהַקִּישׁ פְּשִׁיטָה לִלְבִישָׁה: מַה לְּבִישָׁה טָעוּן קִידּוּשׁ – אַף פְּשִׁיטָה טָעוּן קִידּוּשׁ.

If based on that inference the suggestion arises: **Just as there,** in the case of a priest entering to perform the Temple service, only **one sanctification** is required, **so too here,** on Yom Kippur, only **one sanctification** should be required for the changes of garments throughout all the services of the day. Therefore, **the verse states: "And Aaron shall come into the Tent of Meeting and he shall remove the linen garments that he put on"** (Leviticus 16:23). **What** is the meaning when **the verse states: "That he put on"? Does a person remove** any garments **other** than those **that he put on? Rather,** this phrase comes **to equate removal** of garments **to donning** of garments: **Just as donning** garments **requires sanctification,**[N] **so too, removal** of garments **requires sanctification.**

אֲמַר רַבִּי יְהוּדָה: מִנַּיִן לְחָמֵשׁ טְבִילוֹת וַעֲשָׂרָה קִידּוּשִׁין שֶׁטּוֹבֵל כֹּהֵן גָּדוֹל וּמְקַדֵּשׁ בּוֹ בַּיּוֹם – תַּלְמוּד לוֹמַר: ״וּבָא אַהֲרֹן אֶל אֹהֶל מוֹעֵד וְרָחַץ אֶת בְּשָׂרוֹ בַּמַּיִם בְּמָקוֹם קָדוֹשׁ״ הָא לָמַדְתָּ שֶׁכָּל הַמְשַׁנֶּה מֵעֲבוֹדָה לַעֲבוֹדָה טָעוּן טְבִילָה, אַשְׁכַּחַן מִבִּגְדֵי לָבָן לְבִגְדֵי זָהָב, מִבִּגְדֵי זָהָב לְבִגְדֵי לָבָן מִנַּיִן?

The Gemara explains the position of Rabbi Yehuda that was mentioned earlier. **Rabbi Yehuda said: From where** are derived the **five immersions and ten sanctifications** that the **High Priest immerses and sanctifies** his hands and feet, respectively, **on the day** of Yom Kippur? They are derived from **the verse** that **states: "And Aaron shall come into the Tent of Meeting** and he shall remove the linen garments that he put on when he entered the Sanctuary and leave them there. **And he shall wash his flesh in water in a sacred place**" (Leviticus 16:23–24). From **this you learned: Anyone who moves from** an inner **service,** in the Holy of Holies, **to** an outer **service,** and vice versa, **requires immersion.** The Gemara asks: **We found** proof that the High Priest requires immersion when he changes **from white garments to golden garments;** however, **from where** is it derived that he requires immersion when he changes **from golden garments to white garments?**

NOTES

Immersion and sanctification – טְבִילָה וְקִדּוּשׁ: The question arises: What purpose is there to sanctify his hands and feet after immersion? Apparently, immersion does not obviate the need for sanctification, as the sanctification is performed with sacred water from the basin while immersion is performed in a ritual bath containing non-sacred water (*Tosafot Yeshanim*).

Just as donning garments requires sanctification – מַה לְּבִישָׁה טָעוּן קִדּוּשׁ: *Tosafot* ask: According to Rashi, the Gemara first derives a *halakha* through an *a fortiori* inference and then derives another *halakha* from that inference by means of a juxtaposition. However, the question is whether or not a juxtaposition can be derived from an *a fortiori* inference in matters of consecrated items. The Rashbam explains here that the *halakha* of removing garments is derived from the matter of sanctification mentioned in the Torah at the start of the service, from which the other matters may be derived (*Tosafot Yeshanim*; *Tosafot*).

תָּנָא דְּבֵי רַבִּי יִשְׁמָעֵאל: קַל וָחוֹמֶר, מַה בִּגְדֵי זָהָב שֶׁאֵין כֹּהֵן נִכְנָס בָּהֶן לִפְנַי וְלִפְנִים – טָעוּן טְבִילָה, בִּגְדֵי לָבָן שֶׁנִּכְנָס בָּהֶן לִפְנַי וְלִפְנִים – אֵינוֹ דִּין שֶׁטָּעוּן טְבִילָה? אִיכָּא לְמִפְרַךְ: מַה לְּבִגְדֵי זָהָב – שֶׁכֵּן כַּפָּרָתָן מְרוּבָּה. אֶלָּא, נָפְקָא לֵיהּ מִדְּרַבִּי.

The school of Rabbi Yishmael taught that it is derived by means of an ***a fortiori*** **inference:**[N] **Just as** before donning **golden garments, with which** the High **Priest does not enter the innermost sanctum,** the Holy of Holies, the High Priest **requires immersion,** before donning **white garments, with which** the High **Priest enters the innermost sanctum,**[N] **is it not right that** the High Priest **require immersion?** The Gemara asks: The *a fortiori* inference **can be refuted: What** is the comparison **to golden garments, as** the **atonement** that **they** effect **is extensive?**[N] The High Priest serves in the golden garments throughout the year atoning for the sins of the Jewish people; he wears the white garments on just one Yom Kippur. Therefore, it is reasonable that before donning them, the High Priest would require immersion. **Rather, it is derived** from the verse cited by **Rabbi** Yehuda HaNasi.

אָמַר רַבִּי: מִנַּיִן לְחָמֵשׁ טְבִילוֹת וַעֲשָׂרָה קִידּוּשִׁין שֶׁטּוֹבֵל כֹּהֵן גָּדוֹל וּמְקַדֵּשׁ בּוֹ בַּיּוֹם – תַּלְמוּד לוֹמַר: ״כְּתֹנֶת בַּד קוֹדֶשׁ יִלְבָּשׁ״, הָא לָמַדְתָּ שֶׁכׇּל הַמְשַׁנֶּה מֵעֲבוֹדָה לַעֲבוֹדָה שֶׁטָּעוּן טְבִילָה. אַשְׁכְּחַן מִבִּגְדֵי זָהָב לְבִגְדֵי לָבָן, מִבִּגְדֵי לָבָן לְבִגְדֵי זָהָב מְנַיִן?

The Gemara analyzes an additional clause from the *baraita* cited above. **Rabbi** Yehuda HaNasi **said: From where** are derived the **five immersions and ten sanctifications** that the **High Priest immerses and sanctifies** his hands and feet, respectively, **on the day** of Yom Kippur? They are derived from **the verse** that **states: "He shall be dressed in a sacred linen tunic**, and with linen trousers next to his flesh, and he shall be girded with a linen belt, and he shall wear a linen mitre; they are sacred garments, and he shall wash his flesh in water and then put them on" (Leviticus 16:4). From **this you learned: Anyone who moves from** an inner **service,** in the Holy of Holies, **to** an outer **service,** and vice versa, **requires immersion.** The Gemara asks: **We found** proof that the High Priest requires immersion when he changes **from golden garments to white garments;** however, **from where** is it derived that he requires immersion when he changes **from white garments to golden garments?**

תָּנָא דְּבֵי רַבִּי יִשְׁמָעֵאל: קַל וָחוֹמֶר, מַה בִּגְדֵי לָבָן שֶׁאֵין כַּפָּרָתָן מְרוּבָּה – טְעוּנִין טְבִילָה, בִּגְדֵי זָהָב שֶׁכַּפָּרָתָן מְרוּבָּה – אֵינוֹ דִּין שֶׁטְּעוּנִין טְבִילָה?

The school of Rabbi Yishmael taught that it is derived by means of an ***a fortiori*** **inference: Just as** before donning **white garments,** with regard to **which** the **atonement** that **they** effect **is minimal** as the priest wears them only on one Yom Kippur, **immersion is required,** before donning **golden garments,** with regard to **which** the **atonement** that **they** effect **is extensive** throughout the year, **is it not right that immersion should be required?**

אִיכָּא לְמִפְרַךְ: מַה לְּבִגְדֵי לָבָן – שֶׁכֵּן נִכְנָס בָּהֶן לִפְנַי וְלִפְנִים. הַיְינוּ דְּקָתָנֵי: וְאוֹמֵר ״בִּגְדֵי קוֹדֶשׁ הֵם וְרָחַץ אֶת בְּשָׂרוֹ בַּמַּיִם וּלְבֵשָׁם״.

The Gemara asks: The *a fortiori* inference **can be refuted: What** is the comparison **to white garments, as he enters with them to the innermost sanctum?** As the High Priest does not enter the Holy of Holies with the golden garments, apparently the sanctity of the white garments is greater. The Gemara comments: The source for the requirement to immerse when changing from white garments to golden garments **is that which is taught** later in the *baraita*: The verse **states: "They are sacred garments, and he shall wash his flesh in water and then put them on"** (Leviticus 16:4), meaning immersion is required before donning all sacred garments.

NOTES

The *a fortiori* inference of Rabbi Yishmael – קַל וָחוֹמֶר שֶׁל רַבִּי יִשְׁמָעֵאל: *Tosafot* comment that Rabbi Yishmael himself employs an *a foritiori* inference to draw the opposite conclusion. The explanation is that in both cases the *a fortiori* inference explains the logic upon which the matter is based, but the actual *halakha* is derived from the verses (see *Tosafot Yeshanim* and *Tosefot HaRosh*).

White garments with which the High Priest enters the innermost sanctum – לִפְנַי וְלִפְנִים בְּבִגְדֵי לָבָן: The reason that the High Priest wears white clothes is explained in the Gemara: A prosecutor cannot become an advocate, i.e., the golden garments, which evoke the gold used in the sin of the Golden Calf, cannot facilitate atonement on Yom Kippur. Only white linen garments may be worn in the innermost sanctum (Ritva).

As the atonement that they effect is extensive – שֶׁכֵּן כַּפָּרָתָן מְרוּבָּה: There are two possible interpretations for this clause, and Rashi's explanation is inconclusive. Some commentaries explain that the golden garments effect extensive atonement since they facilitate atonement throughout the entire year, whereas the white garments are donned only one day a year. Others explain that the white garments atone only for unwitting transgressions involving impurity in the Temple and with regard to consecrated items; however, the golden garments are worn during the sacrifice of offerings that atone for the other transgressions as well (*Tosafot Yeshanim*; Ritva). *Tosafot* rejected that explanation because the High Priest dons the white linen garments when dispatching the scapegoat, which effects atonement for all transgressions.

וְחָמֵשׁ עֲבוֹדוֹת הֵן: תָּמִיד שֶׁל שַׁחַר בְּבִגְדֵי זָהָב, עֲבוֹדַת הַיּוֹם בְּבִגְדֵי לָבָן, אֵילוֹ וְאֵיל הָעָם בְּבִגְדֵי זָהָב, כַּף וּמַחְתָּה בְּבִגְדֵי לָבָן, תָּמִיד שֶׁל בֵּין הָעַרְבַּיִם בְּבִגְדֵי זָהָב.

And they are five services: The sacrifice of the **daily morning offering,** performed **in golden garments; the service of the day,** the bull and the goat, which is performed **in white garments;** the sacrifice of **his ram** guilt-offering and the **ram of the people,** performed **in golden garments.** After that the High Priest places the **spoon and the coal pan** into the Holy of Holies **in white garments.** He emerges from the Holy of Holies and sacrifices the **daily afternoon offering in golden garments** and then removes the spoon and the coal pan in white garments.

וּמִנַּיִן שֶׁכׇּל טְבִילָה וּטְבִילָה צְרִיכָה שְׁנֵי קִידּוּשִׁין – תַּלְמוּד לוֹמַר: ״וּפָשַׁט וְרָחַץ״ ״וְרָחַץ וְלָבַשׁ״. הַאי בִּטְבִילָה כְּתִיב! אִם אֵינוֹ עִנְיָן לִטְבִילָה, דְּנָפְקָא לֵיהּ מִ״בִּגְדֵי קֹדֶשׁ הֵם״ – תְּנֵהוּ עִנְיָן לְקִידּוּשׁ.

And from where is it derived **that each and every immersion requires two sanctifications** of the hands and the feet? It is derived from **the verse** that **states:** "And Aaron shall come into the Tent of Meeting **and he shall remove** the linen garments that he put on when he entered the Sanctuary and leave them there. **And he shall wash** his flesh in water" (Leviticus 16:23–24).[N] And it says: "**And he shall wash** his flesh in water in a sacred place **and put on** his garments" (Leviticus 16:24). The Gemara asks: **That is written** with regard **to immersion.** The washing mentioned in this verse is not sanctification of the hands and feet but rather immersion. The Gemara answers: **If it is not a matter** relating **to immersion, which is derived from** the phrase: "**They are sacred garments**" (Leviticus 16:4), indicating that every change of clothes requires immersion, then **render it a matter** relating **to sanctification.**

וְלִיכְתְּבֵיהּ רַחֲמָנָא בִּלְשׁוֹן קִידּוּשׁ! הָא קָא מַשְׁמַע לַן דִּטְבִילָה כְּקִידּוּשׁ, מָה קִידּוּשׁ – בְּמָקוֹם קָדוֹשׁ, אַף טְבִילָה – בְּמָקוֹם קָדוֹשׁ.

The Gemara asks: **And let the Merciful One write** the obligation **in** the **language of sanctification** of the hands and feet rather than the language of immersion. The Gemara answers: **This** language comes to **teach us that** in this case, the legal status of **immersion is like** that of **sanctification. Just as sanctification** of the hands and feet is performed **in a sacred area,** as the basin used for sanctification is situated in the courtyard, **so too,** the **immersion** before donning garments must be performed **in a sacred area,** not outside the Temple.

וְרַבִּי יְהוּדָה, קִידּוּשׁ מְנָא לֵיהּ? נָפְקָא לֵיהּ מִדְּרַבִּי אֶלְעָזָר בְּרַבִּי שִׁמְעוֹן.

The Gemara asks: **And Rabbi Yehuda,** who derives immersion before donning the golden garments from this verse and does not derive anything from the phrase: They are sacred garments, **from where does he** derive the obligation to perform **sanctification** of the hands and feet? The Gemara answers: **He derives it** as an *a fortiori* inference **from** the inference of **Rabbi Elazar, son of Rabbi Shimon:** In a place that the Torah does not require immersion it nevertheless requires sanctification of the hands and feet; therefore, in a place that the Torah requires immersion for all changes of garments, is it not right that it requires sanctification of the hands and feet?

אָמַר רַב חִסְדָּא: הָא דְּרַבִּי, מַפְּקָא מִדְּרַבִּי מֵאִיר וּמַפְּקָא מִדְּרַבָּנַן. מַפְּקָא מִדְּרַבָּנַן – דְּאִילּוּ רַבָּנַן אָמְרִי כְּשֶׁהוּא לָבוּשׁ מְקַדֵּשׁ, וְאִיהוּ אָמַר כְּשֶׁהוּא פּוֹשֵׁט מְקַדֵּשׁ. וּמַפְּקָא מִדְּרַבִּי מֵאִיר, דְּאִילּוּ רַבִּי מֵאִיר אָמַר: הַךְ קִידּוּשׁ בָּתְרָא – כְּשֶׁהוּא לָבוּשׁ מְקַדֵּשׁ, וְאִיהוּ אָמַר – כְּשֶׁהוּא פּוֹשֵׁט מְקַדֵּשׁ.

Rav Ḥisda said: That statement of **Rabbi** Yehuda HaNasi with regard to immersion and sanctification **is** an original opinion **to the exclusion of** the opinion of **Rabbi Meir** with regard to sanctification, **and to the exclusion of** the opinion of **the Rabbis. It is to the exclusion of** the opinion of **the Rabbis, as the Rabbis said** that **he sanctifies** his hands and feet when **he is dressed, and** Rabbi Yehuda HaNasi **said: He sanctifies** them **when he undresses. And it is to the exclusion of** the opinion of **Rabbi Meir, as Rabbi Meir said:** With regard to **this last sanctification** that he performs after each immersion, **he sanctifies** his hands and feet **when he is dressed. And** Rabbi Yehuda HaNasi **said: He sanctifies** them **when he undresses.**

אָמַר רַב אַחָא בַּר יַעֲקֹב: הַכֹּל מוֹדִין בְּקִידּוּשׁ שֵׁנִי שֶׁלּוֹבֵשׁ וְאַחַר כָּךְ מְקַדֵּשׁ, מַאי טַעְמָא – דְּאָמַר קְרָא: ״אוֹ בְגִשְׁתָּם אֶל הַמִּזְבֵּחַ״ מִי שֶׁאֵינוֹ מְחוּסָּר אֶלָּא גִּישָׁה, יָצָא זֶה שֶׁמְּחוּסָּר לְבִישָׁה וְגִישָׁה.

Rav Aḥa bar Ya'akov said: Everyone agrees with regard to the second sanctification that one dresses, and afterward sanctifies his hands and feet. **What** is **the reason** for this? It is **as the verse states:** "**Or when they approach the altar** to serve, to burn an offering by fire to God, they shall wash their hands and feet so that they do not die" (Exodus 30:20–21). This teaches that the priest who is obligated to sanctify his hands and feet is one who is **lacking only** the element of **approach** to the altar to begin performing the service, to the **exclusion of that** priest who has not yet donned the priestly vestments, **who is lacking** both the element of **donning** priestly vestments and the element of **approach** to the altar. Sanctification of the hands and feet prior to the service is performed when he is already dressed.

NOTES

And he shall remove the linen garments and he shall wash his flesh in water, etc. – ״וּפָשַׁט וְרָחַץ״ וכו׳: One could ask: Why not require two immersions rather than two sanctifications, as the terminology employed by the Torah is that of immersion? Apparently, the reason is that there are no cases where immersion is required following an action; immersion is performed as preparation prior to an action (Ritva).

NOTES

It is a term meaning killing – לִישָּׁנָא דִּקְטָלָא הוּא: In the *Siaḥ Yitzḥak* there is a lengthy explanation contending that the term *keretz* could mean either killing or separation, as in the verse: "I was separated [*koratzti*] from clay" (Job 33:6). That is why it was necessary for the Gemara to explain the term's usage here. In the Jerusalem Talmud, two opinions are cited on the matter. The word *keratzo* is used rather than the standard term for slaughter, *sheḥato*, because the priest does not complete the ritual slaughter; rather, he kills the animal and another completes the act (*Tosafot Yeshanim*).

אָמַר לֵיהּ רַב אַחָא בְּרֵיהּ דְּרָבָא לְרַב אַשִׁי: לָא רַב חִסְדָּא אִית לֵיהּ דְּרַב אַחָא, וְלָא רַב אַחָא אִית לֵיהּ דְּרַב חִסְדָּא. דְּאִם כֵּן – לְרַבִּי הָווּ לֵיהּ חֲמֵיסַר קִידּוּשִׁין.

Rav Aḥa, son of **Rava, said to Rav Ashi: Neither does Rav Ḥisda,** who said that according to Rabbi Yehuda HaNasi the priest performs the two sanctifications before donning the garments, **agree with Rav Aḥa,** who said that that according to Rabbi Yehuda HaNasi the sanctification is done after donning the garments; **nor does Rav Aḥa,** who said that according to Rabbi Yehuda HaNasi the sanctification must be performed directly prior to the service, **agree with Rav Ḥisda,** who said that according to Rabbi Yehuda HaNasi the two sanctifications are performed before donning the garments. **As, if** they **do** agree, according **to Rabbi** Yehuda HaNasi **there are fifteen sanctifications.** For each change of garments he would require three sanctifications: One when he undresses, one prior to dressing, and one after he is dressed.

"הֵבִיאוּ לוֹ אֶת הַתָּמִיד קְרָצוֹ" וכו׳. מַאי קְרָצוֹ? אָמַר עוּלָּא: לִישָּׁנָא דִּקְטָלָא הוּא. אָמַר רַב נַחְמָן בַּר יִצְחָק: מַאי קְרָא: "עֶגְלָה יְפֵהפִיָּה מִצְרָיִם קֶרֶץ מִצָּפוֹן בָּא בָא". מַאי מַשְׁמַע? כִּדְמְתַרְגֵּם רַב יוֹסֵף: מַלְכָּא יָאֵי הֲוָה מִצְרַיִם, עַמְמִין קָטוֹלִין מִצִּיפּוּנָא יֵיתוּן עֲלַהּ. קְרָצוֹ בְּכַמָּה? אָמַר עוּלָּא: בְּרוֹב שְׁנַיִם.

§ It was taught in the mishna: **They brought him the** sheep for **the daily** morning **offering, which he slaughtered** [*keratzo*]. The Gemara asks: **What** is the meaning of ***keratzo*? Ulla said: It is a term** meaning **killing.**[N] **Rav Naḥman bar Yitzḥak said: What is the verse** that indicates this meaning? It is stated: **"Egypt is a very fair heifer, but the *keretz* out of north is come, it is come"** (Jeremiah 46:20). The Gemara asks: **From where** may it be **inferred** that *keretz* means killing? The Gemara explains: It is **as translated by Rav Yosef: Egypt is a fair kingdom, but murderous nations will come upon it from the north.** The Gemara asks: When he **slaughtered** the sheep, **to what extent** did he do so? **Ulla said:** He slaughtered the animal **with** a cut through **the majority of** each of the **two**[H] organs, the windpipe and the gullet, which is sufficient to render the animal ritually slaughtered.

וְכֵן אָמַר רַבִּי יוֹחָנָן: בְּרוֹב שְׁנַיִם. וְאַף רֵישׁ לָקִישׁ סָבַר בְּרוֹב שְׁנַיִם. דְּאָמַר רֵישׁ לָקִישׁ, וְכִי מֵאַחַר שֶׁשָּׁנִינוּ: רוּבּוֹ שֶׁל אֶחָד כָּמוֹהוּ, לָמָּה שָׁנִינוּ: רוֹב אֶחָד בָּעוֹף וְרוֹב שְׁנַיִם בַּבְּהֵמָה? לְפִי שֶׁשָּׁנִינוּ: הֵבִיאוּ לוֹ אֶת הַתָּמִיד, קְרָצוֹ וּמֵירֵק אַחֵר שְׁחִיטָה עַל יָדוֹ, וְקִיבֵּל אֶת הַדָּם וּזְרָקוֹ. יָכוֹל לֹא מֵירֵק יְהֵא פָּסוּל.

And similarly, Rav Yoḥanan said: With the majority of each of the **two** organs. **And Reish Lakish also held: With the majority of** each of the **two** organs. This is indeed Reish Lakish's opinion, **as Reish Lakish said: Once we learned** in the *halakhot* of ritual slaughter that **the majority of one** organ is **like the whole, why was** it necessary that **we** also **learn** there that in order for the slaughter to be valid it requires **the majority of one** organ **in a bird and the majority** of each of **two** organs[H] **in an animal?** That is clear based on the principle that one organ is required in a bird and two in an animal. Rather, **since we learned: They brought him the** sheep for **the daily** morning **offering, which he slaughtered** by cutting most of the way through the gullet and the windpipe, **and a different** priest **completed** the **slaughter on his behalf** so that the High Priest could receive the blood in a vessel, and the High Priest **received the blood** in a vessel **and sprinkled it** on the altar; one **might** have thought that if the other priest **did not complete** cutting through the two organs, the slaughter **would be invalid.**

יָכוֹל לֹא מֵירֵק יְהֵא פָּסוּל?! אִם כֵּן הָוְיָא לֵיהּ עֲבוֹדָה בְּאַחֵר, (וּתְנַן:) כָּל עֲבוֹדוֹת יוֹם הַכִּפּוּרִים אֵינָן כְּשֵׁירוֹת אֶלָּא בּוֹ! הָכִי קָאָמַר: יָכוֹל יְהֵא פָּסוּל מִדְּרַבָּנַן,

The Gemara asks: How is it possible that one **might** have thought that if the other priest **did not complete** cutting through the two organs, the slaughter **would be invalid? If** that is **so,** the completion of the slaughter **is** a Temple **service** performed by **another** on Yom Kippur. **And it was taught** in a *baraita*: **All Yom Kippur services are valid only** if performed **by** the High Priest.[H] The Gemara answers that **this is what** Reish Lakish **is saying:** Clearly, there is no requirement by Torah law to complete the slaughter of the two organs. One **might** have thought that **it would be invalid by rabbinic law;**

HALAKHA

He slaughtered the majority of each of the two – שׁוֹחֵט בְּרוֹב שְׁנַיִם: On Yom Kippur, the High Priest slaughters the majority of each of the organs in the neck of the animal for the daily morning offering. A second priest completes the slaughter (Rambam *Sefer Avoda*, *Hilkhot Avodat Yom HaKippurim* 4:1).

Slaughtering the majority of two organs – שְׁחִיטַת רֻבָּם שֶׁל סִימָנִים: The slaughter of an animal is considered valid if the majority of each of the two organs, the windpipe and the gullet, are cut. In the case of a bird, the majority of one of the two organs must be cut to effect a valid slaughter. As long as the cut exceeds half the diameter of the organ, even by a hair's breadth, it is valid, although one should seek to cut a discernible majority (*Taz*; *Shulḥan Arukh, Yoreh De'a* 21:1).

All Yom Kippur services are valid only if performed by the High Priest – כָּל עֲבוֹדוֹת יוֹם הַכִּפּוּרִים אֵינָן כְּשֵׁרוֹת אֶלָּא בּוֹ: All of the offerings on Yom Kippur, as well as the other services of the day, are valid only if performed by the High Priest. Some commentaries believe that this refers only to the services unique to Yom Kippur, whereas other services may be performed by a common priest. Even according to that opinion, it is a mitzva for the High Priest to perform those services as well *ab initio* (*Kesef Mishne*, citing the Ritva; *Leḥem Mishne*; Rambam *Sefer Avoda*, *Hilkhot Avodat Yom HaKippurim* 1:2).

לְכָךְ שָׁנִינוּ: רוֹב אֶחָד בָּעוֹף וְרוֹב שְׁנַיִם בַּבְּהֵמָה – וְכִי מֵאַחַר דַּאֲפִילּוּ פְּסוּלָא מִדְּרַבָּנַן לֵיכָּא, לָמָּה לִי לְמָרֵק? מִצְוָה לְמָרֵק.

therefore, we learned again: **The majority of one** organ **in a bird and the majority** of each of **two** organs **in an animal,** to teach that slaughtering the majority of each of the signs is sufficient. The Gemara asks: **And since there is not even an invalidation by rabbinic law, why do I** need another priest **to finish** cutting the organs? Why not suffice with the High Priest's slaughter of the majority of each of the two organs? The Gemara answers: It is nevertheless a **mitzva to complete** the slaughter[N] *ab initio* to cause the blood to flow more freely.

אַבָּיֵי מְסַדֵּר מַעֲרָכָה מִשְּׁמֵיהּ דִּגְמָרָא, וְאַלִּיבָּא דְּאַבָּא שָׁאוּל: מַעֲרָכָה גְּדוֹלָה קוֹדֶמֶת לְמַעֲרָכָה שְׁנִיָּה שֶׁל קְטוֹרֶת, מַעֲרָכָה שְׁנִיָּה שֶׁל קְטוֹרֶת קוֹדֶמֶת לְסִידּוּר שְׁנֵי גִּזְירֵי עֵצִים, וְסִידּוּר שְׁנֵי גִּזְירֵי עֵצִים קוֹדֵם לְדִישּׁוּן מִזְבֵּחַ הַפְּנִימִי, וְדִישּׁוּן מִזְבֵּחַ הַפְּנִימִי קוֹדֵם לַהֲטָבַת חָמֵשׁ נֵרוֹת,

§ **Abaye arranged the sequence** of the daily services[H] in the Temple **based on tradition**[N] **and in accordance with** the opinion **of Abba Shaul:**[P] Setting up the **large arrangement**[N] of wood on the altar on which the offerings were burned **precedes** the **second arrangement** of wood. This second arrangement was arranged separately near the southwest corner of the altar, and twice every day priests raked coals from it and placed them on the inner altar in order to burn the **incense.**[N] The **second arrangement for** the **incense precedes setting up** the **two logs of wood** above the large arrangement to fulfill the mitzva of bringing wood. **And** the **setting up of** the **two logs of wood precedes the removal of ashes** from **the inner altar. And the removal of ashes** from **the inner altar precedes the removal of ashes from five** of the seven **lamps** of the candelabrum.

וַהֲטָבַת חָמֵשׁ נֵרוֹת קוֹדֵם לְדַם הַתָּמִיד, וְדַם הַתָּמִיד קוֹדֵם לַהֲטָבַת שְׁתֵּי נֵרוֹת, וַהֲטָבַת שְׁתֵּי נֵרוֹת קוֹדֵם לִקְטוֹרֶת, וּקְטוֹרֶת קוֹדֵם לְאֵבָרִים, וְאֵבָרִים לְמִנְחָה, וּמִנְחָה לַחֲבִיתִּין, וַחֲבִיתִּין לִנְסָכִין,

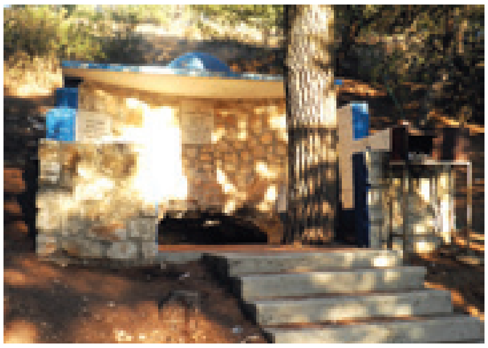
And removal of ashes from five lamps precedes the slaughter and the receiving and sprinkling of the **blood of the daily** morning **offering.** The sprinkling of the **blood of the daily offering precedes the removal of ashes from** the **two** remaining **lamps** of the candelabrum. **And the removal of ashes from two lamps precedes** the burning of the **incense.** The burning of the **incense** on the inner altar **precedes** the burning of the **limbs** of the daily offering on the outer altar. The burning of the **limbs** precedes the sacrifice of the **meal-offering**[H] which accompanies the daily offering. The sacrifice of the **meal-offering** precedes the sacrifice of the High Priest's daily **griddle-cake** offering, half of which he sacrificed in the morning and half in the afternoon. **And the griddle-cake** offering precedes the pouring of the **libations** of the daily offering.

וּנְסָכִין לְמוּסָפִין, וּמוּסָפִין לְבָזִיכִין, וּבָזִיכִין לְתָמִיד שֶׁל בֵּין הָעַרְבַּיִם, שֶׁנֶּאֱמַר: ״וְהִקְטִיר עָלֶיהָ חֶלְבֵי הַשְּׁלָמִים״ – עָלֶיהָ הַשְׁלֵם כָּל הַקָּרְבָּנוֹת כּוּלָּן.

And the **libations** precede the sacrifice of the **additional offerings** on days when the additional offerings are sacrificed. **And** the **additional offerings** precede the **vessels** of frankincense that are offered on Shabbat. **And** the **vessels** precede the sacrifice of the **daily afternoon offering,**[N] **as it is stated:** "And he shall lay out the burnt-offering on it, **and burn on it the fat parts of** the **peace-offerings**" (Leviticus 6:5). The term **on it,** means **complete** sacrifice of **all other offerings,**[H] i.e., after the daily morning offering rather than after the daily afternoon offering. In all cases, the daily afternoon offering is the final offering sacrificed.

PERSONALITIES

Abba Shaul – אַבָּא שָׁאוּל: Apparently, Abba Shaul was one of the *tanna'im* who lived during the Second Temple era. Indeed, many of his statements address memories of the Temple and the order of the service there. Abba was an appellation of deference used when addressing prominent Sages in early generations, when the title Rabbi was not yet in use. Abba Shaul was apparently one of the students of Rabban Yoḥanan ben Zakkai and lived through the destruction of the Temple. His statements indicate that he emphasized the mitzva of the burial of the dead. Abba Shaul was said to be: Long [*arokh*] in his generation, referring to both his physical and spiritual stature. Although many *halakhot* attributed to him were stated as individual opinions, they form the basis of practical *halakha* throughout the generations.


Burial cave of Abba Shaul in northern Israel

NOTES

A mitzva to complete the slaughter – מִצְוָה לְמָרֵק: Rashi cites an additional reason for the participation of the second priest: "The king's glory is in the multitude of people" (Proverbs 14:28). Others explain that there is a special obligation to complete the slaughter on Yom Kippur. The High Priest alone is permitted to receive the blood on this day. Were he to complete the slaughter alone a significant amount of blood would spill, leaving insufficient blood in the vessel for sprinkling (Rabbi Meir Arak).

Based on tradition – מִשְּׁמֵיהּ דִּגְמָרָא: *Halakhot* are generally cited in the name of their authors; however, here the Gemara means that this was a matter simply accepted in the study hall and was not cited in the name of a particular Sage. It was instead a universally accepted tradition.

The large arrangement, etc. – מַעֲרָכָה גְּדוֹלָה וכו׳: *Tosafot* ask why the act of removing the ashes from the altar is not on this list. Some explain that Abaye's intention was to list the sequence relating to the daily offering and its accompanying services. The removal of the ashes does not fall into that category (*Tosefot HaRosh*).

The second arrangement in order to burn the incense – מַעֲרָכָה שְׁנִיָּה שֶׁל קְטוֹרֶת: This second arrangement was necessary because the coals in the first arrangement were sullied with oil and pieces of flesh. A second arrangement was therefore prepared for the sole purpose of providing coals to burn the incense (*Peirush Kadmon*).

And the vessels precede the daily afternoon offering – וּבָזִיכִין לְתָמִיד: Abaye does not list the incense of the afternoon or the lighting of the lamps because his intention was to list the sequence of the daily offering, not the services performed elsewhere in the Temple. The services performed elsewhere in the morning are included because Abaye listed the sequence of the services surrounding the daily morning offering; however, services performed after sacrifice of the daily morning offering was completed are not listed (*Gevurat Ari*).

HALAKHA

The sequence of services – סֵדֶר הָעֲבוֹדוֹת: The sequence of services is as follows: The large arrangement of wood is set up first, followed by the second arrangement. Then the two logs are placed on the altar, after which the ashes are removed from the inner altar. The blood of the daily offering is sprinkled on the altar, and then the ashes are removed from the five lamps of the candelabrum. The incense is burned, and the ashes are removed from the other two lamps. This sequence does not correspond to the sequence outlined by Abaye, as the *halakha* is not in accordance with the opinion of Abba Shaul but with the opinion of the Rabbis, who hold that the sequence is slightly different (*Leḥem Mishne*; Rambam *Sefer Avoda*, *Hilkhot Temidin UMusafin* 6:1–4).

The burning of the limbs precedes the sacrifice of the meal-offering – אֵיבָרִים לְמִנְחָה וכו׳: After the incense is burned, the limbs are taken up to the altar. Following that, the meal-offerings that accompany the daily offering are sacrificed, followed by the griddle-cake offering and the libations. On days when there are additional offerings, these follow. On Shabbat the vessels of frankincense accompanying the shewbread are burned, followed by the libations of the additional offerings (Rambam *Sefer Avoda*, *Hilkhot Temidin UMusafin* 6:5–11).

On it means complete sacrifice of all other offerings – עָלֶיהָ הַשְׁלֵם כָּל הַקָּרְבָּנוֹת כּוּלָּן: No offerings are sacrificed after the daily afternoon offering except for the Paschal lamb (Rambam *Sefer Avoda*, *Hilkhot Temidin UMusafin* 1:3).

אָמַר מָר: ״מַעֲרָכָה גְּדוֹלָה קוֹדֶמֶת לְמַעֲרָכָה שְׁנִיָּה שֶׁל קְטוֹרֶת״, מְנָא לָן? דְּתַנְיָא: ״הִיא הָעוֹלָה עַל מוֹקְדָה עַל הַמִּזְבֵּחַ כָּל הַלַּיְלָה״ – זוֹ מַעֲרָכָה גְּדוֹלָה, ״וְאֵשׁ הַמִּזְבֵּחַ תּוּקַד בּוֹ״ – זוֹ מַעֲרָכָה שְׁנִיָּה שֶׁל קְטוֹרֶת.

The Gemara proceeds to analyze the items listed by Abaye and seeks biblical or logical sources for each. **The Master said:** Setting up **the large arrangement** of wood on the altar on which the offerings were burned **precedes the second arrangement** of wood **for incense.** The Gemara asks: **From where** do **we** derive this?[N] The Gemara answers: **As it was taught** in a *baraita*: The verse states: “The burnt-offering **itself shall go up on its bonfire upon the altar all night**” (Leviticus 6:2); **this is** referring to the **large arrangement** of wood. **“And the fire of the altar shall be kept burning on it”** (Leviticus 6:2); **this is** referring to the **second arrangement** of wood near the corner of the altar, from which coals are taken for the **incense.**

וְאֵיפוֹךְ אֲנָא! מִסְתַּבְּרָא, מַעֲרָכָה גְּדוֹלָה עֲדִיפָא – שֶׁכֵּן כַּפָּרָתָהּ מְרוּבָּה.

The Gemara asks: **And** perhaps **I should reverse** them[N] and say that the first verse refers to the arrangement of wood for the incense, and the second verse refers to the large arrangement of wood. The Gemara answers: It is **reasonable** that the **large arrangement** of wood takes **precedence, as** the **atonement** that **it** effects **is extensive.**[N] All of the offerings are sacrificed on the large pile, not just the incense.

אַדְּרַבָּה, מַעֲרָכָה שְׁנִיָּה עֲדִיפָא, שֶׁכֵּן מַכְנִיסִין מִמֶּנָּה לִפְנִים! אֲפִילּוּ הָכִי, כַּפָּרָתָהּ מְרוּבָּה עֲדִיפָא. וְאִיבָּעֵית אֵימָא: אִי לָא מַשְׁכַּח עֵצִים לְמַעֲרָכָה שְׁנִיָּה מִי לָא מְעַיֵּיל מִמַּעֲרָכָה גְּדוֹלָה?

The Gemara rejects this: **On the contrary,** the **second arrangement** takes **precedence, as** unlike the large arrangement in which offerings are burned exclusively on the outer altar, coals **from it are taken inside** the Sanctuary. The Gemara answers: **Even so,** the contention that the **atonement** that **it** effects **is extensive** takes **precedence. And if you wish, say** instead: **If one does not find wood for the second arrangement, wouldn’t he take** coals **from the large arrangement into** the Sanctuary to burn the incense? There is no fundamental obligation to bring coals from a special arrangement, and the second arrangement is only an addition to the large arrangement on which all the offerings are burned.

״מַעֲרָכָה שְׁנִיָּה שֶׁל קְטוֹרֶת קוֹדֶמֶת לְסִידּוּר שְׁנֵי גִּזְרֵי עֵצִים״, מְנָא לָן? דִּכְתִיב: ״וּבִעֵר עָלֶיהָ הַכֹּהֵן עֵצִים בַּבֹּקֶר בַּבֹּקֶר״ ״עָלֶיהָ״ – וְלֹא עַל חֲבֶרְתָּהּ, מִכְּלָל דְּאִיתָא לַחֲבֶרְתָּהּ.

Abaye continued and said that the **second arrangement for incense precedes the setting up of the two logs.** The Gemara asks: **From where** do **we** derive this? **As it is written: “And the priest shall burn wood upon it in the morning, in the morning”** (Leviticus 6:5); there is an obligation to place new logs upon the large arrangement. The term **upon it** underscores that the wood is placed only on the large arrangement, **and not on the other** arrangement from which coals are taken for the incense. From the fact that this exclusionary term is necessary, it can be derived **by inference** that there **is another** pile on the altar, meaning that when the new logs are placed on the altar, the two arrangements are already there.

וְהַאי ״עָלֶיהָ״ מִיבְּעֵי לֵיהּ לְגוּפֵיהּ! תְּרֵי ״עָלֶיהָ״ כְּתִיבִי.

The Gemara asks: **But this** term: **Upon it, is needed for its own sake,** to teach the obligation to place the logs on the altar; therefore, how can the timing of their placement be derived from that term? The Gemara answers: The term: **Upon it, is written twice** in that verse: “And the priest shall burn wood upon it in the morning, in the morning, and he shall place the burnt-offering upon it.” From one instance of this term the fundamental obligation to place the logs is derived, and from the other instance the order of their placement is derived.

״סִידּוּר שְׁנֵי גִּזְרֵי עֵצִים קוֹדֵם לְדִישּׁוּן מִזְבֵּחַ הַפְּנִימִי״, אַף עַל גַּב דְּהָכָא כְּתִיב ״בַּבֹּקֶר בַּבֹּקֶר״ וְהָכָא כְּתִיב ״בַּבֹּקֶר בַּבֹּקֶר״ – אֲפִילּוּ הָכִי מַכְשִׁיר עָדִיף. מַכְשִׁיר מַאי נִיהוּ – שְׁנֵי גִּזְרֵי עֵצִים, וְהָא אָמְרַתְּ שְׁנֵי גִּזְרֵי עֵצִים לְמַעֲרָכָה גְּדוֹלָה אָזְלִי!

Abaye continued: **The setting up of the two logs precedes the removal of ashes** from **the inner altar. Although here,** with regard to the two logs, **it is written: In the morning, in the morning,** meaning that the priest must arise early in the morning to perform this act, **and here,** with regard to removal of the ashes from the inner altar, **it is** also **written: “In the morning, in the morning”** (Exodus 30:7), **even so,** an action that **facilitates** another service takes **precedence.** Therefore, setting up the logs, from which coals are taken, facilitating the burning of the incense, precedes removal of ashes from the inner altar. The Gemara asks: **What** is the act that **facilitates?** It is the placement of the **two logs. But didn’t you say** that **the two logs go to the large arrangement** of wood and not to the arrangement of wood from which the coals are taken for the incense? These logs in no way facilitate the burning of the incense.

NOTES

Setting up the large arrangement of wood precedes… from where do we derive this – מַעֲרָכָה גְּדוֹלָה קוֹדֶמֶת...מְנָא לָן: Some commentaries assert that the Gemara is not seeking a source for the precedence of the large arrangement; rather it is seeking a source for the very existence of the second arrangement for the incense. The Gemara later provides logical reasons for the precedence of the first arrangement (*Me’il Shlomo*; *Derekh HaMelekh*).

And perhaps I should reverse them – וְאֵיפוֹךְ אֲנָא: There is a certain logic to this argument: Since the incense precedes the limbs, it is reasonable to assert that everything associated with the incense should precede the large arrangement on which the limbs are burned (*Toledot Yitzḥak*).

The atonement that it effects is extensive – כַּפָּרָתָהּ מְרוּבָּה: Some commentaries explain that the atonement effected by the daily burnt-offering is greater than that effected by the incense, for which the second arrangement is prepared (Ritva).

אָמַר רַבִּי יִרְמְיָה: שׁוּם עֵצִים. רָבִינָא אָמַר: הוֹאִיל וְהִתְחִיל בַּמַּעֲרָכָה – גּוֹמֵר. רַב אַשִׁי אָמַר: אִי לָא מַשְׁכַּח עֵצִים לְמַעֲרָכָה שְׁנִיָּה – מִי לָא מְעַיֵּיל מִמַּעֲרָכָה גְּדוֹלָה?

Rabbi Yirmeya said: The reference is to the **category of wood.** Although these logs do not facilitate the burning of the incense, wood facilitates its burning, and the two logs are wood. Therefore, they take precedence. **Ravina said** a different reason: **Since he began** with the service of setting up the **arrangement, he completes it** by placing two logs. Only then he moves on to perform a different service. **Rav Ashi said: If one does not find wood for the second arrangement, won't he take** coals **from the large arrangement into** the Sanctuary to burn the incense? This demonstrates that there are circumstances in which placing the logs facilitates the burning of the incense. Therefore, it takes precedence.

״וְדִישּׁוּן מִזְבֵּחַ הַפְּנִימִי קוֹדֵם לַהֲטָבַת חָמֵשׁ נֵרוֹת״, מַאי טַעְמָא? אָמַר אַבַּיֵי: גְּמָרָא גְּמִירְנָא, סְבָרָא לָא יָדַעְנָא. וְרָבָא אָמַר: כְּרֵישׁ לָקִישׁ. דְּאָמַר רֵישׁ לָקִישׁ: אֵין מַעֲבִירִין עַל הַמִּצְוֹת.

Abaye continued: **And removal of ashes** from **the inner altar precedes the removal of ashes from five** of the seven **lamps** of the candelabrum. **What is the reason** for this? **Abaye said: I learned** this **through tradition;** however, **I do not know the rationale** behind it. **And Rava said:** The reason is **in accordance with** the statement of **Reish Lakish, as Reish Lakish said: One may not forego** performance **of** any of **the mitzvot**[H] in order to perform another mitzva.

HALAKHA

One may not forego performance of any of the mitzvot – אֵין מַעֲבִירִין עַל הַמִּצְוֹת: If one has an opportunity to perform a mitzva, it is prohibited to forego it in order to perform a different mitzva (Rambam *Sefer Ahava*, *Hilkhot Tefillin UMezuza VeSefer Torah* 4:8).

Perek **III**
Daf **33** Amud **b**

וְכִי עָיֵיל לַהֵיכָל – בְּמִזְבֵּחַ פָּגַע בְּרֵישָׁא. דְּתַנְיָא: שֻׁלְחָן בַּצָּפוֹן, מָשׁוּךְ מִן הַכּוֹתֶל שְׁתֵּי אַמּוֹת וּמֶחֱצָה, וּמְנוֹרָה בַּדָּרוֹם מְשׁוּכָה מִן הַכּוֹתֶל שְׁתֵּי אַמּוֹת וּמֶחֱצָה, מִזְבֵּחַ מְמוּצָּע וְעוֹמֵד בָּאֶמְצַע וּמָשׁוּךְ כְּלַפֵּי חוּץ קִימְעָא. וְנוֹקְמֵיהּ לַהֲדַיְיהוּ! כֵּיוָן דִּכְתִיב: ״וְאֶת הַמְּנוֹרָה נֹכַח הַשֻּׁלְחָן״ בָּעֵינַן דְּחָזוּ אַהֲדָדֵי.

And when he **enters the Sanctuary**[B] it is **the altar** that **he encounters first,** before reaching the candelabrum; therefore, he performs the service of the altar before removing the ashes from the lamps, **as it was taught** in a *baraita*: The **table** stood **in the north** of the Sanctuary, **removed two and a half cubits from the wall. And** the **candelabrum** stood **in the south**[H] of the Sanctuary, **removed two and a half cubits from the wall. The altar was centered and standing in the middle** of the Sanctuary, **removed a bit outward.** Therefore, one encounters the altar first. The Gemara questions the essence of the matter: **And let us stand** the altar **alongside** the table and the candelabrum; why was it removed outward? The Gemara answers: It is **because it is written: "And the candelabrum opposite the table"** (Exodus 26:35); **we require that they are visible to each other.** Were the altar aligned with the table and the candelabrum, it would interpose between them.

אָמַר רָבָא, שְׁמַע מִינָּהּ מִדְּרֵישׁ לָקִישׁ: עֲבוּרֵי דְּרָעָא אַטּוֹטֶפְתָּא – אָסוּר. הֵיכִי עָבֵיד – מִדְּרָעָא לְטוֹטֶפְתָּא.

Rava said: Conclude from the statement **of Reish Lakish** that one may not forego performance of any of the mitzvot, that it is **prohibited to forego** donning the phylacteries **of the arm** in order to don the **phylacteries** of the head,[N] as when donning phylacteries, one encounters the arm first. **How does he conduct** himself? He proceeds **from** the phylacteries **of the arm** to the **phylacteries** of the head.[H]

BACKGROUND

Sanctuary – הֵיכָל: The diagram illustrates the position of the Sanctuary and the objects found in it, as described in the Gemara.

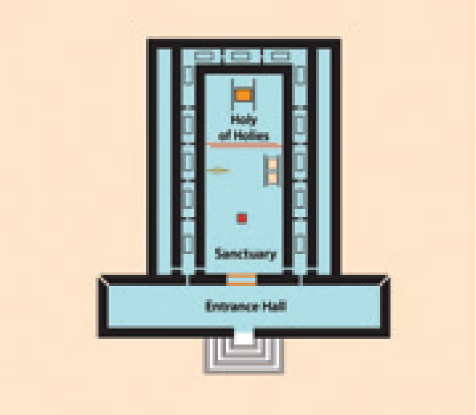


Diagram of the Temple

NOTES

It is prohibited to forego donning the phylacteries of the arm in order to don the phylacteries of the head – עֲבוּרֵי דְּרָעָא אַטּוֹטֶפְתָּא: See *Tosafot*, who questioned Rashi's interpretation cited in the explanation of the Gemara. The Rid contends that even though there are Sages who derive this from a verse, Rava disagrees and prefers deriving the *halakha* from the statement of Reish Lakish. Some explain that the statement of Reish Lakish is necessary to teach that if one donned the phylacteries of the head first, he did not fulfill his obligation even after the fact (*Siaḥ Yitzḥak*).

HALAKHA

The table stood in the north…and the candelabrum stood in the south – שֻׁלְחָן בַּצָּפוֹן...וּמְנוֹרָה בַּדָּרוֹם: The candelabrum was situated in the southern side of the Sanctuary, to the left of one entering. The shewbread table stood in the northern side of the Sanctuary, to the right of one entering (Rambam *Sefer Avoda*, *Hilkhot Beit HaBeḥira* 1:7).

Phylacteries of the head and phylacteries of the arm – תְּפִילִּין שֶׁל רֹאשׁ וּתְפִילִּין שֶׁל יָד: One should not store the phylacteries of the head on top of the phylacteries of the arm, because he will thereby encounter the phylacteries of the head first. He will then be required to place the phylacteries of the head aside in order to don the phylacteries of the arm first, and will thereby forego performance of a mitzva to fulfill another mitzva. That is how the *Kesef Mishne* understood opinions of the *ge'onim* and the Rambam in explanation of this passage (Rambam *Sefer Ahava*, *Hilkhot Tefillin UMezuza VeSefer Torah* 4:8).

״וַהֲטָבַת חָמֵשׁ נֵרוֹת קוֹדֵם לְדַם הַתָּמִיד, וְדַם הַתָּמִיד קוֹדֵם לַהֲטָבַת שְׁתֵּי נֵרוֹת״. מַאי טַעְמָא? אָמַר אַבַּיֵי: הַהוּא ״בַּבֹּקֶר בַּבֹּקֶר״ דִּשְׁנֵי גְּזִירֵי עֵצִים דְּלָא צְרִיכִי – שְׁדֵינְהוּ לְהָכָא, חַד שַׁדְיֵיהּ לַהֲטָבַת חָמֵשׁ נֵרוֹת דְּלִיקַדְּמֵי לְדַם הַתָּמִיד, וְחַד שַׁדְיֵיהּ לְדַם הַתָּמִיד דְּנַקְדְּמֵיהּ לַהֲטָבַת שְׁתֵּי נֵרוֹת,

§ Abaye continued: **And removal of ashes from five lamps precedes** the slaughter and the receiving and sprinkling of the **blood** of **the daily** morning **offering.** The sprinkling of **the blood of the daily offering precedes the removal of ashes from** the **two** remaining **lamps** of the candelabrum. The Gemara asks: **What is the reason** for this? **Abaye said:** Take **that** phrase: **In the morning, in the morning,** written with regard to **the two logs, which is unnecessary**[N] to establish the time for performance of that service, as its precedence was explained due to its association with the arrangement of wood. And **cast** that extraneous phrase **to here,**[N] and apply it to other elements of the morning service. If the phrase is superfluous in its context, apply it elsewhere where a *halakha* can be derived. **Cast one** term: In the morning, and apply it **to removal of ashes from five lamps** so **that it** will **precede the blood of the daily offering. And cast one** term: In the morning, and apply it **to the blood of the daily offering,** so **that it** will **precede the removal of ashes from** the **two** additional **lamps.**

חַד שַׁדְיֵיהּ לַהֲטָבַת חָמֵשׁ נֵרוֹת דְּלִיקַדְּמֵי לְדַם הַתָּמִיד, דְּהָכָא תְּלָתָא וְהָכָא תְּרֵי.

The Gemara elaborates: **Cast one** term: In the morning, and apply it **to removal of ashes from five lamps** so **that it** will **precede the blood of the daily offering, as here,** there are **three** instances of: In the morning; two instances are written explicitly with regard to removal of ashes from the lamps (see Exodus 30:7) and one is written with regard to the two logs. **And here,** with regard to the blood of the daily offering, there are **two** instances of the phrase; one explicit mention in the text (see Exodus 29:39) and one written with regard to the two logs.

וְחַד שַׁדְיֵיהּ לְדַם הַתָּמִיד דְּנַקְדְּמֵיהּ לַהֲטָבַת שְׁתֵּי נֵרוֹת. אַף עַל גַּב דְּהָכָא תְּרֵי וְהָכָא תְּרֵי – מְכַפֵּר עָדִיף.

And cast one term: In the morning, **to the blood of the daily offering** so **that it** will **precede the removal of ashes from** the **two** additional **lamps. Although here,** with regard to removal of ashes from the lamps, there are **two** instances of the phrase: In the morning, **and here,** with regard to the blood of the daily offering, there are **two** instances of the phrase: In the morning, one written and one cast from the portion of two logs, the blood of the daily offering takes precedence because an act that **effects atonement,** the sprinkling of blood, takes **precedence.**

אֲמַר לֵיהּ רַב פַּפָּא לְאַבַּיֵי, וְאֵימָא: חַד שַׁדְיֵיהּ לְדִישּׁוּן מִזְבֵּחַ הַפְּנִימִי דְּנַקְדְּמֵיהּ לְדַם הַתָּמִיד, דְּהָכָא תְּלָתָא וְהָכָא תְּרֵי, וְחַד שַׁדְיֵיהּ לְדַם הַתָּמִיד דְּנִקְדּוֹם לַהֲטָבַת חָמֵשׁ נֵרוֹת, דְּאַף עַל גַּב דְּהָכָא תְּרֵי וְהָכָא תְּרֵי, מְכַפֵּר עָדִיף! אִם כֵּן אַפְסוּקֵי בְּמַאי מַפְסַקְתְּ לְהוּ?

Rav Pappa said to Abaye: And say instead, **cast one** of the extraneous phrases: In the morning, and apply it **to** the **removal of ashes** from **the inner altar,** so **that it** will **precede the blood of the daily offering, as here** there are **three** instances of the phrase **and there** there are **two. And cast one** of the extraneous phrases: In the morning, and apply it **to the blood of the daily offering** so **that it** will **precede the removal of ashes from five lamps,** and say that **although here** there are **two** instances of the phrase: In the morning, **and here** there are **two** instances of the phrase: In the morning, still an act that **effects atonement,** the sprinkling of blood, takes **precedence.** Abaye dismisses this question by saying: **If** the blood of the daily offering precedes the removal of ashes from five lamps, **with what will you demarcate** between the removal of ashes from five lamps and the removal of ashes from two lamps?

הָנִיחָא לְרֵישׁ לָקִישׁ דְּאָמַר: לָמָּה מְטִיבִין וְחוֹזְרִים וּמְטִיבִין – כְּדֵי לְהַרְגִּישׁ כָּל הָעֲזָרָה כּוּלָּהּ, שַׁפִּיר.

That works out **well** according to the opinion of **Reish Lakish,**[N] who **said: Why does** the priest **remove the ashes from** five lamps of the candelabrum **and** then **return and remove the ashes from** two lamps of the candelabrum rather than arrange all seven lamps at once? It is **in order to enliven** those present in the **entire** Temple **courtyard,** since people are coming and going to fulfill this mitzva with great ceremony. It works out **well** according to the opinion of Reish Lakish, because he says there is no need for any other service to demarcate between removal of ashes from five lamps and removal of ashes from two.

אֶלָּא לְרַבִּי יוֹחָנָן, דְּאָמַר: ״בַּבֹּקֶר בַּבֹּקֶר״ חַלְּקֵהוּ לִשְׁנֵי בְּקָרִים, מַאי אִיכָּא לְמֵימַר!

However, according to **Rabbi Yoḥanan, who said** the following based on the verse: "And Aaron shall burn upon it incense of sweet spices; in the morning, in the morning, when he removes the ashes from the lamps" (Exodus 30:7); take the term **in the morning, in the morning,** and **divide** the service of removal of ashes from the lamps **into two mornings,** i.e., into two parts, by performing a service in between, **what can be said?** According to Rabbi Yoḥanan, since the result would be that there is no service demarcating between the five lamps and the two lamps, there is no alternative to interpreting the matter in accordance with the explanation of Abaye.

NOTES

In the morning, in the morning…which is unnecessary – בַּבֹּקֶר בַּבֹּקֶר...דְּלָא צְרִיכִי: The phrase: In the morning, in the morning, is not necessary even to teach that it is referring to the incense burned during the day rather than the incense burned at night, as the Torah could have said day instead of morning.

Cast that phrase to here – שְׁדֵינְהוּ לְהָכָא: This is a hermeneutical principle that operates under the assumption that since certain words seem superfluous in their context, they must come to teach a different matter. They are then applied to that other matter (see Rashi).

That works out well according to Reish Lakish – הָנִיחָא לְרֵישׁ לָקִישׁ: According to Rashi, this represents a continuation of Abaye's argument. The *ge'onim* explain that this is an independent matter, saying that according to Reish Lakish the situation remains as though the phrase: In the morning, appears three times with regard to removing ashes from the lamps, to indicate precedence. According to the opinion of Rabbi Yoḥanan, however, who says that the phrase: In the morning, in the morning, indicates that the service should be divided, there is no proof that removing ashes from the lamps takes precedence (Ritva).

אֲמַר לֵיהּ רָבִינָא לְרַב אַשִׁי: הַאי ״בַּבֹּקֶר בַּבֹּקֶר״ דְּעֵצִים מִי מְיַיתַּר? הָא מִיבָּעֵי לֵיהּ לְגוּפֵיהּ, דְּקָאָמַר רַחֲמָנָא: נִקְדְּמוּ לְמַעֲרָכָה שְׁנִיָּה שֶׁל קְטוֹרֶת! אֲמַר לֵיהּ: וְלָאו מִי אוֹקִימְנָא ״עָלֶיהָ״ – וְלֹא עַל חֲבֶרְתָּהּ, מִכְּלָל דְּאִיתָהּ לַחֲבֶרְתָּהּ.

Ravina said to Rav Ashi with regard to the basis for Abaye's argument: **Is this** term: **In the morning, in the morning,** written with regard to the two **logs** actually **superfluous** and therefore available to have other matters derived from it? **Isn't it necessary** to teach **its own** basic *halakha*, **as the Merciful One states** in the Torah: **Have it precede the second arrangement** of wood, from which coals are taken **for the incense?** Rav Ashi **said to him: And did we not establish** that it is written: **Upon it,** underscoring the fact that wood is placed only on the large arrangement **and not on the other** arrangement from which coals are taken for the incense? From the fact that this exclusionary term is necessary, it can be derived **by inference** that there **is another** pile on the altar, meaning that when the new logs are placed on the altar, the two arrangements are already there.

מַאי שְׁנָא דְּעָבֵיד הֲטָבַת חָמֵשׁ נֵרוֹת בְּרֵישָׁא? נַעֲבֵיד הֲטָבַת שְׁתֵּי נֵרוֹת בְּרֵישָׁא! כֵּיוָן דְּאַתְחִיל בְּהוּ – עָבֵיד רוּבָּא. וְנַעֲבֵיד שִׁית! אָמַר קְרָא: ״בְּהֵיטִיבוֹ אֶת הַנֵּרוֹת יַקְטִירֶנָּה״ וְאֵין נֵרוֹת פְּחוּתוֹת מִשְּׁתַּיִם.

The Gemara asks with regard to the sequence in which the priest removes the ashes from the lamps: **What is different that he performs the removal of ashes from five lamps first? Let us perform the removal of ashes from two lamps first.** The Gemara answers: **Since he begins** the service **with them, he performs** the service on **a majority of the** lamps. The Gemara asks: If so, **let him perform** the service on **six** lamps. The Gemara responds that **the verse states: "When he removes the ashes from the lamps, he shall burn it"** (Exodus 30:7), **and lamps is** plural, meaning **no fewer than two.** Apparently, removal of ashes from lamps must be performed on a minimum of two lamps.

״וַהֲטָבַת שְׁתֵּי נֵרוֹת קוֹדֶמֶת לִקְטוֹרֶת״, דְּאָמַר קְרָא: ״בְּהֵיטִיבוֹ אֶת הַנֵּרוֹת״ וַהֲדַר ״יַקְטִירֶנָּה״.

Abaye continued: **And the removal of ashes from two lamps precedes** the burning of the **incense, as the verse** first **states: "When he removes the ashes from the lamps," and then** states: **"He shall burn it."** The removal of the ashes precedes the burning of the incense.

״וּקְטוֹרֶת לְאֵבָרִים״, דְּתַנְיָא: יוּקְדַּם דָּבָר שֶׁנֶּאֱמַר בּוֹ ״בַּבֹּקֶר בַּבֹּקֶר״ לְדָבָר שֶׁלֹּא נֶאֱמַר בּוֹ אֶלָּא ״בֹּקֶר״ אֶחָד בִּלְבַד.

Abaye continued: **And** the burning of the **incense** on the inner altar **precedes** the burning of the **limbs** of the daily offering on the outer altar, **as it was taught** in a *baraita*: **Let the matter with regard to which it is stated: In the morning, in the morning,** i.e., the burning of the incense, **precede the matter with regard to which only one: In the morning, is stated,** i.e., the daily morning offering, in the verse: "You shall offer one lamb in the morning" (Exodus 29:39).

״וְאֵבָרִים לְמִנְחָה״, דְּתַנְיָא: מִנַּיִין שֶׁלֹּא יְהֵא דָּבָר קוֹדֵם לְתָמִיד שֶׁל שַׁחַר,

Abaye continued: The burning of **the limbs** precedes the sacrifice of the **meal-offering** that accompanies the daily offering, **as it was taught** in a *baraita*: **From where** is it derived **that there** may **be no item** placed on the arrangement of wood **prior to the daily morning offering?**

Perek **III**
Daf **34** Amud **a**

תַּלְמוּד לוֹמַר: ״וְעָרַךְ עָלֶיהָ הָעוֹלָה״, וְאָמַר רָבָא: ״הָעוֹלָה״ הִיא עוֹלָה רִאשׁוֹנָה.

The verse states: "And the priest shall burn wood upon it in the morning, in the morning, **and he shall place the burnt-offering upon it**" (Leviticus 6:5), **and Rava said:** The verse could have simply said: And he shall place upon it, indicating that everything sacrificed on the altar is placed upon it; but instead, the verse states: "And he shall place **the burnt-offering** upon it," to teach that **it ascends** the altar **first.**[NH]

״וּמִנְחָה לַחֲבִיתִּין״ – ״עוֹלָה וּמִנְחָה״.

Abaye continued: The sacrifice of the **meal-offering** precedes the sacrifice of the High Priest's daily **griddle-cake** offering, half of which he sacrifices in the morning and half in the afternoon, as the verse states: "To bring offerings by fire to the Lord, burnt-offerings, meal-offerings, sacrifices, and libations, on each day what is proper to it" (Leviticus 23:37). Since the Torah states **burnt-offerings and meal-offerings,** apparently the daily burnt-offering precedes the meal-offering. And since the meal-offering is part of the burnt-offering sacrifice, it precedes the griddle-cake offering, which is a meal-offering unrelated to the burnt-offering.

NOTES

The burnt-offering, it ascends the altar first – הָעוֹלָה הִיא עוֹלָה רִאשׁוֹנָה: Rabbeinu Ḥananel explains that this is derived from the term: The burnt-offering, with the definite article. This teaches that the offering is the known burnt-offering that is sacrificed first. From his explanation, as well as that of Rashi, it is necessary to derive only that the burnt-offering precedes other offerings, not specifically that this burnt-offering is the daily morning offering. That is obvious, as the daily offering is the burnt-offering that is a fixed component of the daily service (see *Tosafot*).

HALAKHA

The burnt-offering, it ascends the altar first – הָעוֹלָה הִיא עוֹלָה רִאשׁוֹנָה: It is prohibited to sacrifice any offering before the daily morning offering (Rambam *Sefer Avoda*, *Hilkhot Temidin UMusafin* 1:3).

"וַחֲבִיתִּין לִנְסָכִים" – שׂוּם מִנְחָה.

Abaye continued: **And the griddle-cake** offering precedes the pouring of the **libations**[N] of the daily offering. This is because it is in the **category** of **meal-offering.** Since it has been established that the meal-offering that accompanies the daily offering is sacrificed after the daily offering, all meal-offerings are sacrificed after the daily-offering prior to any other service.

"וּנְסָכִים לְמוּסָפִין" – "זֶבַח וּנְסָכִים", "וּמוּסָפִין לְבָזִיכִין". וְהָתַנְיָא: בָּזִיכִין קוֹדְמִין לְמוּסָפִין! תַּנָּאֵי הִיא.

Abaye continued: **And** the **libations** precede the sacrifice of the **additional offerings,**[N] as it is written: **Offerings and libations,** from which it is derived that the libations are brought immediately after the daily offering, before any other offering is sacrificed. **And the additional offerings** precede **the vessels**[H] of frankincense that are brought on Shabbat. The Gemara asks: **But wasn't it taught** in a *baraita*: **The vessels** of frankincense **precede the additional offerings?** The Gemara answers: This **is** the subject of a dispute between the ***tanna'im*** Rabbi Yishmael and Rabbi Akiva (*Pesaḥim* 58a).

אָמַר אַבָּיֵי: מִסְתַּבְּרָא כְּמַאן דְּאָמַר מוּסָפִין קוֹדְמִין לְבָזִיכִין, לָאו מִי אָמְרַתְּ "בַּבֹּקֶר בַּבֹּקֶר" לְהַקְדִּים, הָכָא נַמִי 'בַּיּוֹם' 'בַּיּוֹם' – לְאַחֵר.

Abaye said: It is **reasonable** that the sequence should be **in accordance with** the opinion of **the one who said the additional offerings** precede **the vessels** of frankincense, as **didn't you say** that the repetition of the term: **In the morning, in the morning,** comes **to prioritize** the daily offering? **Here too,** repetition within the clause: "He shall arrange them **on** Shabbat **day, on** Shabbat **day**" (Leviticus 24:8), with regard to the vessels of frankincense, comes to **postpone** that service until the peak of the day.

מַאי טַעְמָא דְּמַאן דְּאָמַר בָּזִיכִין קוֹדְמִין לְמוּסָפִין? גָּמַר 'חוּקָּה' 'חוּקָּה' מֵחֲבִיתִּין.

The Gemara asks: **What is the rationale** for the opinion **of the one who said:** The **vessels** of frankincense **precede the additional offerings?** The Gemara explains: By means of a verbal analogy **he derives: Statute,** written with regard to the vessels of frankincense: "A statute for all time" (Leviticus 24:9), **from: Statute,** written with regard to the **griddle-cake** offering: "A statute for all time" (Leviticus 6:15). Just as the griddle-cake offering precedes the additional offerings, so too, the vessels of frankincense precede the additional offerings.

אִי מֵהָתָם גָּמַר, לִיגְמְרָהּ כּוּלָּהּ מִילְּתָא מֵהָתָם! לְהָכִי אַהֲנֵי 'בַּיּוֹם' 'בַּיּוֹם' לְאַחֵר.

The Gemara asks: **If he derived it from there, let him derive the entire matter from there,** and let the vessels of frankincense be burned immediately after the griddle-cake offering; why are the libations offered between them? The Gemara answers: It is **to that** end that the verse: "He shall arrange them **on** Shabbat **day, on** Shabbat **day,"** with regard to the vessels of frankincense, **is effective, to postpone** their offering until later.

"קְטוֹרֶת שֶׁל שַׁחַר הָיְתָה קְרֵיבָה בֵּין דָּם לְאֵיבָרִים" וכו׳. מַנִּי? אִי רַבָּנַן – בֵּין דָּם לְנֵרוֹת מִיבָּעֵי לֵיהּ, אִי אַבָּא שָׁאוּל – בֵּין נֵרוֹת לְאֵיבָרִים מִיבָּעֵי לֵיהּ!

§ After analyzing Abaye's tradition with regard to the sequence of the daily service, the Gemara returns to analyzing the passage in the mishna: **The morning incense was burned between** the receiving and sprinkling of the **blood** and the burning **of the limbs.** The Gemara asks: In accordance with **whose** opinion is the mishna? **If** it is in accordance with the opinion of **the Rabbis** elsewhere (15a), the mishna **should** say that the incense was burned **between** the sprinkling of the **blood and** the removal of the ashes from the **lamps. If** it is in accordance with the opinion of **Abba Shaul,** the mishna **should** say that the incense was burned **between** the removal of the ashes from the **lamps and** the burning **of** the **limbs.**

לְעוֹלָם רַבָּנַן הִיא, וּבְסִידְרָא לָא קָא מַיְירֵי.

The Gemara responds: **Actually,** the mishna **is** in accordance with the opinion of **the Rabbis, but** the mishna **is not speaking of the sequence** of the entire service. The mishna states that the incense was burned between the sprinkling of the blood and the burning of the limbs of the daily offering, although other services were performed then as well, including the removal of ashes from the lamps.

"וְשֶׁל בֵּין הָעַרְבַּיִם הָיְתָה קְרֵיבָה בֵּין אֵיבָרִים לִנְסָכִים" וכו׳. מְנָא הָנֵי מִילֵּי? אָמַר רַבִּי יוֹחָנָן: דְּאָמַר קְרָא "כְּמִנְחַת הַבֹּקֶר וּכְנִסְכּוֹ תַּעֲשֶׂה" מַה מִּנְחַת הַבֹּקֶר – קְטוֹרֶת קוֹדֶמֶת לִנְסָכִים, אַף כָּאן – קְטוֹרֶת קוֹדֶמֶת לִנְסָכִים.

The mishna continues: The **afternoon** incense was burned **between** the taking of the **limbs** up to the altar and the pouring of its **libations.** The Gemara asks: **From where are these matters** derived? **Rabbi Yoḥanan said** that the **verse states:** "And the other lamb you shall present in the afternoon, **as the meal-offering in the morning and its libation, you shall present it,** an offering made by fire, of a sweet fragrance unto the Lord" (Numbers 28:8). **Just as** with regard to **the morning meal-offering incense precedes libations, so too here,** in the afternoon, **incense precedes the libations.**

NOTES

The griddle-cake offering precedes the pouring of the libations – הַחֲבִיתִּין לִנְסָכִים: This derivation is necessary, as otherwise one could think that since this meal-offering constitutes only half the mitzva, as half is sacrificed in the morning and half in the afternoon, other offerings should precede it (*Siaḥ Yitzḥak*).

The libations precede the additional offerings – נְסָכִים לְמוּסָפִין: In the Jerusalem Talmud the following principle is cited: When a frequent practice and an infrequent practice clash, the frequent practice takes precedence. Therefore, libations which are brought every day precede the additional offerings.

HALAKHA

The additional offerings precede the vessels – מוּסָפִין קוֹדְמִין לְבָזִיכִין: Two vessels of frankincense are burned on Shabbat along with the additional offerings, prior to the libation accompanying the additional offering (*Kesef Mishne*; *Leḥem Mishne*; Rambam *Sefer Avoda*, *Hilkhot Temidin UMusafin* 6:11).

אִי מַה לְּהַלָּן קְטוֹרֶת קוֹדֶמֶת לְאֵיבָרִים, אַף כָּאן קְטוֹרֶת קוֹדֶמֶת לְאֵיבָרִים? מִי כְּתִיב ״כְּאֵיבְרֵי הַבֹּקֶר״? ״כְּמִנְחַת הַבֹּקֶר״ כְּתִיב, כְּמִנְחַת הַבֹּקֶר וְלֹא כְּאֵיבְרֵי הַבֹּקֶר.

The Gemara asks: **If** so, **just as there,** in the morning, **incense** even **precedes limbs, so too here,** in the afternoon, **incense** should **precede limbs.** The Gemara rejects this: **Is it written: As the limbs in the morning? As the meal-offering in the morning, is written,** indicating with regard to the daily afternoon offering that it is **like the meal-offering in the morning, and not like the** burning of the **limbs of the morning.**

תָּנוּ רַבָּנַן: ״וְנִסְכּוֹ רְבִיעִית הַהִין״. יִלְמַד שֶׁל שַׁחֲרִית מִשֶּׁל עַרְבִית.

The Sages taught in a *baraita* that it is written: **"And its libation shall be a quarter-*hin*** for the one lamb, in the sacred area it shall be poured as an offering of strong drink unto the Lord" (Numbers 28:7). The Sages understand this verse as referring to the daily afternoon offering; therefore, **one will derive** the manner and order **of** the daily **morning** offering **from** the manner and order **of** the daily **afternoon** offering.[N] Just as libations are required for the daily afternoon offering, so too, they are required for the daily morning offering.

NOTES

One will derive the manner and order of the daily morning offering from the manner and order of the daily afternoon offering – **יִלְמַד שֶׁל שַׁחֲרִית מִשֶּׁל עַרְבִית**: Nearly all of the commentators are troubled by this. Since it is explicitly stated: "And the other lamb you shall present in the afternoon; as the meal-offering of the morning and as its libation, you shall present it" (Numbers 28:8), indicating that libations are poured in the afternoon like in the morning, why is this derivation necessary? Some commentaries explain that the Gemara is not addressing the fundamental obligation to bring libations; rather it is addressing the particulars of the libations, the nature of the wine and the like, which have no other source (*Maskil LeEitan*). Others explain that the verse: "As the meal-offering of the morning and as its libation" (Exodus 29:41) teaches that there is a libation of oil mixed into the meal-offering. It is not a source for the obligation to pour a libation of wine (*Kehillat Ya'akov*).

Perek **III**
Daf **34** Amud **b**

רַבִּי אוֹמֵר: עַרְבִית מִשֶּׁל שַׁחֲרִית.

Rabbi Yehuda HaNasi **says:** The daily **afternoon** offering is derived **from that of the morning.** The phrase: "The one lamb," refers to the lamb of the daily morning offering, and the daily afternoon offering is derived from it.

בִּשְׁלָמָא לְרַבָּנַן – הַאי בְּתָמִיד שֶׁל בֵּין הָעַרְבַּיִם כְּתִיב, אֶלָּא רַבִּי מַאי טַעְמָא? אָמַר רַבָּה בַּר עוּלָּא: אָמַר קְרָא: ״לַכֶּבֶשׂ הָאֶחָד״ אֵיזֶהוּ כֶּבֶשׂ שֶׁנֶּאֱמַר בּוֹ אֶחָד – הֱוֵי אוֹמֵר זֶה תָּמִיד שֶׁל שַׁחַר.

The Gemara asks: **Granted,** according to the opinion of **the Rabbis** who hold that **this** verse **is written** with regard to the daily **afternoon** offering based on the preceding verses, they can explain that the daily morning offering is derived from the daily afternoon offering. **However, what is the rationale** for the opinion **of Rabbi** Yehuda HaNasi,[N] who holds that the afternoon offering is derived from the morning offering? **Rabba bar Ulla said** that **the verse states: "For the one lamb." Which is the lamb with regard to which it is** previously **stated: One? You must say: That is** the lamb of the **daily morning offering** (see Exodus 29:39).

וְרַבָּנַן: מַאי ״אֶחָד״ – מְיוּחָד שֶׁבְּעֶדְרוֹ. וְרַבִּי: מִ״וּמִבְחַר נִדְרֵיךָ״ נָפְקָא. וְרַבָּנַן: חַד בְּחוֹבָה וְחַד בִּנְדָבָה, וּצְרִיכִי.

And according to **the Rabbis, what** is the meaning of the term: **One?** It means the **special** lamb **that is** one **in his flock.** The lamb for the daily offering should be of the highest quality.

And from where does **Rabbi** Yehuda HaNasi derive that principle? The Gemara answers that in his opinion, the principle **is derived** from that which is written: "And **all the choicest of your** vow-offerings" (Deuteronomy 12:11). One is required to fulfill his vow by offering the animal of the highest quality.

And how do **the Rabbis** interpret this verse? They interpret that **one** verse refers to the requirement to bring the animal of the highest quality for **obligatory** offerings and **one** verse refers to the requirement to bring the animal of the highest quality for gift-offerings. **And** both verses are **necessary,** as otherwise it would not have been clear that this requirement applies to both. On the one hand, one might think it is only with regard to obligatory offerings that the animal of the highest quality must be sacrificed. On the other hand, one might think it is only with regard to a gift-offering that the animal of the highest quality must be sacrificed, as if it is not of the highest quality, it is better not to sacrifice it at all.

NOTES

The opinions of Rabbi Yehuda HaNasi and the Rabbis – **שִׁיטַת רַבִּי וַחֲכָמִים**: Many commentaries ask what the difference is between these two opinions, as it seems that the dispute is merely with regard to the verse from which the *halakha* is derived. *Tosafot* cite one difference. Some explain that if one failed to pour the libations from the daily morning or afternoon offering, a libation should not be poured over the other, as one is derived from the other. The dispute concerns which daily offering is derived from the other (Ritva). Alternatively, there might be a difference with regard to whether the water libation brought on the festival of *Sukkot* is poured together with the morning or with the afternoon libations (*Tosafot Yeshanim*; *Tosefot HaRosh*).

״אִם הָיָה כֹּהֵן גָּדוֹל זָקֵן אוֹ אִיסְטְנִיס״ וכו׳. תַּנְיָא, אָמַר רַבִּי יְהוּדָה: עֲשָׁשִׁיּוֹת שֶׁל בַּרְזֶל הָיוּ מְחַמְּמִין מֵעֶרֶב הַכִּפּוּרִים, וּמַטִּילִין לְתוֹךְ צוֹנֵן, כְּדֵי שֶׁתָּפִיג צִינָּתָן. – וַהֲלֹא מְצָרֵף! אָמַר רַב בֵּיבָי: שֶׁלֹּא הִגִּיעַ לְצֵירוּף. אַבָּיֵי אָמַר: אֲפִילּוּ תֵּימָא שֶׁהִגִּיעַ לְצֵירוּף, דָּבָר שֶׁאֵין מִתְכַּוֵּין מוּתָּר.

§ The mishna continues: **If the High Priest was old or delicate,** they would heat hot water for him on Yom Kippur eve and place it into the cold water of the ritual bath in order to temper its chill. **It was taught** in a *baraita* that **Rabbi Yehuda said: They would heat blocks of iron**[H] **on Yom Kippur eve and cast them into the cold** water of the ritual bath **to temper its chill.** The Gemara asks: **But** by doing so, **doesn't he harden** the iron, which is a labor prohibited on Yom Kippur? **Rav Beivai said:** The temperature of the blocks of iron **did not reach** the **hardening** point. **Abaye said: Even** if **you say that** the temperature of the iron **reached** the **hardening** point, the fact that the iron hardened when he placed it in the water is **an unintentional act,**[HN] which is **permitted.** His intention was to temper the chill of the water, not to harden the iron.

וּמִי אָמַר אַבָּיֵי הָכִי? וְהָתַנְיָא: ״בְּשַׂר עָרְלָתוֹ״ – אֲפִילּוּ בְּמָקוֹם שֶׁיֵּשׁ שָׁם בַּהֶרֶת יָקוּץ, דִּבְרֵי רַבִּי יֹאשִׁיָּה. וְהָוֵינַן בַּהּ: קְרָא לָמָּה לִי? וְאָמַר אַבָּיֵי: לְרַבִּי יְהוּדָה, דְּאָמַר דָּבָר שֶׁאֵין מִתְכַּוֵּין אָסוּר!

And did Abaye actually **say that** an unintentional act is permitted? **But wasn't it taught** in a *baraita* that it is written: "And on the eighth day the **flesh of his foreskin** shall be circumcised" (Leviticus 12:3), from which it is derived that **one** may **cut** the foreskin and circumcise the baby **even if there is a white spot** of leprosy[N] **there?**[H] He may do so even though the Torah prohibits excising a white spot of leprosy. This is **the statement of Rabbi Yoshiya. And we discussed** this matter: **Why do I** need **a verse** to permit it? His intention is not to excise the leprosy but to fulfill the mitzva of circumcision. **And Abaye said:** The statement of Rabbi Yoshiya is in accordance with the opinion of **Rabbi Yehuda,** who **said** that performing **an unintentional act is prohibited.** Therefore, a special verse is necessary to permit circumcision in that case. Apparently, Abaye holds that Rabbi Yehuda prohibits even unintentional acts. Why, then, does he explain that Rabbi Yehuda permits placing blocks of iron into the water if his intention is not to harden the iron?

הָנֵי מִילֵּי בְּכָל הַתּוֹרָה כּוּלָּהּ, אֲבָל הָכָא – צֵירוּף דְּרַבָּנַן הוּא.

The Gemara answers: When Abaye said that Rabbi Yehuda prohibits unintentional acts, **that applies only to** actions prohibited by Torah law that appear in **the whole Torah in its entirety. However, here, hardening** the blocks of iron is not a labor prohibited by Torah law but is prohibited **by rabbinic law,** as a decree intended to enhance the character of Shabbat as a day of rest. Rabbi Yehuda concedes that unintentional performance of prohibitions by rabbinic law is permitted.

HALAKHA

Blocks of iron – עֲשָׁשִׁיּוֹת שֶׁל בַּרְזֶל: If the High Priest was old or sick, they would heat blocks of iron on the eve of Yom Kippur, which they placed in the ritual bath the next day to temper its chill. This was permitted because rabbinic decrees enacted to enhance the character of Shabbat as a day of rest were not in effect in the Temple. See *Tosafot*, whose variant reading is apparently the source for the Rambam's ruling (*Leḥem Mishne*; Rambam *Sefer Avoda*, *Hilkhot Avodat Yom HaKippurim* 2:2).

An unintentional act – דָּבָר שֶׁאֵין מִתְכַּוֵּין: It is permitted to perform an action on Shabbat despite the fact that it may lead to a prohibited result, provided that there is no intention to achieve the prohibited result (*Shulḥan Arukh, Oraḥ Ḥayyim* 337:1).

Circumcision where there is leprosy – מִילָה בְּצָרַעַת: The positive mitzva of circumcision overrides the prohibition against cutting off leprosy from the foreskin whether or not the circumcision is performed at its appointed time (*Shulḥan Arukh, Yoreh De'a* 266:1).

NOTES

An unintentional act – דָּבָר שֶׁאֵין מִתְכַּוֵּין: In several areas of *halakha*, notably with regard to the *halakhot* of Shabbat, there is discussion of an unintentional act, which is a permitted action that leads inadvertently to a prohibited result. With regard to Shabbat, the Torah prohibited performance of actions when one's intent is to accomplish the objective of the prohibited labor, not merely to perform the action. Therefore, there is good reason to permit an unintentional act. Still, many medieval and later commentaries ask: Even Rabbi Shimon, who rules that it is permitted to perform an unintentional act, concedes that when the prohibited result of the permitted action is inevitable the unintentional act is prohibited. How, then, is it permitted to place the blocks of iron in the water? The reasons for leniency in this case are related to the fact that the prohibition is by rabbinic law. These reasons are either that even unintentional acts whose prohibited result is inevitable are permitted if the prohibition is by rabbinic law, or that the act is permitted since it was performed in the Temple and rabbinic decrees are not in effect in the Temple (see *Tosafot*).

Even if there is a white spot of leprosy there – אֲפִילּוּ בְּמָקוֹם שֶׁיֵּשׁ שָׁם בַּהֶרֶת יָקוּץ: There is a special *halakha* with regard to leprosy wherein the Torah warns: "Be very careful with skin afflictions" (Deuteronomy 24:8). This expresses the prohibition of cutting off the leprosy. That is why special permission was required to permit its removal in some circumstances. It is permitted in the case of circumcision due to the principle of a positive mitzva overriding a negative mitzva when performance of the mitzva precludes observance of the prohibition.

מתני׳ הֱבִיאוּהוּ לְבֵית הַפַּרְוָה, וּבַקֹּדֶשׁ הָיְתָה, פָּרְסוּ סָדִין שֶׁל בּוּץ בֵּינוֹ לְבֵין הָעָם, קִדֵּשׁ יָדָיו וְרַגְלָיו וּפָשַׁט. רַבִּי מֵאִיר אוֹמֵר: פָּשַׁט, קִדֵּשׁ יָדָיו וְרַגְלָיו. יָרַד וְטָבַל, עָלָה וְנִסְתַּפֵּג, הֵבִיאוּ לוֹ בִּגְדֵי לָבָן, לָבַשׁ, וְקִדֵּשׁ יָדָיו וְרַגְלָיו.

MISHNA **They brought** the High Priest to immerse a second time in the **Hall of *Parva*,** which **was in the sacred** area, the Temple courtyard. **They spread a sheet of fine linen between him and the people** in the interest of modesty. **And he sanctified his hands and his feet and removed** his garments. **Rabbi Meir says** that this was the sequence: He first **removed** his garments and then **he sanctified his hands and his feet.**[H] **He descended and immersed** a second time. **He ascended and dried himself.** And **they** immediately **brought him** the **white garments,**[H] in which **he dressed, and he sanctified his hands and his feet.**

בַּשַּׁחַר הָיָה לוֹבֵשׁ פְּלוּסִין שֶׁל שְׁנֵים עָשָׂר מָנֶה, בֵּין הָעַרְבַּיִם הִנְדְּוִיין שֶׁל שְׁמוֹנֶה מֵאוֹת זוּז, דִּבְרֵי רַבִּי מֵאִיר. וַחֲכָמִים אוֹמְרִים: בַּשַּׁחַר הָיָה לוֹבֵשׁ שֶׁל שְׁמוֹנָה עָשָׂר מָנֶה, וּבֵין הָעַרְבַּיִם שֶׁל שְׁנֵים עָשָׂר מָנֶה – הַכֹּל שְׁלֹשִׁים מָנֶה. אֵלּוּ מִשֶּׁל צִיבּוּר, וְאִם רָצָה לְהוֹסִיף – מוֹסִיף מִשֶּׁלּוֹ.

In the morning he would wear linen garments **from** the Egyptian city of **Pelusium worth twelve *maneh*,** 1,200 dinars or *zuz*. These garments were very expensive due to their high quality. And **in the afternoon** he wore linen garments **from India,**[NB] which were slightly less expensive, **worth eight hundred *zuz*.**[N] This is **the statement of Rabbi Meir. And the Rabbis say: In the morning he would wear** garments **worth eighteen *maneh*, and in the afternoon** he would wear garments **worth twelve *maneh*.** In **total,** the clothes were worth **thirty *maneh*. These** sums for the garments came **from the community, and if** the High Priest **wished to add** money to purchase even finer garments, **he** would **add** funding of his own.

BACKGROUND

From Pelusium and from India – פִּילוּסִין וְהִנְדְּוִיין: The first term is apparently a reference to garments of fine linen imported from the city of Pelusium in Egypt, an ancient center of linen production. With regard to garments from India, there was an ancient culture of growing and processing flax there as well. Pelusium was an important city in the eastern extremes of Egypt's Nile Delta, 30 km to the southeast of the modern Port Said.

Location of ancient Pelusium

HALAKHA

He sanctified his hands and his feet – קִדֵּשׁ יָדָיו וְרַגְלָיו: The High Priest sanctifies his hands and feet before changing his priestly garments. He washes his hands and feet, removes the garments, immerses, dons the new set of clothes, and washes his hands and feet again, as per the opinion of the first *tanna* in the mishna (Rambam *Sefer Avoda*, *Hilkhot Avodat Yom HaKippurim* 2:2).

The garments of the High Priest – בִּגְדֵי כֹּהֵן גָּדוֹל: The High Priest had two tunics for Yom Kippur, one of which he wore in the morning and the other in the afternoon. Together their value was thirty *maneh*. If the High Priest wished to contribute his own money to purchase more expensive garments he was permitted do so as long as he consecrated the addition (Rambam *Sefer Avoda*, *Hilkhot Kelei HaMikdash* 8:3).

NOTES

From Pelusium and from India – פִּילוּסִין וְהִנְדְּוִיין: Rabbeinu Ḥananel and some *ge'onim* explain that these are the names of different kinds of garments. The Rambam explains these terms similarly.

Worth eight hundred *zuz* – שֶׁל שְׁמוֹנֶה מֵאוֹת זוּז: *Tosafot* ask why the Gemara does not use the term: Eight *maneh*, as it did with regard to the other sums. They answer that because the word eight [*shemona*] includes the letters of the word *maneh*, it would sound strange, so they rendered the sum differently (see also *Tosefot Yom Tov*). Others explain that this rendering comes to clarify that the reference is not to the special sacred *maneh* worth more than a hundred dinars, but to a regular *maneh* (see *Siaḥ Yitzḥak*). Since Rabbi Meir did not mention the total cost of the garments in his statement, as the Rabbis did, apparently he insists on both the total sum as well as on the cost of each of the individual sets of garments (*Siaḥ Yitzḥak*; *Yad David*).

Perek **III**
Daf **35** Amud **a**

גמ׳ מַאי פַּרְוָה? אָמַר רַב יוֹסֵף: פַּרְוָה אַמְגוּשָׁא.

GEMARA **What is** the meaning of the name *Parva*? **Rav Yosef said:** *Parva* is the name of a Persian **sorcerer,**[NB] whose name is associated with the chamber due to a particular incident.

״פָּרְסוּ סָדִין שֶׁל בּוּץ״. מַאי שְׁנָא שֶׁל בּוּץ? אָמַר רַב כָּהֲנָא: כְּדֵי שֶׁיַּכִּיר שֶׁעֲבוֹדַת הַיּוֹם בְּבִגְדֵי בּוּץ.

§ It was stated in the mishna: **They spread** there **a sheet of fine linen.** The Gemara asks: **What is different** that the sheet that they spread was made of **fine linen? Rav Kahana said:** It was **so that** the High Priest **will be aware** and remember **that the service of the day** is performed **in fine linen.**

״בַּשַּׁחַר הָיָה לוֹבֵשׁ פְּלוּסִין שֶׁל שְׁמוֹנָה עָשָׂר״ וכו׳. וְתַנָּא מִנְיָינָא אֲתָא לְאַשְׁמוֹעִינַן? הָא קָא מַשְׁמַע לַן: דִּבְצִיר מֵהָנֵי לָא נַעֲבֵיד. הָא אִי בָּצִיר מֵהָנֵי וּטְפֵי אַהָנֵי – לֵית לָן בַּהּ.

§ The mishna continues: **In the morning, he would wear** garments **worth eighteen** *maneh*, and in the afternoon he would wear garments worth twelve *maneh*. In total, the clothes were worth thirty *maneh*. The Gemara expresses surprise at the total in the mishna: **Does the *tanna* come to tell us the tally** that eighteen and twelve equal thirty? The Gemara answers: **This** comes to **teach us that** one may **not fashion** garments worth **less than** the total of **these** morning and afternoon garments. The Gemara elaborates: **If one decreases** the value **of these** morning garments, and **raises** the value **of those** afternoon garments, **we have no** problem **with it.** One can distribute the total of thirty *maneh* between the two sets of garments in any manner that he chooses.

דְּכוּלֵּי עָלְמָא מִיהַת דְּשַׁחַר עֲדִיפִי, מְנָא לַן? אָמַר רַב הוּנָא בְּרֵיהּ דְּרַב עִילַּאי, אָמַר קְרָא: ׳בַּד׳ ׳בַּד׳ ׳בַּד׳ ׳בַּד׳ – מוּבְחָר בַּבַּד.

The Gemara comments: **However, everyone,** both Rabbi Meir and the Rabbis, **agrees that** the clothes of the **morning are superior** and must be more valuable than those of the afternoon. **From where do we** derive this? **Rav Huna, son of Rav Ilai, said** that with regard to the linen garments donned by the High Priest in the morning, **the verse states:** "He shall be dressed in a sacred **linen** tunic, and with **linen** trousers next to his flesh, and he shall be girded with a **linen** belt, and he shall wear **a linen**[N] mitre" (Leviticus 16:4). From the fact that the verse repeats the term linen four times it is derived that the **choicest linen** should be used for this purpose.

NOTES

***Parva* is the name of a Persian sorcerer – פַּרְוָה אַמְגוּשָׁא:** This matter has been explained in several different ways. According to Rashi, Parva is the name of the sorcerer who built the hall. The author of the *Me'iri* adds that this sorcerer repented or converted and built the hall with his own funds. The *ge'onim* write that the sorcerer sought to witness the High Priest's service in the Holy of Holies and excavated a tunnel in the courtyard for that purpose. According to the Rambam, he was caught and killed, and the hall was named after him to recall the incident and to discourage others from similar attempts. Rabbi Shimon explains that the name of the hall, *Parva*, was given due to the blood of the bulls [*parim*], as he proceeded from the Hall of *Parva* to slaughter the bulls. The sorcerer was responsible only for the ritual bath atop the hall.

Linen, linen, linen, linen – בַּד, בַּד, בַּד, בַּד: The commentaries note that two of the references to linen teach other matters, with regard to both the material itself and the manner in which it is woven. Only two of the mentions of the word remain to teach that it must be choice linen (*Tosafot Yeshanim*). Others explain that it is from the numerological value of the repeated Hebrew word for linen that the value of the material is derived. The word is spelled *beit*, *dalet*, which have a numerological value of two and four, respectively, for a total numerological value of six. The term is mentioned five times in the Torah passage. The total numerological value of these five instances is thirty, which is the total value in *maneh* of the two sets of garments (*Neum Yehuda*).

BACKGROUND

Sorcerer – אַמְגוּשָׁא: The Magi were Zoroastrian priests. They were viewed by some outsiders as sorcerers, leading to the use of this term as a general title for a sorcerer.

Perek **III**
Daf **35** Amud **b**

מֵיתִיבִי: ״וְלָבְשׁוּ בְּגָדִים אֲחֵרִים וְלֹא יְקַדְּשׁוּ אֶת הָעָם בְּבִגְדֵיהֶם״

The Gemara raises an objection. It is stated: "And it shall be that when they enter in at the gates of the inner court, they shall be clothed with linen garments; and no wool shall come upon them, while they minister in the gates of the inner court, and within" (Ezekiel 44:17). This verse is referring to the Yom Kippur service, as during the year the High Priest performed the service in eight priestly vestments made partially of wool. Two verses later the prophet says: "And when they go forth into the outer court, into the outer court to the people, they shall remove their garments in which they serve, and lay them in the sacred chambers, **and they shall put on other garments, so that they do not sanctify the people with their garments**" (Ezekiel 44:19).

מַאי לָאו ״אֲחֵרִים״ – חֲשׁוּבִין מֵהֶן! לֹא, ״אֲחֵרִים״ – פְּחוּתִים מֵהֶן.

The Gemara infers: **What, doesn't "other"** mean **more important than** the first set of linen garments? The Gemara rejects this: **No,** although **"other"** means different garments, it means garments **inferior to them,**[N] the first set of linen garments. The High Priest does not don a second set of garments to effect atonement; rather, he dons them in deference to God to remove the spoon and the coal pan from the Holy of Holies.

NOTES

Other garments inferior to them – אֲחֵרִים פְּחוּתִים מֵהֶן: The author of the *Me'iri* comments that the second set of garments need not necessarily be worth less. Rather, there is no proof whether or not they must be of higher quality.

תָּנֵי רַב הוּנָא בַּר יְהוּדָה, וְאָמְרִי לָהּ רַב שְׁמוּאֵל בַּר יְהוּדָה: אַחַר שֶׁכָּלְתָה עֲבוֹדַת צִיבּוּר, כֹּהֵן שֶׁעָשְׂתָה לוֹ אִמּוֹ כְּתוֹנֶת לוֹבְשָׁהּ וְעוֹבֵד בָּהּ עֲבוֹדַת יָחִיד, וּבִלְבַד שֶׁיִּמְסְרֶנָּה לַצִּיבּוּר. פְּשִׁיטָא!

Rav Huna bar Yehuda, and some say Rav Shmuel bar Yehuda, taught: After the public service concluded, a priest whose mother had made him a priestly **tunic** may **wear it and perform an individual service** while wearing **it,**[N] such as removal of the spoon and the coal pan, which is not a service in and of itself, **provided he transfers it to** the possession of **public.**[H] All services performed by the priest must be performed while he is wearing sacred garments owned by the public, as all the Temple vessels are. The Gemara asks: This is **obvious;** once he transfers it to the possession of the public, it is Temple property like any other vessel that an individual donates to the Temple. What is novel in this statement?

מַהוּ דְּתֵימָא: נֵיחוּשׁ שֶׁמָּא לֹא יִמְסְרֶנָּה יָפֶה יָפֶה, קָא מַשְׁמַע לָן. אָמְרוּ עָלָיו עַל רַבִּי יִשְׁמָעֵאל בֶּן פָּאבִי שֶׁעָשְׂתָה לוֹ אִמּוֹ כְּתוֹנֶת שֶׁל מֵאָה מָנֶה, וְלוֹבְשָׁהּ, וְעוֹבֵד בָּהּ עֲבוֹדַת יָחִיד, וּמְסָרָהּ לַצִּיבּוּר.

The Gemara answers: **Lest you say** that the concern is that since he is the one wearing it **perhaps** he will intend to retain ownership **and will not transfer it wholeheartedly;** therefore, **it teaches us** that if he transfers possession to the public, that is not a concern. Apropos this *halakha*, the Gemara relates: **They said about** the High Priest **Rabbi Yishmael ben Pabi that his mother made him a tunic worth one hundred** ***maneh.*** **He donned it and performed an individual service and transferred** possession of it **to the public.**

אָמְרוּ עָלָיו עַל רַבִּי אֶלְעָזָר בֶּן חַרְסוּם שֶׁעָשְׂתָה לוֹ אִמּוֹ כְּתוֹנֶת מִשְׁתֵּי רִיבּוֹא, וְלֹא הִנִּיחוּהוּ אֶחָיו הַכֹּהֲנִים לְלוֹבְשָׁהּ, מִפְּנֵי שֶׁנִּרְאָה כְּעָרוֹם. וּמִי מִתְחֲזֵי? וְהָאָמַר מָר: חוּטָן כָּפוּל שִׁשָּׁה! אָמַר אַבָּיֵי: כְּחַמְרָא בְּמִזְגָּא.

And similarly, **they said about** the High Priest **Rabbi Elazar ben Ḥarsum**[P] **that his mother made him a tunic** worth **twenty thousand** dinars, **but his fellow priests did not allow him to wear it because** it was transparent and **he appeared as** one who is **naked.** The Gemara asks: **And could** he **be seen** through a garment made to the specifications of the priestly vestments? **Didn't the Master say: The threads** of the priestly vestments **were six-fold?** Since the clothes were woven from threads that thick, his body could not have been seen through them. **Abaye said: It is like wine in** a thick **glass** cup.[N] His flesh could not actually be seen, but since it was very fine linen, it was somewhat translucent and his skin color was discernible.

תָּנוּ רַבָּנַן: עָנִי וְעָשִׁיר וְרָשָׁע בָּאִין לַדִּין, לֶעָנִי אוֹמְרִים לוֹ: מִפְּנֵי מָה לֹא עָסַקְתָּ בַּתּוֹרָה? אִם אוֹמֵר: עָנִי הָיִיתִי וְטָרוּד בִּמְזוֹנוֹתַי אוֹמְרִים לוֹ: כְּלוּם עָנִי הָיִיתָ יוֹתֵר מֵהִלֵּל?

§ Apropos the great wealth of Rabbi Elazar ben Ḥarsum, the Gemara cites that which **the Sages taught: A poor** person, **and a wealthy** person,[H] **and a wicked** person[N] **come to** face **judgment** before the Heavenly court for their conduct in this world. **To the poor** person, the members of the court **say: Why did you not engage in Torah?**[N] **If he** rationalizes his conduct **and says: I was poor and preoccupied with** earning enough to pay for **my sustenance** and that is why I did not engage in Torah study, **they say to him: Were you any poorer than Hillel,**[N] who was wretchedly poor and nevertheless attempted to study Torah?

HALAKHA

He contributes his own and transfers it to the public – מִתְנַדֵּב מִשֶּׁלּוֹ וּמוֹסֵר לַצִּבּוּר: All the priestly garments are communal property. An individual is permitted to donate his own priestly garments to the community. In the *Kesef Mishne* this *halakha* is attributed to the Gemara here, but in the *Leḥem Mishne* it is attributed to the Jerusalem Talmud (Rambam *Sefer Avoda*, *Hilkhot Kelei HaMikdash* 8:7).

A poor person and a wealthy person – עָנִי וְעָשִׁיר: All Jews, poor and wealthy, ill and healthy, are obligated to study Torah. Even the poor who depend on charity to survive must devote time to study Torah (Rambam *Sefer HaMadda*, *Hilkhot Talmud Torah* 1:8).

PERSONALITIES

Rabbi Elazar ben Ḥarsum – רַבִּי אֶלְעָזָר בֶּן חַרְסוּם: Rabbi Elazar ben Ḥarsum was a High Priest, as mentioned elsewhere in tractate *Yoma*, who served for eleven years in that capacity. On several occasions the Talmud describes his enormous wealth, as well as his great humility. It is unclear exactly when he lived and served; some commentaries place him as a contemporary of Antigonus of Sokho (Rambam), one of the early *tanna'im*, while others place him later, during the time of the Temple's destruction.

NOTES

The garments of a priest for performing an individual service – בִּגְדֵי כֹּהֵן בַּעֲבוֹדַת יָחִיד: The author of the *Me'iri* explains the passage differently than Rashi does. In his opinion, the Gemara is not actually discussing the High Priest on Yom Kippur and the service that he performs that day. The individual service mentioned in the Gemara is an actual offering brought by an individual, e.g., a vow-offering or a gift-offering. Those offerings may be sacrificed by a priest wearing his own garments, but communal offerings may not. Clearly, the High Priest could not perform the service on Yom Kippur, which is communal, wearing his own garments. That is why the discussion is with regard to a common priest rather than the High Priest, and is closer to the plain understanding of the verses in the book of Ezekiel.

Wine in a thick glass cup – כְּחַמְרָא דְּמִזְגָּא: Some commentaries explain the analogy as referring to wine poured into water, which has the effect of coloring the water. The priest's skin was not visible through the material, but the linen appeared darker due to his skin beneath it (*Siaḥ Yitzḥak*).

A poor person and a wealthy person and a wicked person – עָנִי וְעָשִׁיר וְרָשָׁע: Despite varying social and financial standings and different temperaments, no one can claim that due to hardship or temptation he has been robbed of his freedom of choice. These incidents illustrate that in all circumstances, one has the freedom to choose to do what is right (*Me'iri*).

Why did you not engage in Torah – מִפְּנֵי מָה לֹא עָסַקְתָּ בַּתּוֹרָה: The Talmud teaches that a person's ultimate judgment begins with the Torah that he studied or failed to study, and continues with the other mitzvot that he performed or neglected to perform (*Tosafot Yeshanim*).

Were you any poorer than Hillel – עָנִי הָיִיתָ יוֹתֵר מֵהִלֵּל: The poor should learn from Hillel to set aside at least a brief period of time to study Torah (*Petaḥ Einayim*).

אָמְרוּ עָלָיו עַל הִלֵּל הַזָּקֵן שֶׁבְּכָל יוֹם וָיוֹם הָיָה עוֹשֶׂה וּמִשְׂתַּכֵּר בִּטְרַפָּעִיק, חֶצְיוֹ הָיָה נוֹתֵן לְשׁוֹמֵר בֵּית הַמִּדְרָשׁ, וְחֶצְיוֹ לְפַרְנָסָתוֹ וּלְפַרְנָסַת אַנְשֵׁי בֵיתוֹ. פַּעַם אַחַת לֹא מָצָא לְהִשְׂתַּכֵּר, וְלֹא הִנִּיחוֹ שׁוֹמֵר בֵּית הַמִּדְרָשׁ לְהִכָּנֵס. עָלָה וְנִתְלָה וְיָשַׁב עַל פִּי אֲרוּבָּה כְּדֵי שֶׁיִּשְׁמַע דִּבְרֵי אֱלֹהִים חַיִּים מִפִּי שְׁמַעְיָה וְאַבְטַלְיוֹן.

They said about Hillel the Elder that each and every day he would work and earn a half-dinar,[N] **half of which he would give to the guard of the study hall**[B] **and half of which** he spent **for his sustenance and the sustenance of the members of his family. One time he did not find** employment **to earn** a wage, **and the guard of the study hall did not allow him to enter. He ascended** to the roof, **suspended** himself, **and sat at the edge of the skylight**[B] **in order to hear the words** of the Torah **of the living God from the mouths of Shemaya and Avtalyon,** the spiritual leaders of that generation.

אָמְרוּ: אוֹתוֹ הַיּוֹם עֶרֶב שַׁבָּת הָיָה, וּתְקוּפַת טֵבֵת הָיְתָה, וְיָרַד עָלָיו שֶׁלֶג מִן הַשָּׁמַיִם. כְּשֶׁעָלָה עַמּוּד הַשַּׁחַר אָמַר לוֹ שְׁמַעְיָה לְאַבְטַלְיוֹן: אַבְטַלְיוֹן אָחִי! בְּכָל יוֹם הַבַּיִת מֵאִיר, וְהַיּוֹם אָפֵל, שֶׁמָּא יוֹם הַמְעוּנָּן הוּא? הֵצִיצוּ עֵינֵיהֶן וְרָאוּ דְּמוּת אָדָם בָּאֲרוּבָּה, עָלוּ וּמָצְאוּ עָלָיו רוּם שָׁלֹשׁ אַמּוֹת שֶׁלֶג. פֵּרְקוּהוּ, וְהִרְחִיצוּהוּ, וְסִיכוּהוּ, וְהוֹשִׁיבוּהוּ כְּנֶגֶד הַמְּדוּרָה. אָמְרוּ: רָאוּי זֶה לְחַלֵּל עָלָיו אֶת הַשַּׁבָּת.

The Sages continued and **said: That day was Shabbat eve and it was the** winter **season of Tevet, and snow fell upon him from the sky. When it was dawn, Shemaya said to Avtalyon: Avtalyon, my brother, every day** at this hour **the** study **hall** is already **bright** from the sunlight streaming through the skylight, **and today it is dark; is it perhaps a cloudy day? They focused their eyes and saw the image of a man in the skylight. They ascended and found him** covered with **snow three cubits high.**[B] **They extricated him** from the snow, **and they washed him and smeared** oil **on him, and they sat him opposite the bonfire** to warm him. **They said: This** man **is worthy** for us **to desecrate Shabbat for him.** Saving a life overrides Shabbat in any case; however, this great man is especially deserving. Clearly, poverty is no excuse for the failure to attempt to study Torah.

עָשִׁיר אוֹמְרִים לוֹ: מִפְּנֵי מָה לֹא עָסַקְתָּ בַּתּוֹרָה? אִם אוֹמֵר עָשִׁיר הָיִיתִי וְטָרוּד הָיִיתִי בִּנְכָסַי אוֹמְרִים לוֹ: כְּלוּם עָשִׁיר הָיִיתָ יוֹתֵר מֵרַבִּי אֶלְעָזָר? אָמְרוּ עָלָיו עַל רַבִּי אֶלְעָזָר בֶּן חַרְסוּם שֶׁהִנִּיחַ לוֹ אָבִיו אֶלֶף עֲיָירוֹת בַּיַּבָּשָׁה, וּכְנֶגְדָּן אֶלֶף סְפִינוֹת בַּיָּם, וּבְכָל יוֹם וָיוֹם נוֹטֵל נֹאד שֶׁל קֶמַח עַל כְּתֵיפוֹ וּמְהַלֵּךְ מֵעִיר לְעִיר וּמִמְּדִינָה לִמְדִינָה לִלְמוֹד תּוֹרָה.

And if **a wealthy** man comes before the heavenly court, the members of the court **say to him: Why did you not engage in Torah? If he says: I was wealthy and preoccupied with** managing **my possessions, they say to him: Were you any wealthier than Rabbi Elazar,** who was exceedingly wealthy and nevertheless studied Torah? **They said about Rabbi Elazar ben Ḥarsum that his father left him** an inheritance of **one thousand villages on land, and corresponding to them, one thousand ships at sea. And each and every day he takes** a leather **jug of flour on his shoulder and walks from city to city and from state to state to study Torah** from the Torah scholars in each of those places.

פַּעַם אַחַת מְצָאוּהוּ עֲבָדָיו וְעָשׂוּ בּוֹ אַנְגַּרְיָא. אָמַר לָהֶן: בְּבַקָּשָׁה מִכֶּם, הֲנִיחוּנִי וְאֵלֵךְ לִלְמוֹד תּוֹרָה! אָמְרוּ לוֹ: חַיֵּי רַבִּי אֶלְעָזָר בֶּן חַרְסוּם שֶׁאֵין מַנִּיחִין אוֹתְךָ! וּמִיָּמָיו לֹא הָלַךְ וְרָאָה אוֹתָן, אֶלָּא יוֹשֵׁב וְעוֹסֵק בַּתּוֹרָה כָּל הַיּוֹם וְכָל הַלַּיְלָה.

One time as he passed through the villages in his estate and **his servants found him,** did not recognize him, **and,** thinking he was a resident of the town, **they pressed him into service** [*angarya*][L] for the master of the estate. **He said to them: I beseech you; let me be**[N] **and I will go study Torah. They said:** We swear **by the life of Rabbi Elazar ben Ḥarsum that** we **will not let you be.** The Gemara comments: **And in all his days, he never went and saw**[N] all his possessions and his property; **rather,** he would **sit and engage in** the study of **Torah all day and all night.**

רָשָׁע אוֹמְרִים לוֹ: מִפְּנֵי מָה לֹא עָסַקְתָּ בַּתּוֹרָה? אִם אָמַר: נָאֶה הָיִיתִי וְטָרוּד בְּיִצְרִי (הָיָה) אוֹמְרִים לוֹ: כְּלוּם נָאֶה הָיִיתָ מִיּוֹסֵף? אָמְרוּ עָלָיו עַל יוֹסֵף הַצַּדִּיק: בְּכָל יוֹם וָיוֹם הָיְתָה אֵשֶׁת פּוֹטִיפַר מְשַׁדַּלְתּוֹ בִּדְבָרִים, בְּגָדִים שֶׁלָּבְשָׁה לוֹ שַׁחֲרִית לֹא לָבְשָׁה לוֹ עַרְבִית, בְּגָדִים שֶׁלָּבְשָׁה לוֹ עַרְבִית לֹא לָבְשָׁה לוֹ שַׁחֲרִית.

And if a wicked man comes to judgment, the members of the court **say to him: Why did you not engage in Torah? If he said: I was handsome and preoccupied with my** evil **inclination,** as I had many temptations, **they say to him: Were you any more handsome than Joseph,** who did not neglect Torah despite his beauty? **They said about Joseph the righteous: Each and every day, the wife of Potiphar seduced him with words.** In addition, **the clothes that she wore to** entice **him in the morning, she did not wear to** entice **him in the evening. The clothes that she wore to** entice **him in the evening, she did not wear to** entice **him in the morning** of the next day.

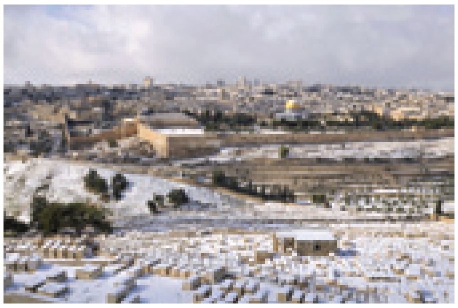
BACKGROUND

Guard of the study hall – שׁוֹמֵר בֵּית הַמִּדְרָשׁ: Throughout Jewish history attitudes have varied with regard to payment for Torah study, especially at the highest levels. Apparently, in early generations, the preference was to have students of means who were not financially dependent on the community and were thereby free of the pressure that could accompany such support. Therefore, a fee was charged to enter the study hall. These fees were abolished by Hillel when he assumed his position of *Nasi*. Still, for several additional generations, guards were instructed to restrict entry to the yeshiva to students. Elsewhere the Gemara quotes Rabban Gamliel as saying: Any student whose inside, his thoughts and feelings, are not like his outside, his conduct and character traits, will not enter the study hall, which greatly limited the number of students (*Berakhot* 28a, p. 182). Following severe upheavals, including the temporary impeachment of Rabban Gamliel of Yavne from his position as *Nasi*, this restriction was rescinded and the doors opened to all.

Skylight – אֲרוּבָּה:

Roman skylight

Snow three cubits high – רוּם שָׁלֹשׁ אַמּוֹת שֶׁלֶג: That accumulation of snow is rare in Jerusalem. However, there have been times when snowstorms yielded great snowdrifts overnight, especially next to fences and the like.



The Old City of Jerusalem in the snow

LANGUAGE

Service [*angarya*] – אַנְגַּרְיָא: From the Greek ἀγγαρεία, *angareya*, meaning forced labor for the government.

NOTES

Half-dinar – טְרַפָּעִיק: A half-dinar was a very low wage even for unskilled laborers. According to tradition, Hillel the Elder worked part time chopping wood for that negligible payment.

I beseech you let me be – בְּבַקָּשָׁה מִכֶּם הֲנִיחוּנִי: He did not reveal his true identity because he feared that they would not believe him, and he did not want to waste time that he could be devoting to Torah study proving his identity to them (Maharsha).

He never went and saw – מִיָּמָיו לֹא הָלַךְ וְרָאָה: This explains why his servants did not recognize him (Rav Ya'akov Emden).

אָמְרָה לוֹ: הִשָּׁמַע לִי! אָמַר לָהּ: לָאו. אָמְרָה לוֹ: הֲרֵינִי חוֹבַשְׁתְּךָ בְּבֵית הָאֲסוּרִין. אָמַר לָהּ: ״ה׳ מַתִּיר אֲסוּרִים״ – הֲרֵינִי כּוֹפֶפֶת קוֹמָתְךָ – ״ה׳ זוֹקֵף כְּפוּפִים״ – הֲרֵינִי מְסַמֵּא אֶת עֵינֶיךָ – ״ה׳ פּוֹקֵחַ עִוְרִים״. נָתְנָה לוֹ אֶלֶף כִּכְּרֵי כֶסֶף לִשְׁמוֹעַ אֵלֶיהָ ״לִשְׁכַּב אֶצְלָהּ לִהְיוֹת עִמָּהּ״ וְלֹא רָצָה לִשְׁמוֹעַ אֵלֶיהָ.

One day **she said to him: Submit to me** and have relations with me.
He said to her: No.
She said to him: I will incarcerate you in the prison. He said to her: I do not fear you, as it is stated: **"God releases prisoners"** (Psalms 146:7).
She said to him: I will cause you to be **bent over** with suffering.
He said: **"God straightens those who are bent over"** (Psalms 146:8).
She said **I will blind your eyes.**
He said to her **"God opens the eyes of the blind"** (Psalms 146:8).
She gave him a thousand talents of silver to submit to her, "to lie with her and be with her" (Genesis 39:10), **and he refused.**

״לִשְׁכַּב אֶצְלָהּ״ – בָּעוֹלָם הַזֶּה, ״לִהְיוֹת עִמָּהּ״ – לָעוֹלָם הַבָּא. נִמְצָא, הִלֵּל מְחַיֵּיב אֶת הָעֲנִיִּים, רַבִּי אֶלְעָזָר בֶּן חַרְסוֹם מְחַיֵּיב אֶת הָעֲשִׁירִים, יוֹסֵף מְחַיֵּיב אֶת הָרְשָׁעִים.

The Gemara elaborates: Had he submitted to her **to lie with her in this world,** it would have been decreed in Heaven that he would **be with her in the World-to-Come.** Therefore, he refused. **Consequently, Hillel obligates the poor** to study Torah, **Rabbi Elazar ben Ḥarsum obligates the wealthy,** and **Joseph obligates the wicked.** For each category of people, there is a role model who overcame his preoccupations and temptations to study Torah.

מתני׳ בָּא לוֹ אֵצֶל פָּרוֹ, וּפָרוֹ הָיָה עוֹמֵד בֵּין הָאוּלָם וְלַמִּזְבֵּחַ, רֹאשׁוֹ לַדָּרוֹם וּפָנָיו לַמַּעֲרָב, וְהַכֹּהֵן עוֹמֵד בַּמִּזְרָח וּפָנָיו לַמַּעֲרָב. וְסוֹמֵךְ שְׁתֵּי יָדָיו עָלָיו וּמִתְוַדֶּה.

MISHNA The High Priest **comes** and stands **next to his bull,**[H] **and his bull was standing between the Entrance Hall and the altar** with **its head** facing **to the south and its face to the west. And the priest stands to the east** of the bull, **and his face** points **to the west. And** the priest **places his two hands on** the bull **and confesses.**

וְכָךְ הָיָה אוֹמֵר: אָנָּא הַשֵּׁם! עָוִיתִי, פָּשַׁעְתִּי, חָטָאתִי לְפָנֶיךָ, אֲנִי וּבֵיתִי. אָנָּא הַשֵּׁם! כַּפֶּר נָא לַעֲוֹנוֹת וְלַפְּשָׁעִים וְלַחֲטָאִים שֶׁעָוִיתִי וְשֶׁפָּשַׁעְתִּי וְשֶׁחָטָאתִי לְפָנֶיךָ אֲנִי וּבֵיתִי, כַּכָּתוּב בְּתוֹרַת מֹשֶׁה עַבְדֶּךָ: ״כִּי בַיּוֹם הַזֶּה יְכַפֵּר״ וגו׳. וְהֵן עוֹנִין אַחֲרָיו: בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

And this is what he would say in his confession: **Please, God, I have sinned, I have done wrong,** and **I have rebelled before You, I and my family. Please, God, grant atonement, please, for the sins, and for the wrongs, and for the rebellions that I have sinned, and done wrong, and rebelled before You, I and my family, as it is written in the Torah of Moses your servant: "For on this day atonement shall be made** for you to cleanse you of all your sins; you shall be clean before the Lord" (Leviticus 16:30). **And** the priests and the people who were in the courtyard **respond after he** recites the name of God: **Blessed be the name of His glorious kingdom forever and all time.**

HALAKHA

He comes next to his bull – בָּא לוֹ אֵצֶל פָּרוֹ: The High Priest sanctifies his hands and his feet, removes his golden garments, immerses, and dons his white linens garments. He sanctifies his hands and his feet and comes to his bull, which stood between the Entrance Hall and the altar. The bull's head is to the south, with its face turned west. The High Priest places his hands on the bull and recites his confession: Please, God, I have sinned, I have done wrong, and I have rebelled before you, as described in the mishna (Rambam *Sefer Avoda*, *Hilkhot Avodat Yom HaKippurim* 4:1).

Perek **III**
Daf **36** Amud **a**

גמ׳ מַאן שָׁמְעַתְּ לֵיהּ דְּאָמַר בֵּין הָאוּלָם וְלַמִּזְבֵּחַ, צָפוֹן?

GEMARA The mishna states that when the High Priest recites his confession, the bull stands between the Entrance Hall to the Sanctuary and the altar, and elsewhere (41b) it is stated that the bull is slaughtered at the place where the confession is recited. Apparently, the place where the confession is recited must be considered north. The Gemara clarifies: About **whom did you learn that he said** that the area **between the Entrance Hall and the altar** is considered **north** and is therefore a valid location for slaughtering offerings of the most sacred order, based on the verse written with regard to the burnt-offering: "On the side of the altar northward" (Leviticus 1:11)?

רַבִּי אֶלְעָזָר בְּרַבִּי שִׁמְעוֹן הִיא. דְּתַנְיָא: אֵיזֶהוּ צָפוֹן – מִקִּיר שֶׁל מִזְבֵּחַ צְפוֹנִי וְעַד כּוֹתֶל הָעֲזָרָה, וּכְנֶגֶד כָּל הַמִּזְבֵּחַ כּוּלּוֹ צָפוֹן, דִּבְרֵי רַבִּי יוֹסֵי בְּרַבִּי יְהוּדָה. רַבִּי אֶלְעָזָר בְּרַבִּי שִׁמְעוֹן מוֹסִיף אַף בֵּין הָאוּלָם וְלַמִּזְבֵּחַ. רַבִּי מוֹסִיף אַף מְקוֹם דְּרִיסַת רַגְלֵי הַכֹּהֲנִים וְאַף מְקוֹם דְּרִיסַת רַגְלֵי יִשְׂרָאֵל. אֲבָל מִן הַחֲלִיפוֹת וְלִפְנִים – הַכֹּל מוֹדִים שֶׁפָּסוּל.

It is Rabbi Elazar, son of Rabbi Shimon, as it was taught in a *baraita*: **What is the north?**[H] It is the area **from the northern wall of the altar until the wall of the** Temple **courtyard. And opposite the entire altar** is also considered **north;** this is **the statement of Rabbi Yosei, son of Rabbi Yehuda. And Rabbi Elazar, son of Rabbi Shimon, adds even** the area **between the Entrance Hall and the altar** to the area that is considered north. **Rabbi** Yehuda HaNasi **adds** that **even** the areas to the north in **the place where the priests walk, and even** areas to the north in **the place where the Israelites walk,** are considered north in terms of the *halakha* of slaughtering offerings. **However, everyone agrees that** the area **from the** chamber **of the knives**[N] **and inward,** which is an area off to the side, **is unfit** for slaughtering offerings of the most sacred order, as it is not visible from the altar.

HALAKHA

What is the north – אֵיזֶהוּ צָפוֹן: The following areas are considered north: From the northern wall of the courtyard to the eastern wall, sixty and a half cubits, and from the Entrance Hall to the eastern wall of the courtyard, seventy-six cubits. The offerings of the most sacred order are slaughtered in that area. The Rambam rules in accordance with the opinion of Rabbi Yehuda, as the rulings are in accordance with his opinion in disputes with his colleagues (Rambam *Sefer Avoda*, *Hilkhot Beit HaBeḥira* 5:16).

NOTES

Chamber of the knives – בֵּית הַחֲלִיפוֹת: This chamber was where the knives for slaughtering were stored. Each priestly watch had its own compartment in which it stored its knives.

לֵימָא רַבִּי אֶלְעָזָר בְּרַבִּי שִׁמְעוֹן הִיא וְלֹא רַבִּי? אֲפִילּוּ תֵּימָא רַבִּי; וְרַבִּי, הָשְׁתָּא אַדְּרַבִּי יוֹסֵי בְּרַבִּי יְהוּדָה מוֹסִיף, אַדְּרַבִּי אֶלְעָזָר בְּרַבִּי שִׁמְעוֹן לֹא מוֹסִיף?

The Gemara suggests: **Let us say** that the mishna **is** in accordance with the opinion of **Rabbi Elazar, son of Rabbi Shimon, and not** in accordance with the opinion of **Rabbi** Yehuda HaNasi. The Gemara rejects this: **Even** if **you say** that the mishna is in accordance with the opinion of **Rabbi** Yehuda HaNasi, **now,** does **Rabbi** Yehuda HaNasi **add** only to the statement of **Rabbi Yosei, son of Rabbi Yehuda,** but **does not add**[N] to the statement of **Rabbi Elazar, son of Rabbi Shimon?** After all, the area deemed north according to Rabbi Elazar, son of Rabbi Shimon, is included in the area deemed north by Rabbi Yehuda HaNasi. Therefore, the mishna could be in accordance with the opinion of Rabbi Yehuda HaNasi as well.

אֲנַן הָכִי קָא אָמְרִינַן: אִי רַבִּי הִיא – נוֹקְמֵיהּ בְּכוּלָּהּ עֲזָרָה! אֶלָּא מַאי – רַבִּי אֶלְעָזָר בְּרַבִּי שִׁמְעוֹן הִיא, וְנוֹקְמֵיהּ בֵּין מִזְבֵּחַ וְלַכּוֹתֶל!

The Gemara reformulates its suggestion: **This is what we are saying: If** the mishna were in accordance with the opinion of **Rabbi** Yehuda HaNasi, who holds that the entire courtyard is considered north, **let us stand** the bull anywhere **in the entire courtyard** and not necessarily between the Entrance Hall and the altar. The Gemara rejects this: **Rather, what** do you suggest? The mishna **is** only in accordance with the opinion of **Rabbi Elazar, son of Rabbi Shimon?** According to his opinion one could suggest: **And let us stand** the bull **between the altar and the wall,** as everyone agrees that this area is considered north.

אֶלָּא מַאי אִית לָךְ לְמֵימַר – מִשּׁוּם חוּלְשָׁא דְּכֹהֵן גָּדוֹל, לְרַבִּי נַמִי – מִשּׁוּם חוּלְשָׁא דְּכֹהֵן גָּדוֹל.

Rather, what have you to say to explain why the bull is positioned specifically between the Entrance Hall and the altar? It is **due to the weakness** of the **High Priest,** so that he need not exert himself and walk long distances on Yom Kippur. According to **Rabbi** Yehuda HaNasi **as well,** it is **due to the weakness** of the **High Priest** that the bull is positioned specifically there, although it is permitted to position the bull anywhere in the courtyard.

״רֹאשׁוֹ לַדָּרוֹם וּפָנָיו לַמַּעֲרָב״. הֵיכִי מַשְׁכַּחַתְּ לָהּ? אָמַר רַב: בְּעוֹקֵם אֶת רֹאשׁוֹ. וְנוֹקְמֵיהּ לְהֶדְיָא! אָמַר אַבַּיֵי: גְּזֵירָה שֶׁמָּא יַרְבִּיץ גְּלָלִים.

§ The mishna continues: **The head** of the bull was facing **to the south and its face** was facing **to the west.**[B] The Gemara asks: Under **what circumstances** can a case **be found** where its head is toward one direction and its face is toward another? **Rav said:** It is a case where the animal is standing north-south and **it turns its head** and faces west. The Gemara asks: **And let us stand it straight** east-west with its back to the altar and its head facing the Sanctuary. **Abaye said: It is** prohibited due to **a decree lest** the bull **defecate** opposite the altar, which is a display of contempt for the altar.

תָּנוּ רַבָּנַן: כֵּיצַד סוֹמֵךְ הַזֶּבַח? עוֹמֵד בַּצָּפוֹן וּפָנָיו לַמַּעֲרָב, וְהַסּוֹמֵךְ עוֹמֵד בַּמִּזְרָח וּפָנָיו לַמַּעֲרָב, וּמַנִּיחַ שְׁתֵּי יָדָיו בֵּין שְׁתֵּי קַרְנוֹת שֶׁל זֶבַח, וּבִלְבַד שֶׁלֹּא יְהֵא דָּבָר חוֹצֵץ בֵּינוֹ לְבֵין הַזֶּבַח וּמִתְוַדֶּה; עַל חַטָּאת עֲוֹן חַטָּאת, וְעַל אָשָׁם עֲוֹן אָשָׁם, וְעַל עוֹלָה עֲוֹן לֶקֶט שִׁכְחָה וּפֵאָה וּמַעֲשֵׂר עָנִי, דִּבְרֵי רַבִּי יוֹסֵי הַגְּלִילִי.

The Sages taught: How does the priest **place his hands** on **the offering?**[N] In the offerings of the most sacred order, the animal **stands in the north** of the courtyard **and its face** is **to the west, and the one who is placing his hands stands to the east** of the offering **and his face** is **to the west, and he places his two hands between the two horns of** the **offering, provided** that **nothing interposes between his** hands **and the offering. And he confesses**[H] his sins. If the confession is **over a sin-offering,** he confesses the **transgression** for which he is bringing the **sin-offering,** i.e., unwitting violation of a prohibition punishable by *karet*. **And over a guilt-offering** he confesses **the transgression** for which he is bringing the **guilt-offering,** e.g., theft or misuse of consecrated property. **And over a burnt-offering,**[N] with regard to which the Torah does not specify for which transgressions it is brought, he confesses **the sin of** not leaving **gleanings,**[N] **forgotten sheaves, and produce of the corners** [*pe'a*], **as well as** not separating **poor man's tithe.** This is **the statement of Rabbi Yosei HaGelili.**

NOTES

Does Rabbi Yehuda HaNasi…not add – וְרַבִּי...לֹא מוֹסִיף: If Rabbi Yehuda HaNasi includes in his definition of north an area that is distant from the altar, he certainly includes the area between the Entrance Hall and the altar, which is closer to the altar (Ritva).

Placing hands on the offering – סְמִיכָה עַל הַזֶּבַח: All offerings except for the first-born and the animal-tithe require placing of hands on the animal's head. The one performing this rite places his two hands between the horns of the animal and presses down with all his strength. If it is an offering brought to atone for a transgression, he confesses his transgression while placing his hands. In the case of peace-offerings or thanks-offerings, he recites a statement of gratitude. The animal is slaughtered immediately thereafter, in the same place where the placing of hands was performed.

Burnt-offering – עוֹלָה: As stated here, in addition to burnt-offerings brought on a voluntary basis, burnt-offerings are also brought as atonement for failure to perform positive mitzvot. In his commentary on the Torah, the Ramban explains that burnt-offerings also atone for unwitting transgression of sins with no prescribed avenue for atonement (see Rabbi Eliyahu Mizraḥi and *Tzeida LaDerekh*).

The sin of gleanings, etc. – עֲוֹן לֶקֶט וכו׳: Rabbi Yosei HaGelili means that all prohibitions that after violation are transformed into positive mitzvot require burnt-offerings. He specifically mentions these mitzvot to teach that they fall into this category (*Tosafot Yeshanim*; *Tosefot HaRosh*).

BACKGROUND

The head of the bull was facing to the south and its face was facing to the west – רֹאשׁוֹ לַדָּרוֹם וּפָנָיו לַמַּעֲרָב: The image depicts the High Priest preparing to place his hands on the bull. The head of the bull is toward the south while its face is turned toward the west.

Priest preparing to place his hands on the bull

HALAKHA

How does he place his hands and confess – כֵּיצַד סוֹמֵךְ יָדָיו וּמִתְוַדֶּה: An offering of the most sacred order is positioned in the north with its head to the south and facing the west. The one placing his hands stands to the east of the animal, facing west, and places his two hands between the animal's horns and confesses his sin. He confesses the appropriate sin for the offering that he is sacrificing, i.e., a sin-offering or a guilt-offering. For failure to fulfill a positive mitzva and for violation of prohibitions that after violation are transformed into positive mitzvot, one confesses over a burnt-offering, as per the statement of Rabbi Akiva (Rambam *Sefer Avoda*, *Hilkhot Ma'aseh HaKorbanot* 3:14).

רַבִּי עֲקִיבָא אוֹמֵר: אֵין עוֹלָה בָּאָה אֶלָּא עַל עֲשֵׂה, וְעַל לֹא תַעֲשֶׂה שֶׁנִּיתַּק לַעֲשֵׂה.

Rabbi Akiva says: A burnt-offering is brought only over the failure to fulfill **a positive** mitzva **and over** violation of **a prohibition that** after violation **is transformed into a positive** mitzva.[N] This refers to all prohibitions followed by positive mitzvot intended to rectify them; e.g., the prohibition against robbery is followed in the Torah by a positive mitzva for the robber to return the object that he stole. These transgressions are not punishable by lashes nor does a human court administer any other form of penalty. However, a burnt-offering is required in order to gain divine atonement for the sinner.

בְּמַאי קָא מִיפַּלְגִי? אָמַר רַבִּי יִרְמְיָה:

The Gemara asks: **With regard to what** principle **do they disagree? Rabbi Yirmeya said:**

Perek **III**
Daf **36** Amud **b**

בְּלָאו דִּנְבֵילָה קָא מִיפַּלְגִי,

It is **with regard to** the **prohibition** against eating **an unslaughtered animal carcass,** and similar prohibitions, that **they disagree.** The Torah says: "You shall not eat any unslaughtered animal carcass; give it to the stranger in your community to eat" (Deuteronomy 14:21). The dispute is whether this is a prohibition that after violation is transformed into a positive mitzva or whether it is a standard prohibition punishable by lashes.

רַבִּי עֲקִיבָא סָבַר: לָאו מְעַלְיָא הוּא, וְרַבִּי יוֹסֵי הַגְּלִילִי סָבַר: לָאו לָאו מְעַלְיָא הוּא.

Rabbi Akiva holds: It is a full-fledged prohibition,[N] violators of which are flogged, as is the case with regard to violators of standard Torah prohibitions. In his opinion, this is not a case of a prohibition that after violation is transformed into a positive mitzva, as the positive mitzva: "Give it to the stranger in your community to eat," in no way rectifies the prohibition that was violated. If the carcass was eaten, obviously it cannot then be given to the stranger. Apparently, the verse means that due to the prohibition against eating it, one should give it to the stranger. **And Rabbi Yosei HaGelili holds: It is not a full-fledged prohibition;** rather, it is a prohibition that after violation is transformed into a positive mitzva. Because the positive command appears after the prohibition, it is tantamount to a prohibition that can be rectified.

אַבַּיֵי אָמַר: דְּכוּלֵּי עָלְמָא לָאו דִּנְבֵילָה – לָאו מְעַלְיָא הָוֵי, וְהָכָא בְּ״תַעֲזוֹב״ קָא מִיפַּלְגִי.

Abaye said that everyone agrees that the prohibition of eating an unslaughtered **animal carcass is a full-fledged prohibition,** and it is not a prohibition that after violation is transformed into a positive mitzva, **and here,** it is **with regard to** the positive mitzva written after the prohibitions with regard to gleanings, forgotten sheaves, and *pe'a* that **they disagree.** The verse states: "And when you reap the harvest of your land, you shall not wholly reap the corner of your field, neither shall you gather the gleaning of your harvest. And you shall not glean your vineyard, neither shall you gather the fallen fruit of your vineyard; **you shall leave** them for the poor and for the stranger, I am the Lord your God (Leviticus 19:9–10). After listing the prohibitions: You shall not wholly reap, you shall not glean, and you shall not gather, the Torah commands: You shall leave them.

דְּרַבִּי עֲקִיבָא סָבַר: ״תַּעֲזוֹב״ – מֵעִיקָּרָא מַשְׁמַע, וְרַבִּי יוֹסֵי הַגְּלִילִי סָבַר: הָשְׁתָּא מַשְׁמַע.

Rabbi Akiva holds that the positive mitzva: **You shall leave, indicates** that one leaves gleanings, forgotten sheaves, and *pe'a* in the field **from the outset,** and is not in effect after he violates the prohibition of: You shall not wholly reap. If one fails to fulfill that mitzva, he violates full-fledged prohibitions punishable by lashes. However, **Rabbi Yosei HaGelili holds** that the positive mitzva: **You shall leave, indicates now,** after one violated the prohibition. Even if the individual violated the prohibitions and harvested those crops, there is an obligation to rectify his actions by leaving the produce he harvested for the poor. This is not a full-fledged prohibition; rather, it is a prohibition that after violation is transformed into a positive mitzva that rectifies the transgression.

NOTES

A prohibition that after violation is transformed into a positive mitzva – לֹא תַעֲשֶׂה שֶׁנִּיתַּק לַעֲשֵׂה: Generally speaking, intentional violation of a prohibition is punishable by forty lashes, provided that the transgressor was forewarned and witnesses were present. However, there are circumstances when lashes are not administered for violation of a prohibition. The category of prohibition that after violation is transformed into a positive mitzva refers to situations where there is a positive mitzva that the Torah prescribes to rectify violation of the prohibition, e.g., the prohibition against robbery is followed by the positive mitzva to return the item that was stolen. The prohibition is thereby transformed into a positive mitzva, and it is not classified as a full-fledged prohibition. In that case, there are no lashes.

NOTES

It is a full-fledged prohibition – לָאו מְעַלְיָא הוּא: See *Tosafot*, who contend that everyone agrees that this is not a prohibition that is transformed into a positive mitzva, as the mitzva in no way rectifies the prohibition and in no way removes it from the category of prohibition. Nevertheless, since there is a positive mitzva written there, the prohibition is not like other prohibitions. Specifically, it is not like the prototype from which all prohibitions for which one is flogged are derived, the prohibition against muzzling animals while they work.

תָּנוּ רַבָּנַן: כֵּיצַד מִתְוַדֶּה? ״עָוִיתִי פָּשַׁעְתִּי וְחָטָאתִי״, וְכֵן בְּשָׂעִיר הַמִּשְׁתַּלֵּחַ הוּא אוֹמֵר: ״וְהִתְוַדָּה עָלָיו אֶת כָּל עֲוֹנוֹת בְּנֵי יִשְׂרָאֵל וְאֶת כָּל פִּשְׁעֵיהֶם לְכָל חַטֹּאתָם״, וְכֵן בְּמֹשֶׁה הוּא אוֹמֵר: ״נוֹשֵׂא עָוֹן וָפֶשַׁע וְחַטָּאָה״ דִּבְרֵי רַבִּי מֵאִיר. וַחֲכָמִים אוֹמְרִים: עֲוֹנוֹת – אֵלּוּ הַזְּדוֹנוֹת, וְכֵן הוּא אוֹמֵר: ״הִכָּרֵת תִּכָּרֵת הַנֶּפֶשׁ הַהִיא עֲוֹנָהּ בָהּ״,

§ The Sages taught in the *Tosefta*: **How does he confess?** What is the formula of the confession?[H] It is: **I have done wrong, I have rebelled, and I have sinned. And likewise, with regard to the scapegoat, it says** that the confession is in that order: **"And he shall confess over it all of the children of Israel's wrongdoings and all their rebellions and all their sins"** (Leviticus 16:21). **And likewise,** when God revealed Himself to **Moses it says: "Forgiving wrongdoing and rebellion and sin"** (Exodus 34:7). This is **the statement of Rabbi Meir. And the Rabbis say** that the meaning of these terms is: **Wrongdoings are intentional** transgressions, **and likewise it says: "That soul shall be cut off, it bears its guilt"** (Numbers 15:31). This refers to sins committed intentionally.

פְּשָׁעִים – אֵלּוּ הַמְּרָדִים, וְכֵן הוּא אוֹמֵר: ״מֶלֶךְ מוֹאָב פָּשַׁע בִּי״ וְאוֹמֵר ״אָז תִּפְשַׁע לִבְנָה בָּעֵת הַהִיא״, לְכָל חַטֹּאתָם – אֵלּוּ הַשְּׁגָגוֹת, וְכֵן הוּא אוֹמֵר: ״נֶפֶשׁ כִּי תֶחֱטָא בִשְׁגָגָה״. וּמֵאַחַר שֶׁהִתְוַדָּה עַל הַזְּדוֹנוֹת וְעַל הַמְּרָדִים חוֹזֵר וּמִתְוַדֶּה עַל הַשְּׁגָגוֹת?

Rebellions are rebellious transgressions, when one not only intends to violate a prohibition but does so as an act of defiance against God. **And likewise, it says: "The king of Moab rebelled [*pasha*] against me"** (II Kings 3:7). **And it is said: "Then Livna rebelled at that time"** (II Kings 8:22).[N] With regard to the phrase: **All of their sins, these are unwitting sins. And it says: "If a soul should sin unwittingly"** (Leviticus 4:2). In light of these definitions the sequence suggested by Rabbi Meir is unlikely, as **once he confessed the wrongdoings and rebellions,** does **he then confess the unwitting** sins?

אֶלָּא כָּךְ הָיָה מִתְוַדֶּה: חָטָאתִי וְעָוִיתִי וּפָשַׁעְתִּי לְפָנֶיךָ אֲנִי וּבֵיתִי וכו׳. וְכֵן בְּדָוִד הוּא אוֹמֵר: ״חָטָאנוּ עִם אֲבוֹתֵינוּ הֶעֱוִינוּ הִרְשָׁעְנוּ״ וְכֵן בִּשְׁלֹמֹה הוּא אוֹמֵר: ״חָטָאנוּ (וְהִרְשַׁעְנוּ וּמָרָדְנוּ)״ וְכֵן בְּדָנִיֵּאל הוּא אוֹמֵר: ״חָטָאנוּ (וְהֶעֱוִינוּ) וְהִרְשַׁעְנוּ וּמָרָדְנוּ״ אֶלָּא מַהוּ שֶׁאָמַר מֹשֶׁה: ״נוֹשֵׂא עָוֹן וָפֶשַׁע וְחַטָּאָה״? אָמַר מֹשֶׁה לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא: רִבּוֹנוֹ שֶׁל עוֹלָם, בְּשָׁעָה שֶׁיִּשְׂרָאֵל חוֹטְאִין לְפָנֶיךָ וְעוֹשִׂין תְּשׁוּבָה – עֲשֵׂה לָהֶם זְדוֹנוֹת כִּשְׁגָגוֹת.

Rather, this is the manner in which **he confesses: I have sinned, I have done wrong, and I have rebelled before You, I and my household. And likewise, with regard to David it says** in this sequence: **"We have sinned along with our forefathers, we have done wrong, we have performed evil"** (Psalms 106:6). **And likewise, with regard to Solomon it says: "We have sinned, and we have done wrong, we have done evil"** (I Kings 8:47). **And likewise, with regard to Daniel it says: "We have sinned, and we have done wrong, and we have done evil, and we have rebelled"** (Daniel 9:5). **However,** according to this interpretation, **what is** the rationale for the sequence of that **which Moses said:**[N] **Forgiving wrongdoing and rebellion and sin,** where sin appears last? **Moses said before the Holy One, Blessed be He: Master of the Universe, when the Jewish people sin before you and repent, render their intentional sins like unwitting ones,**[N] forgive wrongdoing and rebellion as if they were sin.

אָמַר רַבָּה בַּר שְׁמוּאֵל אָמַר רַב: הֲלָכָה כְּדִבְרֵי חֲכָמִים. פְּשִׁיטָא, יָחִיד וְרַבִּים הֲלָכָה כְּרַבִּים! מַהוּ דְּתֵימָא: מִסְתַּבֵּר טַעֲמֵיהּ דְּרַבִּי מֵאִיר, דְּקָמְסַיַּיע לֵיהּ קְרָא דְּמֹשֶׁה, קָא מַשְׁמַע לַן.

Rabba bar Shmuel said that **Rav said:** The ***halakha* is in accordance with the statement of the Rabbis.** The confession begins with the unwitting sins and concludes with the severe rebellions. The Gemara expresses surprise concerning the need for this ruling: It is **obvious** that the *halakha* is in accordance with the opinion of the Rabbis, based on the principle: In a dispute between **an individual and the many,** the ***halakha* is in accordance with** the opinion of **the many.**[N] The Gemara answers: **Lest you say** in this case that **the rationale** for the opinion **of Rabbi Meir is reasonable, as the verse** with regard to **Moses** is written in the order stated by Rabbi Meir and **supports his** opinion, therefore Rabba bar Shmuel **teaches us** that the *halakha* is nevertheless in accordance with the opinion of the Rabbis.

הַהוּא דְּנָחִית קַמֵּיהּ דְּרַבָּה, וַעֲבַד כְּרַבִּי מֵאִיר. אֲמַר לֵיהּ: שָׁבְקַתְּ רַבָּנַן וְעָבְדַתְּ כְּרַבִּי מֵאִיר? אֲמַר לֵיהּ: כְּרַבִּי מֵאִיר סְבִירָא לִי כִּדְכְתִיב בְּסֵפֶר אוֹרַיְיתָא דְּמֹשֶׁה.

The Gemara relates that there was **a certain** person **who descended**[N] to lead the prayers **before Rabba, and he performed** the confession sequence in accordance with the opinion of **Rabbi Meir.** Rabba **said to him: Have you forsaken** the opinion of **the Rabbis,** who are the many, **and performed** the confession sequence in accordance with the opinion of **Rabbi Meir?** That person **said to Rabba: I hold in accordance with** the opinion of **Rabbi Meir, as it is written** explicitly **in the Torah of Moses.**

תָּנוּ רַבָּנַן: ״וְכִפֶּר״ – בְּכַפָּרַת דְּבָרִים הַכָּתוּב מְדַבֵּר. אַתָּה אוֹמֵר בְּכַפָּרַת דְּבָרִים, אוֹ אֵינוֹ אֶלָּא כַּפָּרַת דָּמִים?

§ The Sages taught in a halakhic midrash that it is written: "And Aaron is to offer his own bull as a sin-offering **and atone** for himself and for his household" (Leviticus 16:6). Apparently, **the verse is speaking of atonement** achieved through **words** of confession. Do **you say** it is **atonement** achieved through **words, or perhaps it is only atonement** achieved through sprinkling **blood,** as each mention of atonement associated with an offering involves the sprinkling of blood on the altar?

HALAKHA

The formula of the confession – לְשׁוֹן הַוִּידּוּי: This is how the High Priest confesses: Please, God, I have sinned, I have done wrong, and I have rebelled before you, in accordance with the opinion of the Rabbis (Rambam *Sefer Avoda*, *Hilkhot Avodat Yom HaKippurim* 2:6 and 4:1).

NOTES

And it is said: Then Livna rebelled [*pasha*] at that time – וְאוֹמֵר אָז תִּפְשַׁע לִבְנָה בָּעֵת הַהִיא: The Gemara's use of the introductory phrase: And it is said, indicates that this is an addition to the previous citation. The previous verse cited: The king of Moab *pasha* against me, does not necessarily signify rebellion, as the king of Moab was not a subject of the king of Israel. Therefore, the Gemara cites the verse with regard to Livna, a city in Judea, in which the term *pasha* certainly refers to a rebellion against its king (*Gevurat Ari*).

However, what is the rationale for the sequence of that which Moses said – אֶלָּא מַהוּ שֶׁאָמַר מֹשֶׁה: The Gemara does not explain the meaning of the verse written with regard to the scapegoat: "All their rebellions and all their sins" (Leviticus 16:21). It could be explained that the Rabbis understand that the High Priest confesses the wrongdoings and rebellions after he has already confessed the sins (*Me'iri*).

Intentional sins like unwitting ones – זְדוֹנוֹת כִּשְׁגָגוֹת: If it is not possible to pardon the intentional acts without punishment, at least let them be treated as unwitting sins (Rav Ya'akov Emden).

It is obvious that in a dispute between an individual and the many, the *halakha* is in accordance with the opinion of the many – פְּשִׁיטָא, יָחִיד וְרַבִּים הֲלָכָה כְּרַבִּים: Many commentaries (among them the *Siaḥ Yitzḥak*) wonder whether this is indeed obvious. There is another principle: The *halakha* is in accordance with an unattributed mishna, and here there is an unattributed mishna in accordance with the opinion of Rabbi Meir. Some suggest that the *halakha* is not ruled in accordance with an unattributed mishna when the many disagree with the opinion stated there. Others explain that the principle that the *halakha* is ruled in accordance with an unattributed mishna is the opinion of Rabbi Yoḥanan. Rav disagrees (see *Yad Malakhi*, *Maskil LeEitan*, and *Mikhtav LeḤizkiyahu*).

There was a certain person who descended – הַהוּא דְּנָחִית קַמֵּיהּ דְּרַבָּה: The Gemara cites this episode to emphasize why Rav was forced to issue a definitive ruling; people continued to recite the confession incorrectly even several generations later (*ge'onim*).

הֲרֵי אֲנִי דָּן: נֶאֶמְרָה כָּאן כַּפָּרָה, וְנֶאֶמְרָה לְהַלָּן כַּפָּרָה. מַה כַּפָּרָה הָאֲמוּרָה בַּשָּׂעִיר – דְּבָרִים, אַף כַּפָּרָה הָאֲמוּרָה בַּפָּר – דְּבָרִים.

I will infer via a verbal analogy: **Atonement is stated here,** with regard to the bull of the sin-offering, **and atonement is stated there,**[N] with regard to the scapegoat: "And the goat designated by the lottery for Azazel shall be left standing alive before God, to atone with it" (Leviticus 16:10). **Just as** the **atonement that is stated with regard to the goat** is atonement achieved through **words,** as neither is the goat slaughtered nor is its blood sprinkled on the altar, **so too,** the **atonement stated with regard to the bull** refers to atonement achieved through **words.**

וְאִם נַפְשְׁךָ לוֹמַר, הֲרֵי הוּא אוֹמֵר: ״וְהִקְרִיב אַהֲרֹן אֶת פַּר הַחַטָּאת אֲשֶׁר לוֹ וְכִפֶּר בַּעֲדוֹ וּבְעַד בֵּיתוֹ״ – וַעֲדַיִין לֹא נִשְׁחַט הַפָּר.

And if it is your wish to state a claim rejecting that proof, there is a different proof. **It says: "And Aaron shall then offer his bull of sin-offering and atone for himself and his household.** And he shall slaughter his bull of sin-offering" (Leviticus 16:11). Here, the term atonement is used despite the fact that **the bull has not yet been slaughtered.** Apparently, the atonement of the bull is achieved through confession and not through sprinkling the blood.

מַאי וְאִם נַפְשְׁךָ לוֹמַר? וְכִי תֵּימָא: נֵילַף מִשָּׂעִיר הַנַּעֲשֶׂה בִּפְנִים שֶׁכַּפָּרָתוֹ בְּדָמִים – הֲרֵי הוּא אוֹמֵר ״וְכִפֶּר״, וַעֲדַיִין לֹא נִשְׁחַט הַפָּר.

The Gemara seeks to clarify the midrash: **What** is the meaning of: **And if it is your wish to say,** which indicates that there is room to undermine the first source? Why is a second source required? The Gemara answers: **And if you say** that instead of deriving the atonement of the bull from the atonement of the scapegoat, **let us derive** it **from the goat that is offered within, whose atonement is** achieved **through** sprinkling its **blood** in the innermost sanctum; therefore, it was taught in the *baraita* that **it says: And atone, and the bull has not yet been slaughtered.**

Perek **III**
Daf **37** Amud **a**

וּמִנַּיִן שֶׁבְּאָנָּא? נֶאֱמַר כָּאן כַּפָּרָה וְנֶאֱמַר לְהַלָּן בְּחוֹרֵב כַּפָּרָה. מַה לְהַלָּן בְּאָנָּא אַף כָּאן בְּאָנָּא. וּמִנַּיִן שֶׁבַּשֵּׁם? נֶאֱמַר כָּאן כַּפָּרָה וְנֶאֶמְרָה בְּעֶגְלָה עֲרוּפָה כַּפָּרָה, מַה לְהַלָּן בַּשֵּׁם אַף כָּאן בַּשֵּׁם.

And from where is it derived that the confession must begin with the word **please?**[N] **It is stated here: Atonement, and it is stated there,** just before Moses's plea following the sin of the Golden Calf **at Horeb:** "Perhaps I may secure **atonement** for your sin" (Exodus 32:30). **Just as there,** the prayer includes: **"Please,** this people is guilty of a great sin" (Exodus 32:31), **so too here,** the term **please** should be used. **And from where** is it derived **that** the Yom Kippur confession includes **the name** of God? **It is stated here: Atonement, and it is stated with regard to the heifer whose neck is broken: "Atone,** O God, for Your nation of Israel whom You redeemed, and do not let guilt for the blood of the innocent remain among Your people Israel, and they will be atoned of bloodguilt" (Deuteronomy 21:8). **Just as there,** with regard to the heifer, **the name** of God is mentioned, **so too here, the name** of God is mentioned.

אָמַר אַבָּיֵי: בִּשְׁלָמָא חוֹרֵב מֵעֶגְלָה עֲרוּפָה לָא יָלֵיף מַאי דַּהֲוָה הֲוָה. אֶלָּא עֶגְלָה עֲרוּפָה תֵּילֵיף מֵחוֹרֵב! וְכִי תֵּימָא: הָכִי נַמִּי – וְהָתְנַן: הַכֹּהֲנִים אוֹמְרִים: ״כַּפֵּר לְעַמְּךָ יִשְׂרָאֵל״ וְאִילּוּ בְּאָנָּא לָא קָא אָמַר! קַשְׁיָא.

Abaye said: Granted, the obligation to include the name of God in the confession at **Horeb cannot be derived from the heifer whose neck is broken,** since **what was, was.** The sin of the Golden Calf predated the mitzva of the heifer. **However, you** should **derive** that the confession in the ritual of the **heifer whose neck is broken** requires use of the term: Please, **from Horeb,** where Moses employed that term. **And if you say that is so,** and the term: Please, should be employed, **didn't we learn** in a mishna that **the priests say: "Atone,**[H] O God, **for Your nation, Israel"** (Deuteronomy 21:8), **while** the mishna **does not state** the term **please.** Apparently, the formula of confession during the ritual of the heifer is not derived from Horeb. The Gemara says: It is indeed **difficult** why that is not derived.

NOTES

And atonement is stated there – וְנֶאֶמְרָה לְהַלָּן כַּפָּרָה: According to variant readings of the Gemara the verbal analogy is to the case of the heifer whose neck is broken, where atonement is effected without the sprinkling of blood. Another possible analogy is the atonement sought by Moses on Mount Sinai, which was clearly through prayer rather than through sacrifice of an offering (Rabbi Elyakim; *Piskei Rid*; *Sefer Yere'im*).

NOTES

And from where is it derived that the confession must begin with the word please – וּמִנַּיִן שֶׁבְּאָנָּא: Supplication on Yom Kippur seems extraneous, as it is a day dedicated to forgiveness and atonement. Therefore, the Gemara seeks a source for using a term of supplication even on Yom Kippur (*Siaḥ Yitzḥak*).

HALAKHA

The priests say atone – הַכֹּהֲנִים אוֹמְרִים כַּפֵּר: After the neck of the heifer is broken, the Elders wash their hands and the priests recite in Hebrew as per the mishna (*Sota* 46a): Atone for your nation, Israel, etc. (*Kesef Mishne*; Rambam *Sefer Nezikim, Hilkhot Rotze'aḥ UShmirat HaNefesh* 9:3).

"וְהֵן עוֹנִין אַחֲרָיו". תַּנְיָא, רַבִּי אוֹמֵר: "כִּי שֵׁם ה׳ אֶקְרָא הָבוּ גוֹדֶל לֵאלֹהֵינוּ". אָמַר לָהֶם מֹשֶׁה לְיִשְׂרָאֵל: בְּשָׁעָה שֶׁאֲנִי מַזְכִּיר שְׁמוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא אַתֶּם הָבוּ גוֹדֶל. חֲנַנְיָה בֶּן אֲחִי רַבִּי יְהוֹשֻׁעַ אוֹמֵר: "זֵכֶר צַדִּיק לִבְרָכָה", אָמַר לָהֶם נָבִיא לְיִשְׂרָאֵל: בְּשָׁעָה שֶׁאֲנִי מַזְכִּיר צַדִּיק עוֹלָמִים – אַתֶּם תְּנוּ בְּרָכָה.

§ The mishna continues: **And** the priests and the people who were in the courtyard **respond after he** recites the name of God: Blessed be the name of His glorious kingdom forever and all time. **It was taught** in a *baraita* that **Rabbi** Yehuda HaNasi **says** the following with regard to the verse: **"When I call out the name of the Lord, give glory to our God"** (Deuteronomy 32:3). **Moses said to the Jewish people: When I mention the name of the Holy One, Blessed be He, you give** Him **glory** and recite praises in his honor. **Ḥananya, son of the brother of Rabbi Yehoshua, says** that proof for the practice is from a different source: **"The memory of the righteous shall be for a blessing"** (Proverbs 10:7). **The prophet,** Solomon, **said to the Jewish people:**[N] **When I mention the Righteous One of all worlds, you accord Him a blessing.**

מתני׳ בָּא לוֹ לְמִזְרַח הָעֲזָרָה לִצְפוֹן הַמִּזְבֵּחַ, הַסְּגַן מִימִינוֹ, וְרֹאשׁ בֵּית אָב מִשְּׂמֹאלוֹ. וְשָׁם שְׁנֵי שְׂעִירִים, וְקַלְפִּי הָיְתָה שָׁם וּבָהּ שְׁנֵי גוֹרָלוֹת. שֶׁל אֶשְׁכְּרוֹעַ הָיוּ, וַעֲשָׂאָן בֶּן גַּמְלָא שֶׁל זָהָב, וְהָיוּ מַזְכִּירִים אוֹתוֹ לְשֶׁבַח.

MISHNA The priest then **came to** the **eastern** side **of the** Temple **courtyard,** farthest from the Holy of Holies, **to** the **north of the altar. The deputy** was **to his right, and the head of the patrilineal family** belonging to the priestly watch that was assigned to serve in the Temple that week was **to his left. And** they arranged **two goats there, and there was** a lottery **receptacle there,**[H] **and in it were two lots.**[H] **These were** originally made of **boxwood,**[B] and the High Priest Yehoshua **ben Gamla**[P] **fashioned them of gold,** and the people **would mention him favorably** for what he did.

בֶּן קָטִין עָשָׂה שְׁנֵים עָשָׂר דַּד לַכִּיּוֹר, שֶׁלֹּא הָיָה לוֹ אֶלָּא שְׁנַיִם; וְאַף הוּא עָשָׂה מוּכְנִי לַכִּיּוֹר, שֶׁלֹּא יִהְיוּ מֵימָיו נִפְסָלִין בְּלִינָה.

Since the mishna mentions an item designed to enhance the Temple service, it also lists other such items: The High Priest **ben Katin made twelve spigots for the basin**[H] so that several priests could sanctify their hands and feet at once, **as** previously the basin **had only two. He also made a machine** [*mukheni*][L] **for** sinking **the basin**[NH] into flowing water during the night **so that its water would not be disqualified by remaining overnight.** Had the water remained in the basin overnight, it would have been necessary to pour it out the following morning. By immersing the basin in flowing water, the water inside remained fit for use the next morning.

BACKGROUND

Boxwood – אֶשְׁכְּרוֹעַ: The accepted identification of this plant is the long-leafed boxtree, *Buxus sempervirens longifolia*, a shrub which grows to a height of up to 10 m. An evergreen whose leaves are long and shiny on their upper side, it has thin stems with a circumference of no more than 20 cm. Boxwood, which is bright yellow, has always been considered superior wood in that it is dense, very hard, and flexible, and boards made from it are quite smooth and long-lasting.

Boxwood

PERSONALITIES

Ben Gamla – בֶּן גַּמְלָא: Yehoshua ben Gamla was a High Priest at the end of the Second Temple period. He married the famous and wealthy widow Marta bat Baitus, who used her money and influence to secure his position. Although the Sages disapproved of the method of his election, they nevertheless praised his great deeds, the most important of which was establishing a network of schools for Jewish children throughout Eretz Yisrael. It was said that were it not for Yehoshua ben Gamla, the Torah would have been forgotten from among the Jewish people. Apparently, he was also known as Yehoshua ben Gamliel, who was among the last of the High Priests in the Temple and who was killed during the destruction of the Temple.

LANGUAGE

Machine [*mukheni*] – מוּכְנִי: From the Greek μηχανή, *mekhanè*, meaning machine, wheel, or lever.

NOTES

The prophet said to the Jewish people – אָמַר לָהֶם נָבִיא לְיִשְׂרָאֵל: The question was raised: Why is Solomon described as a prophet? Although he was a prophet, it is inappropriate to refer to him in that manner since the verse cited is from the Writings and not from the Prophets. Perhaps the Gemara here is not referring to the statement of Solomon; rather, it is citing the verse in Proverbs to evoke the statement of the prophet Moses (see Rabbi Tzvi Hirsch Chajes).

A machine for the basin – מוּכְנִי לַכִּיּוֹר: According to most commentaries, the machine was a wheel used to lower the basin into a pit where water flowed. The Rambam explains that the machine described here was a type of barrier surrounding the laver, and the wheel filled the area surrounded by the barrier with water from the pit. In this way the water was not disqualified because it remained contiguous with the water in the pit.

HALAKHA

The location of the lottery – מְקוֹם הַהַגְרָלָה: The receptacle for the lottery is placed in the east of the courtyard to the north of the altar, and the two goats are positioned there with their faces to the west and their tails to the east. The High Priest arrives with his deputy on his right and the head of the patrilineal family on his left, and the two goats stand before him, one to his right and one to his left (Rambam *Sefer Avoda*, *Hilkhot Avodat Yom HaKippurim* 3:2).

Two lots – שְׁנֵי גוֹרָלוֹת: The term: To God, is written on one of the lots, and: To Azazel, is written on the other one. These lots may be made from any material, wood, stone, or metal, but they must be identical. The lots in the Second Temple were fashioned from gold (Rambam *Sefer Avoda*, *Hilkhot Avodat Yom HaKippurim* 3:1).

Twelve spigots for the basin – שְׁנֵים עָשָׂר דַּד לַכִּיּוֹר: The basin had twelve spigots so that all the priests participating in the daily offering could sanctify their hands simultaneously (Rambam *Sefer Avoda*, *Hilkhot Beit HaBeḥira* 3:18).

Machine for the basin – מוּכְנִי לַכִּיּוֹר: A device was made for the basin to prevent a situation where its water would become invalid from being left overnight. The Rambam, the Ra'avad, and others disagree with regard to the nature of this machine (*Tosefot Yom Tov* on *Tamid*, chapter 1; *Kesef Mishne*; Rambam *Sefer Avoda*, *Hilkhot Beit HaBeḥira* 3:18).

מוּנְבַּז הַמֶּלֶךְ הָיָה עוֹשֶׂה כׇּל יְדוֹת הַכֵּלִים שֶׁל יוֹם הַכִּפּוּרִים שֶׁל זָהָב. הִילָנִי אִמּוֹ עָשְׂתָה נִבְרֶשֶׁת שֶׁל זָהָב עַל פֶּתַח הֵיכָל, וְאַף הִיא עָשְׂתָה טַבְלָא שֶׁל זָהָב שֶׁפָּרָשַׁת סוֹטָה כְּתוּבָה עָלֶיהָ. נִקָּנוֹר נַעֲשׂוּ נִסִּים לְדַלְתוֹתָיו, וְהָיוּ מַזְכִּירִין אוֹתָן לְשֶׁבַח.

King Munbaz would contribute the funds required to **make the handles of all the Yom Kippur vessels of gold.** Queen **Helene, his mother, fashioned a** decorative **gold chandelier**[N] **above the entrance of the Sanctuary. She also fashioned a golden tablet** [***tavla***][L] **on which the** Torah **portion** relating to ***sota*** **was written.** The tablet could be utilized to copy this Torah portion, so that a Torah scroll need not be taken out for that purpose. With regard to **Nicanor, miracles were performed to his doors,** the doors in the gate of the Temple named for him, the Gate of Nicanor. **And** the people **would mention** all of **those** whose contributions were listed **favorably.**

גמ׳ מִדְּקָאָמַר לִצְפוֹן הַמִּזְבֵּחַ – מִכְּלָל דְּמִזְבֵּחַ לָאו בַּצָּפוֹן קָאֵי, מַנִּי? רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב הִיא, דְּתַנְיָא: ״צָפוֹנָה לִפְנֵי ה׳״ – שֶׁיְּהֵא צָפוֹן כּוּלּוֹ פָּנוּי, דִּבְרֵי רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב.

GEMARA

From the fact **that it says** in the mishna that the priest comes **to** the **north of the altar,** it can be learned **by inference that** the **altar** itself **does not stand in the north** but in the south of the courtyard. The Gemara asks: In accordance with **whose** opinion is the mishna? The Gemara answers: **It is** in accordance with the opinion of **Rabbi Eliezer ben Ya'akov, as it was taught** in a *baraita* that from the verse: "And he shall slaughter it on the side of the altar **northward before God"** (Leviticus 1:11), it is derived **that** the **entire north** side should **be vacant.** The altar is in the south, and the north is vacant. This is **the statement of Rabbi Eliezer ben Ya'akov.**

וְהָא רֵישָׁא אֶלְעָזָר בְּרַבִּי שִׁמְעוֹן הִיא! כּוּלָּהּ רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב הִיא, וְתָנֵי בְּבֵין הָאוּלָם וְלַמִּזְבֵּחַ.

The Gemara asks: **But isn't the first clause,** the previous mishna, as explained above, in accordance with the opinion of **Rabbi Elazar, son of Rabbi Shimon,** who holds that the altar was partially in the north? The Gemara rejects this assertion: The **entire** mishna, including the first clause, **is** in accordance with the opinion of **Rabbi Eliezer ben Ya'akov.** Emend the previous mishna **and teach** it as referring to the space **adjacent to** the area **between the Entrance Hall and the altar** and not actually the space between them, north of the altar, where everyone agrees that it is the north.

״הַסְּגַן בִּימִינוֹ וְרֹאשׁ בֵּית אָב בִּשְׂמֹאלוֹ״. אָמַר רַב יְהוּדָה: הַמְהַלֵּךְ לִימִין רַבּוֹ הֲרֵי זֶה בּוּר. תְּנַן: הַסְּגַן בִּימִינוֹ וְרֹאשׁ בֵּית אָב בִּשְׂמֹאלוֹ.

§ The mishna states that **the deputy** High Priest stands **to the right** of the High Priest, **and the head of the patrilineal family is to his left. Rav Yehuda said** with regard to the laws of etiquette: **One who walks to the right of his teacher is a boor,** in that he hasn't the slightest notion of good manners. The Gemara asks: Didn't **we learn** in the mishna that **the deputy,** who is like a student to the High Priest, **is to the right** of the High Priest, **and the head of the patrilineal** priestly **family** responsible for the Temple service that day **is to his left?**

וְעוֹד תַּנְיָא: שְׁלֹשָׁה שֶׁהָיוּ מְהַלְּכִין בַּדֶּרֶךְ, הָרַב בָּאֶמְצַע, גָּדוֹל בִּימִינוֹ, וְקָטָן מִשְּׂמֹאלוֹ. וְכֵן מָצִינוּ בִּשְׁלֹשָׁה מַלְאֲכֵי הַשָּׁרֵת שֶׁבָּאוּ אֵצֶל אַבְרָהָם: מִיכָאֵל בָּאֶמְצַע, גַּבְרִיאֵל בִּימִינוֹ, וּרְפָאֵל בִּשְׂמֹאלוֹ.

And furthermore, it was taught in a *baraita*: **Three** people **who were walking on the road**[H] should not walk in single file but should walk with **the teacher in the middle, the greater** of the students **on his right, and the lesser** of them **to his left. And so too do we find with the three ministering angels**[N] **who came to Abraham: Michael,** the greatest of the three, was **in the middle, Gabriel was to his right, and Raphael was to his left.** Apparently, a student walks to the right of his teacher.

תַּרְגּוּמָא רַב שְׁמוּאֵל בַּר פַּפָּא קַמֵּיהּ דְּרַב אַדָּא: כְּדֵי שֶׁיִּתְכַּסֶּה בּוֹ רַבּוֹ. וְהָתַנְיָא: הַמְהַלֵּךְ כְּנֶגֶד רַבּוֹ – הֲרֵי זֶה בּוּר, אֲחוֹרֵי רַבּוֹ – הֲרֵי זֶה מִגַּסֵּי הָרוּחַ! דִּמְצַדֵּד אַצְדּוֹדֵי.

Rav Shmuel bar Pappa interpreted it before Rav Adda: He does not walk next to his teacher as an equal, but walks slightly behind him **so that he is** slightly **obscured by his teacher.** The Gemara asks: **But wasn't it taught** in a *baraita*: **One who walks next to his teacher is a boor;** one who walks **behind his teacher,** allowing his teacher to walk before him, **is among the arrogant.** The Gemara answers: He does not walk directly beside him but slightly **to his side**[H] and slightly behind his teacher.

NOTES

Gold chandelier – נִבְרֶשֶׁת שֶׁל זָהָב: Most commentaries explain this to be a chandelier, although the author of the *Me'iri*, citing the Rambam, explains that it is a shimmering golden pane.

And so too do we find with the three ministering angels – וְכֵן מָצִינוּ בִּשְׁלֹשָׁה מַלְאֲכֵי הַשָּׁרֵת: The Gemara does not explain the source of this statement. Rashi explains that the term in the verse: "Stood over him [*nitzavim alav*]" (Genesis 18:2), indicates they all stood together, and did not come before him one at a time, from which proper etiquette can be derived. Some commentaries explain that since Abraham spoke to one of the angels, clearly the greatest of the three, apparently Abraham discerned his stature from the way in which they were standing (see Maharsha and *HaBoneh*).

LANGUAGE

Tablet [*tavla*] – טַבְלָא: From the Latin tabula, meaning board, especially a writing tablet and a wooden board that serves as a cover for a table.

Wax writing tablet

HALAKHA

Three people who were walking on the road – שְׁלֹשָׁה שֶׁהָיוּ מְהַלְּכִין בַּדֶּרֶךְ: When three people walk together on a road, the most prominent walks in the middle, the next most prominent to his right, and the least prominent to his left (*Shulḥan Arukh, Yoreh De'a* 242:17).

To his side – דִּמְצַדֵּד אַצְדּוֹדֵי: It is prohibited for a student to walk alongside his teacher; rather, he should remain slightly to his side and slightly behind him. If there is a distance of four cubits between them, he may walk to his side (*Shulḥan Arukh, Yoreh De'a* 242:16).

״וְקַלְפִּי הָיְתָה שָׁם וּבָהּ שְׁנֵי גוֹרָלוֹת״. תָּנוּ רַבָּנַן: ״וְנָתַן אַהֲרֹן עַל שְׁנֵי הַשְּׂעִירִם גּוֹרָלוֹת״ [גּוֹרָלוֹת] – שֶׁל כָּל דָּבָר.

§ The mishna continues: **And there was** a lottery **receptacle** in the east of the courtyard **there, and in it were two lots. The Sages taught** the following in a *baraita* with regard to the verse: **“And Aaron shall place lots on the two goats,** one lot for God and one lot for Azazel” (Leviticus 16:8). **Lots** is a general term; they may be fashioned **from any material,** as the Torah does not specify the material of which they are made.

יָכוֹל יִתֵּן שְׁנַיִם עַל זֶה וּשְׁנַיִם עַל זֶה – תַּלְמוּד לוֹמַר: ״גּוֹרָל אֶחָד לַה׳ וְגוֹרָל אֶחָד לַעֲזָאזֵל״, אֵין כָּאן לַשֵּׁם אֶלָּא גּוֹרָל אֶחָד וְאֵין כָּאן לַעֲזָאזֵל אֶלָּא אֶחָד. יָכוֹל יִתֵּן שֶׁל שֵׁם וְשֶׁל עֲזָאזֵל עַל זֶה, וְשֶׁל שֵׁם וְשֶׁל עֲזָאזֵל עַל זֶה – תַּלְמוּד לוֹמַר: ״גּוֹרָל אֶחָד [לַה׳״ – אֵין כָּאן לַה׳ אֶלָּא אֶחָד וְאֵין כָּאן לַעֲזָאזֵל אֶלָּא אֶחָד]. אִם כֵּן מַה תַּלְמוּד לוֹמַר גּוֹרָלוֹת? שֶׁיִּהְיוּ שָׁוִין, שֶׁלֹּא יַעֲשֶׂה אֶחָד שֶׁל זָהָב וְאֶחָד שֶׁל כֶּסֶף, אֶחָד גָּדוֹל וְאֶחָד קָטָן.

One **might** have thought that **he** should **place two** lots **on this** goat **and two** lots **on that** goat;[N] therefore, **the verse states: “One lot for God and one lot for Azazel”** (Leviticus 16:8),[N] meaning **there is only one lot here for God, and there is only one lot here for Azazel.** Likewise, one **might** have thought **he** should **place** the lot **of God and** the lot **of Azazel on this** goat, **and** the lot **of God and** the lot **of Azazel on that** goat; therefore, **the verse states: One lot for God,** i.e., **there is only one** lot **here for God, and there is only one** lot **here for Azazel. If so, what** is the meaning when **the verse states lots,** in the plural, since each of the two goats has one lot not two? It is to teach **that** the two lots should **be identical;** that **he should not make one of gold and one of silver,** or **one big and one small.**

״גּוֹרָלוֹת שֶׁל כָּל דָּבָר״ פְּשִׁיטָא! לָא צְרִיכָא לְכִדְתַנְיָא: לְפִי שֶׁמָּצִינוּ בַּצִּיץ שֶׁהַשֵּׁם כָּתוּב עָלָיו וְהוּא שֶׁל זָהָב, יָכוֹל אַף זֶה כֵּן – תַּלְמוּד לוֹמַר: ׳גּוֹרָל׳ ׳גּוֹרָל׳ רִיבָּה. רִיבָּה שֶׁל זַיִת, רִיבָּה שֶׁל אֱגוֹז, רִיבָּה שֶׁל אֶשְׁכְּרוֹעַ.

It was taught in the *baraita* that the **lots** may be fashioned **from any material.** The Gemara asks: This is **obvious,** considering that the Torah does not designate a particular material. The Gemara answers: **No,** it is **necessary** only due to that **which was taught** in a *baraita*: **Because we find with regard to the** High Priest’s **frontplate that the name of God was written**[B] **upon it and it was made of gold,** one **might** have thought **that this** lot, **too,** should be made of gold since it has God’s name on it. Therefore, **the verse states: Lot, lot,** twice **to include** other materials and not exclusively gold. **It includes** lots made of **olive** wood, and **includes** lots made of **walnut** wood, and **includes** lots made of **boxwood.**

״בֶּן קָטִין עָשָׂה שְׁנֵים עָשָׂר דַּד לַכִּיּוֹר״ וכו׳. תָּנָא: כְּדֵי שֶׁיִּהְיוּ שְׁנֵים עָשָׂר אֶחָיו הַכֹּהֲנִים הָעֲסוּקִין בַּתָּמִיד מְקַדְּשִׁין יְדֵיהֶן וְרַגְלֵיהֶן בְּבַת אַחַת. תָּנָא: שַׁחֲרִית, בְּמִילּוּאוֹ מְקַדֵּשׁ יָדָיו וְרַגְלָיו מִן הָעֶלְיוֹן, עַרְבִית בִּירִידָתוֹ מְקַדֵּשׁ יָדָיו וְרַגְלָיו מִן הַתַּחְתּוֹן.

§ The mishna continues: The High Priest **ben Katin made twelve spigots for the basin.** It was **taught:** Ben Katin did this **so that twelve of his fellow priests, who are occupied with** sacrificing **the daily offering** as explained above, could **sanctify their hands and their feet simultaneously.** It was **taught: In the morning,** when the basin **is full,**[N] **one sanctifies his hands and his feet from** the spigots fixed **at the top** of the basin because the water level is high. And in the **afternoon, when** the water level **is low, he sanctifies his hands and his feet** from the spigots fixed **at the bottom.**

״וְאַף הוּא עָשָׂה מוּכְנִי לַכִּיּוֹר״ וכו׳. מַאי מוּכְנִי? אָמַר אַבַּיֵי: גִּילְגְּלָא דַּהֲוָה מְשַׁקְעָא לֵיהּ.

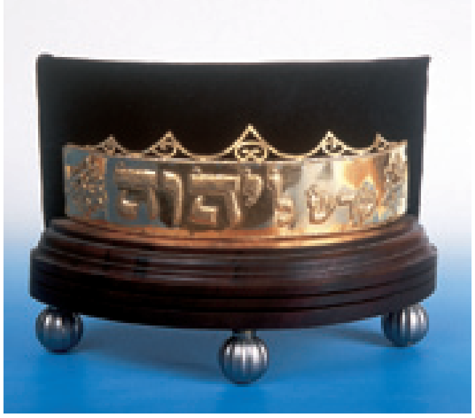
The mishna continues with regard to ben Katin: **He also made a machine for** sinking **the basin.** The Gemara asks: **What** is this **machine? Abaye said:** It is **a wheel with which he lowered** the basin into the pit.

״מוּנְבַּז הַמֶּלֶךְ עָשָׂה כָּל יְדוֹת הַכֵּלִים״ וכו׳. נַעַבְדִינְהוּ לְדִידְהוּ דְּזָהָב!

The mishna continues: **King Munbaz would** contribute the funds required to **make the handles of all the** Yom Kippur **vessels** of gold. The Gemara asks: If he wanted to donate money to beautify the Temple, **he should have made** the vessels **themselves of gold,** not just the handles.

BACKGROUND

Frontplate, that the name of God was written upon it – בַּצִּיץ שֶׁהַשֵּׁם כָּתוּב עָלָיו: The image depicts a reconstruction of the frontplate.



Frontplate

NOTES

Two lots on this goat and two lots on that goat – שְׁנַיִם עַל זֶה וּשְׁנַיִם עַל זֶה: One could contend that there were two lots on each goat, for a total of four (*Me’iri*).

For God and for Azazel – שֶׁל שֵׁם וְשֶׁל עֲזָאזֵל: One might have thought that after the two lots determined which goat was for God and which for Azazel, both lots would be placed on each of the goats to fulfill the mitzva of placing the lots based on the verse cited in the Gemara: And Aaron shall place lots on the two goats (see *Tosafot*; *Tosafot Yeshanim*; *Me’iri*).

In the morning when the basin is full – שַׁחֲרִית בְּמִילּוּאוֹ: Some commentaries understand that this description comes to explain why there were initially two spigots rather than one. The top one was used in the morning, and the bottom one in the afternoon (Rav Shmuel Strashun).

אָמַר אַבַּיֵי: בִּידוֹת סַכִּינִין. מֵיתִיבִי: אַף הוּא עָשָׂה כַּנֵּי כֵּלִים, וְאוֹגְנֵי כֵּלִים וִידוֹת כֵּלִים וִידוֹת סַכִּינִין שֶׁל יוֹם הַכִּפּוּרִים שֶׁל זָהָב! תַּרְגּוּמָא אַבַּיֵי בְּקַתָּתָא דְּנַרְגֵי וַחֲצִינֵי.

Abaye said: Although gold is not suitable for knife blades, as it is too soft for use in slaughter, the mishna is referring to **knife handles.** The Gemara **raises an objection** from a different *baraita*: King Munbaz **also made** the **bases of vessels,** the **grips of vessels,** the **handles of vessels,**[N] **and the handles of knives of Yom Kippur of gold.** Apparently, knives are not categorized as vessels; therefore, the handles of the Yom Kippur vessels that Munbaz donated were not knife handles. The Gemara answers: **Abaye interpreted** that Munbaz donated gold for the **handles of axes and hatchets.** The blades of these implements cannot be made of gold; rather, like knives, they require stronger material.

״הֵילֵנִי אִמּוֹ עָשְׂתָה נִבְרֶשֶׁת שֶׁל זָהָב״ וכו׳. תָּנָא: בְּשָׁעָה שֶׁהַחַמָּה זוֹרַחַת נִיצוֹצוֹת יוֹצְאִין מִמֶּנָּה, וְהַכֹּל יוֹדְעִין שֶׁהִגִּיעַ זְמַן קְרִיאַת שְׁמַע.

§ The mishna continues: Queen **Helene,**[P] **his mother, fashioned a** decorative **gold chandelier** above the entrance of the Sanctuary. It was **taught** in a mishna: **When the sun rose, sparks** of light would **emanate from** the chandelier,[B] which was polished, **and everyone knew that the time** to **recite** ***Shema*** **had arrived.** The ideal time to recite *Shema* is at the moment of sunrise.

מֵיתִיבִי: הַקּוֹרֵא אֶת שְׁמַע שַׁחֲרִית עִם אַנְשֵׁי מִשְׁמָר וְאַנְשֵׁי מַעֲמָד – לֹא יָצָא, מִפְּנֵי שֶׁאַנְשֵׁי מִשְׁמָר מַשְׁכִּימִין וְאַנְשֵׁי מַעֲמָד מְאַחֲרִים. אָמַר אַבַּיֵי: לִשְׁאָר עַמָּא דְּבִירוּשָׁלַיִם.

The Gemara **raises an objection: One who recites** ***Shema*** in the **morning with the men of the priestly watch,** who served in the Temple during a given week, **or with the men of the non-priestly watch,** designated groups of Israelites who accompanied the priestly watch to Jerusalem that week, **did not fulfill** his obligation.[N] That is **because the men of the priestly watch** recite *Shema* too **early**[H] so that they will have sufficient time to perform the Temple service, **and the men of the non-priestly watch,** who recite lengthy prayers and stand over the daily morning offering when it is sacrificed, **postpone** reciting *Shema*. For whom, then, did the emanating sparks signal the time to recite *Shema*? **Abaye said:** It was an indicator **for the rest of the people in Jerusalem,** who recited *Shema* at the appropriate time to recite *Shema*.

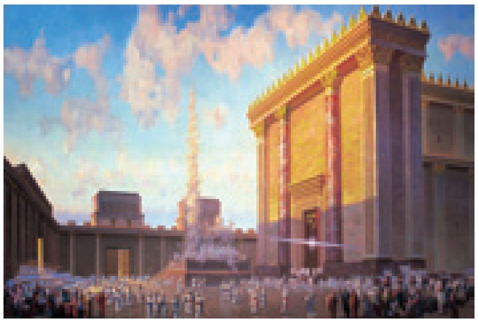
PERSONALITIES

Queen Helene and King Munbaz – הֵילֵנִי וּמוּנְבַּז: Helene was wife of a monarch from Adiabene, a small kingdom in northern Syria, on the Tigris river. Helene lived in the generation prior to the destruction of the Second Temple, and she and her sons Munbaz and Izats, also known as Bezotus, became familiar with the Torah by Jews who passed through their land. They later converted, and apparently many members of their country's nobility converted with them. Queen Helene visited Jerusalem several times and donated many gifts to the Temple and to ordinary people suffering economic hardship. Her sons continued to help the Jewish people and to ply the Temple with gifts. In addition, they sent troops from Adiabene to support the fighters during the great rebellion that culminated in the destruction of the Temple. Queen Helene and her son Munbaz are mentioned several times in the Talmud as paradigms of fear of God and of righteousness.

Sarcophagus of Queen Helene at the Israel Museum, Jerusalem

BACKGROUND

When the sun rose sparks of light would emanate from the chandelier – בְּשָׁעָה שֶׁהַחַמָּה זוֹרַחַת נִיצוֹצוֹת יוֹצְאִין מִמֶּנָּה:



Sun rising over the Temple

HALAKHA

Reciting Shema too early – הַשְׁכָּמָה בִּקְרִיאַת שְׁמַע שַׁחֲרִית: One who recites Shema early, from the time that one recognizes an acquaintance at a distance of four cubits, has fulfilled his obligation even if he finishes before sunrise. In exigent circumstances, one may recite *Shema* at dawn *ab initio*, as per the conclusion of the Gemara in tractate *Berakhot* (Rambam *Sefer Ahava*, *Hilkhot Keriat Shema* 1:12).

NOTES

Grips [*ognei*] of vessels and handles [*yedot*] of vessels – אוֹגְנֵי כֵּלִים וִידוֹת כֵּלִים: Both terms, *yedot* and *ognei*, refer to handles. *Yedot* refers to handles that are an organic part of the vessel; *ognei* refers to handles that attach to metal rings on the vessel (*ge'onim*; *Arukh*).

Did not fulfill his obligation – לֹא יָצָא יְדֵי חוֹבָתוֹ: The Ritva explains that this does not mean that one does not fulfill his obligation at all. It means that his performance of the mitzva is less than ideal because he did not recite *Shema* at the time determined by the Sages.

״וְאַף הִיא עָשְׂתָה טַבְלָא״. שָׁמְעַתְּ מִינָּהּ״: כּוֹתְבִין מְגִילָּה לַתִּינוֹק לְהִתְלַמֵּד בָּהּ! אָמַר רֵישׁ לָקִישׁ מִשּׁוּם רַבִּי יַנַּאי: בְּאָלֶף בֵּית.

§ The mishna relates: Queen Helene **also fashioned** a golden **tablet** on which the *sota* Torah portion was written. The Gemara comments: **You learn from this** that **one** may **write a scroll**[N] that contains only several portions of the Torah, **from which a child may be taught.**[H] The Sages disputed whether it is permitted to do so even for the purpose of education. **Reish Lakish said in the name of Rabbi Yannai:** There is no proof from this mishna, as the tablet prepared by Queen Helene consisted of the letters **of** the ***alef-beit***,[N] i.e., only the first letter of each word was written on the tablet, representing the word.

מֵיתִיבִי: כְּשֶׁהוּא כּוֹתֵב – רוֹאֶה וְכוֹתֵב מַה שֶּׁכָּתוּב בַּטַּבְלָא! אֵימָא: רוֹאֶה וְכוֹתֵב כְּמָה שֶׁכָּתוּב בַּטַּבְלָא.

The Gemara **raises an objection** from the *halakhot* of *sota*: **When** the scribe **writes** the *sota* scroll, **he looks and writes that which is written on the tablet.** Apparently, the full text of the passage was written on the tablet. The Gemara rejects this: Emend the *baraita* and **say: He looks and writes like** that **which is written on the tablet.** The tablet aids the scribe in remembering the text that must be written.

מֵיתִיבִי: כְּשֶׁהוּא כּוֹתֵב – רוֹאֶה וְכוֹתֵב מַה שֶּׁכָּתוּב בַּטַּבְלָא, וּמַה כָּתוּב בַּטַּבְלָא – ״אִם שָׁכַב אִישׁ אוֹתָךְ [וְאִם לֹא שָׁכַב]״ ״אִם שָׂטִית״ ״אִם לֹא שָׂטִית״! הָתָם

The Gemara **raises an objection** from a different *baraita*: **When he writes, he looks and writes that which is written on the tablet. And what is written on the tablet? If a man lay with you… and if he did not lay with you; if you strayed…if you did not stray** (see Numbers 5:19–20). Apparently, the full text of the passage was written on the tablet. The Gemara answers: **There,** it was written

NOTES

One may write a scroll – כּוֹתְבִין מְגִילָּה: The primary concern is that since the Torah is a single unit, one may not separate it into independent segments. The question is whether it is permitted to do so in order to facilitate fulfillment of a mitzva like the study of Torah (see *Oraḥ HaHalakha*).

Of the *alef-beit* – בְּאָלֶף בֵּית: Rashi explains that the tablet was written with initials. Others suggest that the letters were written out of sequence, or in lines of three words (see *Siaḥ Yitzḥak*). In the Jerusalem Talmud, apparently, the scribe writing the *sota* portion during the *sota* ceremony intended to write letters that were the size and form of the letters on the tablet, but the tablet did not contain the entire text.

HALAKHA

Writing a scroll for a child – מְגִילָּה לַתִּינוֹק: Citing the Rambam, the author of the *Shulḥan Arukh* rules that one does not write scrolls for children even for educational purposes, in accordance with the opinion of Rabba in tractate *Gittin*. The Rif and others disagree and permit it, and in the *Baḥ* it is written that doing so is customary throughout the Jewish people (*Taz*; *Be'er Heitev*; *Shulḥan Arukh, Yoreh De'a* 283:2).

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Daf **38** Amud **a**

בְּסֵירוּגִין.

with **alternating**[H] complete words and initials. The first words of each verse were written there, but the rest of the words in the verse were represented by initials. Therefore, this contribution of Queen Helene does not resolve the question of whether writing a scroll for a child is permitted.

״נִיקָנוֹר נַעֲשׂוּ נִסִּים לְדַלְתוֹתָיו״. תָּנוּ רַבָּנַן: מַה נִּסִּים נַעֲשׂוּ לְדַלְתוֹתָיו? אָמְרוּ: כְּשֶׁהָלַךְ נִיקָנוֹר לְהָבִיא דְּלָתוֹת מֵאֲלֶכְּסַנְדְּרִיָּא שֶׁל מִצְרַיִם, בַּחֲזִירָתוֹ עָמַד עָלָיו נַחְשׁוֹל שֶׁבַּיָּם לְטַבְּעוֹ. נְטָלוּ אַחַת מֵהֶן וְהִטִּילוּהָ לַיָּם, וַעֲדַיִין לֹא נָח הַיָּם מִזַּעְפּוֹ.

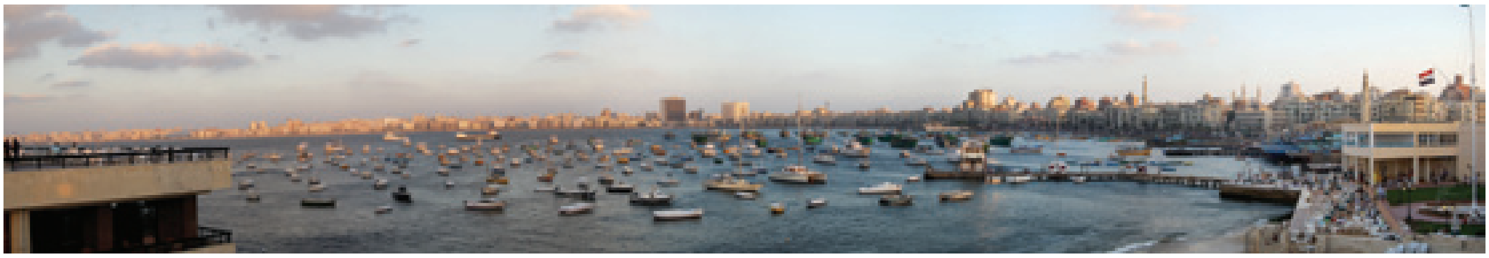
§ The mishna related: For **Nicanor, miracles were performed to his doors. The Sages taught** in the *Tosefta*: **What miracles occurred for his doors? They said: When Nicanor went to bring** copper **doors** for the eastern gate of the Temple **from Alexandria**[B] **in Egypt,** famous for its craftsmanship, **on his return** voyage by ship, **a storm arose in the sea** and threatened **to drown him.** The ship's passengers **took one** of the doors, which were exceedingly heavy, **and cast it into the sea,** fearing that the weight of the doors would sink the ship. **And still the sea did not rest from its rage.**

HALAKHA

Alternating – בְּסֵירוּגִין: It is permitted to write a passage from the Torah on a scroll with three words to a line. That is how the Rambam interprets the term alternating words (see Rabbeinu Yeruḥam; *Shulḥan Arukh, Yoreh De'a* 283:3).

BACKGROUND

Alexandria – אֲלֶכְּסַנְדְּרִיָּא: This port city, which lies west of the Nile delta, was founded by Alexander the Great in 332 BCE. In its glory days, during the Ptolemaic rule in Egypt and until the end of the mishnaic period, Alexandria was one of the largest cities and cultural centers in the world. The greatest scientists, doctors and artisans of the time lived in Alexandria, and Alexandrian doctors were renowned throughout the entire world. The Sages of the Talmud were very familiar with Alexandrian doctors and held them in high regard, often praising the medical accomplishments of this important urban center.



Panoramic view of Alexandria

בִּקְשׁוּ לְהַטִּיל אֶת חֲבֶרְתָּהּ, עָמַד הוּא וּכְרָכָהּ, אָמַר לָהֶם: הַטִּילוּנִי עִמָּהּ! מִיָּד נָח הַיָּם מִזַּעְפּוֹ. וְהָיָה מִצְטַעֵר עַל חֲבֶרְתָּהּ. כֵּיוָן שֶׁהִגִּיעַ לִנְמֵלָהּ שֶׁל עַכּוֹ – הָיְתָה מְבַצְבֶּצֶת וְיוֹצְאָה מִתַּחַת דּוֹפְנֵי הַסְּפִינָה. וְיֵשׁ אוֹמְרִים: בְּרִיָּה שֶׁבַּיָּם בְּלָעַתָּהּ וְהֱקִיאַתָּהּ לַיַּבָּשָׁה.

They sought to cast the other door into the sea, at which point Nicanor **stood and embraced it** and **said to them: Cast me into** the sea **with it. Immediately, the sea rested from its rage,** and it was necessary to cast neither the door nor Nicanor into the sea. The ship continued its journey with one door **and** for the entire voyage, **he regretted** the fate **of the other** door that he allowed them to cast into the sea. **When they arrived at the port of Akko**[B] and prepared to disembark, despite the fact that it was made of copper, the door that was thrown into the sea **was poking out under the sides of the ship. And some say a sea creature swallowed it and spewed it onto the land.**

וְעָלֶיהָ אָמַר שְׁלֹמֹה: ״קוֹרוֹת בָּתֵּינוּ אֲרָזִים רָהִיטֵנוּ בְּרוֹתִים״. אַל תִּיקְרֵי ״בְּרוֹתִים״ אֶלָּא בְּרִית יָם. לְפִיכָךְ, כׇּל הַשְּׁעָרִים שֶׁהָיוּ בַּמִּקְדָּשׁ נִשְׁתַּנּוּ לִהְיוֹת שֶׁל זָהָב, חוּץ מִשַּׁעֲרֵי נִיקָנוֹר, מִפְּנֵי שֶׁנַּעֲשׂוּ בּוֹ נִסִּים. וְיֵשׁ אוֹמְרִים: מִפְּנֵי שֶׁנְּחוֹשְׁתָּן מוּצְהֶבֶת הָיְתָה. רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב אוֹמֵר: נְחֹשֶׁת קְלוֹנִיתָא הָיְתָה, וְהָיְתָה מְאִירָה כְּשֶׁל זָהָב.

And with regard to this, Solomon said: "The beams of our houses are cedars, and our doors are cypresses [*berotim*]" (Song of Songs 1:17), and the Sages interpreted it homiletically: **Do not read** it as ***berotim*** **but** as ***berit yam,***[N] covenant of the sea, meaning that the door forged a covenant with the sea for the sea to deliver it to its place. **Therefore,** when the nation prospered and the people replaced the doors made of various metals, the doors in **all the gates in the Temple were altered to become** doors of **gold except** the doors in **the Gates of Nicanor**[H] **because miracles were performed to them. And some say** it was **because their copper was brightly-colored** and high quality. **Rabbi Eliezer ben Ya'akov says it was refined** [*kelonita*][L] **copper, and it illuminated** its surroundings **like gold.**[N]

מתני׳ וְאֵלּוּ לִגְנַאי: שֶׁל בֵּית גַּרְמוּ לֹא רָצוּ לְלַמֵּד עַל מַעֲשֵׂה לֶחֶם הַפָּנִים, שֶׁל בֵּית אַבְטִינָס לֹא רָצוּ לְלַמֵּד עַל מַעֲשֵׂה הַקְּטוֹרֶת,

MISHNA

Apropos the mention in the mishna of people who took action in the Temple and were mentioned favorably, the mishna lists **those** who took action in the Temple and were mentioned **unfavorably.** The craftsmen **of the House of Garmu did not want to teach** the secret **of the preparation of the shewbread** and sought to keep the secret within their family. The craftsmen **of the House of Avtinas**[L] **did not want to teach** the secret **of the preparation of the incense.**

הוּגְרַס בֶּן לֵוִי הָיָה יוֹדֵעַ פֶּרֶק בַּשִּׁיר וְלֹא רָצָה לְלַמֵּד, בֶּן קַמְצָר לֹא רָצָה לְלַמֵּד עַל מַעֲשֵׂה הַכְּתָב. עַל הָרִאשׁוֹנִים נֶאֱמַר: ״זֵכֶר צַדִּיק לִבְרָכָה״ וְעַל אֵלּוּ נֶאֱמַר: ״וְשֵׁם רְשָׁעִים יִרְקָב״.

Also, **Hugras**[L] **ben Levi knew a chapter** in the art of **music,**[N] as will be explained, **and he did not want to teach** it to others. And the scribe **ben Kamtzar did not want to teach** a special **act of writing.** He was expert at writing all four letters of a four-letter name simultaneously. **About the first** ones, who were mentioned favorably, **it is stated:**[N] **"The memory of the righteous shall be for a blessing"** (Proverbs 10:7); **and about these** who were concerned only for themselves **it is stated: "But the name of the wicked shall rot"** (Proverbs 10:7).

BACKGROUND

Akko – עַכּוֹ:

Beach and port of Akko

HALAKHA

The Gates of Nicanor – שַׁעֲרֵי נִיקָנוֹר: All the Temple gates were ten cubits wide and twenty cubits high. All the doors were gold-plated except for the eastern gate, which was copper-plated with high-quality copper resembling gold. This was called the Upper Gate or the Gate of Nicanor (Rambam *Sefer Avoda*, *Hilkhot Beit HaBeḥira* 5:2).

LANGUAGE

Refined [*kelonita*] – קְלוֹנִיתָא: This is apparently a variant form of the Greek **κορίνθιος**, *Corinthios*, meaning of the city of Corinth. This Greek city was famous for its outstanding craftsmanship. Ancient writers praised the copper vessels produced there as being superior to gold.

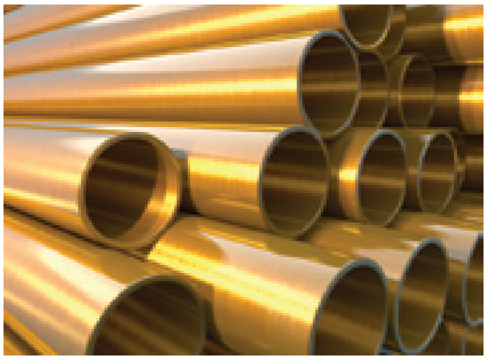
Avtinas – אַבְטִינָס: The origin of this Greek name is unclear. Some believe it derives from Avtinus or Otinus, meaning fine sap or resin or a tree of fine fragrance. According to that interpretation, the family was called Avtinas due to their expertise in the area of incense. Others claim that the name is Avtinus, related to the Greek name Euthynos or **εὔθυνος**, *euthunos*, meaning righteous judge or one who paves the way for the public. This is perhaps related to the Hebrew name Shefatya.

Hugras – הוּגְרַס: From Greek, possibly from the name **Εὐάγριος**, *Euagrios*, meaning one successful in hunting.

NOTES

Berotim, berit yam **– בְּרוֹתִים, בְּרִית יָם:** Some commentaries write that the doors were fashioned from copper-plated cypress wood. That is why the Gemara cited the verse: And our doors are cypresses. Ritva, citing the *ge'onim*, has a variant reading: *Biryatim*, meaning that the doors forged a covenant with each other.

It illuminated its surroundings like gold – וְהָיְתָה מְאִירָה כְּשֶׁל זָהָב: In the Jerusalem Talmud the contention is that as the verse states: "And vessels of good shining copper, as precious as gold" (Ezra 8:27), the copper was superior to gold (Rav Ya'akov Emden).



Tubes made of refined copper, their color resembling gold

A chapter in the art of music – פֶּרֶק בַּשִּׁיר: Rabbeinu Yehonatan explains that there were books written about the art of music, and he had access to a chapter unknown to others.

About the first ones it is stated – עַל הָרִאשׁוֹנִים נֶאֱמַר: There is a principle that when a wicked person is disparaged, the righteous should be praised (*Petaḥ Einayim*). The identity of the first ones who are praised in the mishna and the others who are denigrated is unclear. Some explain that the first ones are the individuals praised in the previous mishna, and the phrase: The memory of the righteous shall be for a blessing, relates to them. Some explain that since even those initially criticized in the mishna eventually explained their unwillingness to share their craft, except for ben Kamtzar, the phrase: But the name of the wicked shall rot, applies only to him (see *Me'iri*).

גמ׳ תָּנוּ רַבָּנַן: בֵּית גַּרְמוּ הָיוּ בְּקִיאִין בְּמַעֲשֵׂה לֶחֶם הַפָּנִים וְלֹא רָצוּ לְלַמֵּד. שָׁלְחוּ חֲכָמִים וְהֵבִיאוּ אוּמָּנִין מֵאֲלֶכְּסַנְדְּרִיָּא שֶׁל מִצְרַיִם, וְהָיוּ יוֹדְעִין לֶאֱפוֹת כְּמוֹתָן וְלֹא הָיוּ יוֹדְעִין לִרְדּוֹת כְּמוֹתָן. שֶׁהַלָּלוּ מַסִּיקִין מִבַּחוּץ וְאוֹפִין מִבַּחוּץ, וְהַלָּלוּ מַסִּיקִין מִבִּפְנִים וְאוֹפִין מִבִּפְנִים. הַלָּלוּ פִּיתָּן מִתְעַפֶּשֶׁת, וְהַלָּלוּ אֵין פִּיתָּן מִתְעַפֶּשֶׁת.

GEMARA **The Sages taught** in a *baraita*: The craftsmen **of the House of Garmu were expert in** the **preparation** of **the shewbread, and they did not want to teach** others the secret of its production. **The Sages** dismissed them and **sent for and brought craftsmen from Alexandria in Egypt,** a large city with many experts. **And** those craftsmen **knew** how **to bake like** the members of the House of Garmu did, **but they did not know** how **to remove** the bread from the oven **like they** did. The shewbread was baked in a complex shape, and it was difficult to place it in the oven and remove it without breaking it. The difference was **that these** Alexandrians **light** the fire **outside** the oven **and bake it outside** the oven; **and these** members of the House of Garmu **light** the fire **inside** the oven **and bake** it **inside.** In the case of **these** Alexandrians, **their bread becomes moldy** over the course of the week, **and** in the case of **these** members of the House of Garmu, **their bread does not become moldy.**

כְּשֶׁשָּׁמְעוּ חֲכָמִים בַּדָּבָר אָמְרוּ: כׇּל מַה שֶּׁבָּרָא הַקָּדוֹשׁ בָּרוּךְ הוּא – לִכְבוֹדוֹ בְּרָאוֹ, שֶׁנֶּאֱמַר: ״כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו״ וְחָזְרוּ בֵּית גַּרְמוּ לִמְקוֹמָן. שָׁלְחוּ לָהֶם חֲכָמִים וְלֹא בָּאוּ. כָּפְלוּ לָהֶם שְׂכָרָן – וּבָאוּ. בְּכׇל יוֹם הָיוּ נוֹטְלִין שְׁנֵים עָשָׂר מָנֶה, וְהַיּוֹם עֶשְׂרִים וְאַרְבָּעָה. רַבִּי יְהוּדָה אוֹמֵר: בְּכׇל יוֹם עֶשְׂרִים וְאַרְבָּעָה, וְהַיּוֹם אַרְבָּעִים וּשְׁמוֹנָה.

When the Sages heard of the matter that the bread of the imported craftsmen was of lower quality than before, **they said: Whatever the Holy One, Blessed be He, created, He created in His honor, as it is stated: "Everyone who is called by My name, I have created for My glory"** (Isaiah 43:7). In deference to God, the Sages should diminish their honor for the greater glory of God **and** let **the House of Garmu return to their** original **station. The Sages sent for them** to reassume their previous position, **and they did not come. They doubled their wages and they came. Each day** until then **they would take** wages of **twelve *maneh*,**[N] **and today** they take wages of **twenty-four *maneh*. Rabbi Yehuda says: Each day** they took **twenty-four** *maneh*, **and today** they take **forty-eight.**

אָמְרוּ לָהֶם חֲכָמִים: מָה רְאִיתֶם שֶׁלֹּא לְלַמֵּד? אָמְרוּ לָהֶם: יוֹדְעִין הָיוּ שֶׁל בֵּית אַבָּא שֶׁבַּיִת זֶה עָתִיד לֵיחָרֵב, שֶׁמָּא יִלְמוֹד אָדָם שֶׁאֵינוֹ מְהוּגָּן וְיֵילֵךְ וְיַעֲבוֹד עֲבוֹדָה זָרָה בְּכָךְ. וְעַל דָּבָר זֶה מַזְכִּירִין אוֹתָן לְשֶׁבַח: מֵעוֹלָם לֹא נִמְצֵאת פַּת נְקִיָּה בְּיַד בְּנֵיהֶם, שֶׁלֹּא יֹאמְרוּ מִמַּעֲשֵׂה לֶחֶם הַפָּנִים זֶה נִיזּוֹנִין, לְקַיֵּים מַה שֶּׁנֶּאֱמַר: ״וִהְיִיתֶם נְקִיִּים מֵה׳ וּמִיִּשְׂרָאֵל״.

The Sages said to them: What did you see that led **you not to teach** others this craft? **They said:** The members of our **father's house knew that this house,** the Temple, **is destined to be destroyed,** and they were concerned **lest an unworthy man learn** our skill of baking **and go and engage in idol worship with** that skill. Therefore, they attempted to prevent this skill from spreading beyond their family. The Gemara comments: **And for this matter they are mentioned favorably: Never was refined bread** of fine flour **found in the hands of their descendants, so that** people **would not say** that **they are sustained from that** technique of **preparing the shewbread.** They ate only bread made of coarse flour mixed with bran, **to fulfill that which is stated: "And you shall be clear before the Lord and before Israel"** (Numbers 32:22). Not only must one's behavior be beyond reproach, he should also make certain to be beyond suspicion.

״שֶׁל בֵּית אַבְטִינָס לֹא רָצוּ לְלַמֵּד עַל מַעֲשֵׂה הַקְּטוֹרֶת״. תָּנוּ רַבָּנַן: בֵּית אַבְטִינָס הָיוּ בְּקִיאִין בְּמַעֲשֵׂה הַקְּטוֹרֶת וְלֹא רָצוּ לְלַמֵּד. שָׁלְחוּ חֲכָמִים וְהֵבִיאוּ אוּמָּנִין מֵאֲלֶכְּסַנְדְּרִיָּא שֶׁל מִצְרַיִם, וְהָיוּ יוֹדְעִין לְפַטֵּם כְּמוֹתָם וְלֹא הָיוּ יוֹדְעִין לְהַעֲלוֹת עָשָׁן כְּמוֹתָן. שֶׁל הַלָּלוּ מִתַּמֵּר וְעוֹלֶה כְּמַקֵּל, שֶׁל הַלָּלוּ מַפְצִיעַ לְכָאן וּלְכָאן.

§ Similarly, the mishna related: The craftsmen **of the House of Avtinas did not want to teach about the** secret of the **preparation of the incense,** at which they were particularly adept. **The Sages taught** in a *baraita*: **The** members of the **House of Avtinas were expert in the** technique of **preparing the incense, and they did not want to teach** others. **The Sages** dismissed them and **sent for and brought craftsmen from Alexandria in Egypt. And** the Alexandrian craftsmen **knew** how **to blend** the spices **like they** did, **but they did not know** how **to cause the smoke to rise**[N] **like** the House of Avtinas **did.** The smoke **of** the incense blended by **these** members of the House of Avtinas **rises in a column like a stick;** the smoke **of** the incense blended by **these** Alexandrians **branched out to here and to there** and did not rise in a straight line.

וּכְשֶׁשָּׁמְעוּ חֲכָמִים בַּדָּבָר אָמְרוּ: כׇּל מַה שֶּׁבָּרָא הַקָּדוֹשׁ בָּרוּךְ הוּא לִכְבוֹדוֹ בְּרָאוֹ, שֶׁנֶּאֱמַר: ״כֹּל פָּעַל ה׳ לַמַּעֲנֵהוּ״ וְחָזְרוּ בֵּית אַבְטִינָס לִמְקוֹמָן. שָׁלְחוּ לָהֶם חֲכָמִים וְלֹא בָּאוּ, כָּפְלוּ לָהֶם שְׂכָרָן וּבָאוּ. בְּכׇל יוֹם הָיוּ נוֹטְלִין שְׁנֵים עָשָׂר מָנֶה, וְהַיּוֹם עֶשְׂרִים וְאַרְבָּעָה. רַבִּי יְהוּדָה אוֹמֵר: בְּכׇל יוֹם עֶשְׂרִים וְאַרְבָּעָה וְהַיּוֹם אַרְבָּעִים וּשְׁמוֹנָה.

When the Sages heard of the matter, they said: Whatever the Holy One, Blessed be He, created, He created in His honor, as it is stated: "God made everything for His sake" (Proverbs 16:4),[N] **and** they let **the House of Avtinas return to their** original **station. The Sages sent for** the members of the House of Avtinas to reassume their previous position, **and they did not come. They doubled their wages and they came. Each day** until then **they would take** wages of **twelve *maneh*, and today** they take wages of **twenty-four *maneh*. Rabbi Yehuda says: Each day** they took **twenty-four** *maneh*, **and** today they take **forty-eight.**

NOTES

Each day they would take twelve *maneh* – בְּכׇל יוֹם הָיוּ נוֹטְלִין שְׁנֵים עָשָׂר מָנֶה: Apparently, that was their annual salary, not their daily wage (see Rashi in tractate *Shevuot*; Rav Shmuel Strashun).

They did not know how to cause the smoke to rise – לֹא הָיוּ יוֹדְעִין לְהַעֲלוֹת עָשָׁן: *Tosafot Yeshanim* explain that they were certainly familiar with the identity of the smoke-raising herb, as the Gemara states that incense in which that herb is absent is invalid. Rather, it must be that they did not know how to blend it properly. Alternatively, there may have been a variety of herbs capable of raising the smoke, and the House of Avtinas could identify the most effective one (see *Tosefot HaRosh*).

God made everything for His sake, and He created in His honor – כֹּל פָּעַל ה׳ לַמַּעֲנֵהוּ וְלִכְבוֹדוֹ בְּרָאוֹ: The difference between the verses is explained as follows. The phrase: I have created for My glory, refers to the preparation of the shewbread, which was familiar to many and involves the honor of the masses. However, the incense is burned indoors, and few people are aware of it; therefore, the verse: "God made everything for His sake" applies to it (Rabbi Elyakim).

אָמְרוּ לָהֶם חֲכָמִים: מָה רְאִיתֶם שֶׁלֹּא לְלַמֵּד? אָמְרוּ: יוֹדְעִין הָיוּ שֶׁל בֵּית אַבָּא שֶׁבַּיִת זֶה עָתִיד לֵיחָרֵב, אָמְרוּ: שֶׁמָּא יִלְמוֹד אָדָם שֶׁאֵינוֹ מְהוּגָּן, וְיֵלֵךְ וְיַעֲבוֹד עֲבוֹדָה זָרָה בְּכָךְ. וְעַל דָּבָר זֶה מַזְכִּירִין אוֹתָן לְשֶׁבַח: מֵעוֹלָם לֹא יָצָאת כַּלָּה מְבוּשֶּׂמֶת מִבָּתֵּיהֶן, וּכְשֶׁנּוֹשְׂאִין אִשָּׁה מִמָּקוֹם אַחֵר מַתְנִין עִמָּהּ שֶׁלֹּא תִּתְבַּסֵּם, שֶׁלֹּא יֹאמְרוּ מִמַּעֲשֵׂה הַקְּטוֹרֶת מִתְבַּסְּמִין, לְקַיֵּים מַה שֶּׁנֶּאֱמַר: ״וִהְיִיתֶם נְקִיִּים מֵה׳ וּמִיִּשְׂרָאֵל״.

The Sages said to them: What did you see that led you **not to teach** others this craft? **They said:** The members of our **father's house knew that this house,** the Temple, **is destined to be destroyed,** and they were concerned **lest an unworthy man learn** our skill of preparing incense **and go and engage in idol worship with** that skill. Therefore, they attempted to prevent this skill from spreading beyond their family. The Gemara comments: **And for this matter they are mentioned favorably: Never did a perfumed bride[B] emerge from their homes. And when they marry a woman from a different place, they stipulate with her that she will not perfume herself, so that** cynics **would not say** that **it is with the work of the incense** that **they perfume themselves, to fulfill that which is stated: "And you shall be clear before the Lord and before Israel"** (Numbers 32:22).

תַּנְיָא, אָמַר רַבִּי יִשְׁמָעֵאל: פַּעַם אַחַת הָיִיתִי מְהַלֵּךְ בַּדֶּרֶךְ, וּמָצָאתִי אֶחָד מִבְּנֵי בְנֵיהֶם, אָמַרְתִּי לוֹ: אֲבוֹתֶיךָ בִּקְּשׁוּ לְהַרְבּוֹת כְּבוֹדָן, וְרָצוּ לְמַעֵט כְּבוֹד הַמָּקוֹם – עַכְשָׁיו כְּבוֹד מָקוֹם בִּמְקוֹמוֹ, וּמִיעֵט כְּבוֹדָם.

It was taught in a *baraita* that **Rabbi Yishmael said: One time I was walking along the road and I found one of** the **descendants** of the House of Avtinas. **I said to him: Your fathers sought to enhance their honor and sought to diminish God's honor[N]** by not revealing their secret to others. **Now,** although the Temple was destroyed, **the honor of God remains as it was,** and **He diminished their honor,** as their significance stemmed from their Temple service.

אָמַר רַבִּי עֲקִיבָא: (פַּעַם אַחַת) סָח לִי רַבִּי יִשְׁמָעֵאל בֶּן לוֹגָא: פַּעַם אַחַת יָצָאתִי אֲנִי וְאֶחָד מִבְּנֵי בְנֵיהֶם לַשָּׂדֶה לְלַקֵּט עֲשָׂבִים, וְרָאִיתִי (שֶׁשָּׂחַק וּבָכָה). אָמַרְתִּי לוֹ: מִפְּנֵי מָה בָּכִיתָ? אָמַר לִי: כְּבוֹד אֲבוֹתַי נִזְכַּרְתִּי. וּמִפְּנֵי מָה שָׂחַקְתָּ? אָמַר לִי: שֶׁעָתִיד הַקָּדוֹשׁ בָּרוּךְ הוּא לְהַחֲזִירָהּ לָנוּ. וּמִפְּנֵי מָה נִזְכַּרְתָּ? אָמַר לִי: מַעֲלֶה עָשָׁן כְּנֶגְדִּי. הַרְאֵהוּ לִי! אָמַר לִי: שְׁבוּעָה הִיא בְּיָדֵינוּ שֶׁאֵין מַרְאִין אוֹתוֹ לְכָל אָדָם.

Rabbi Akiva said: One time Rabbi Yishmael ben Loga related to me: One time I and one of the descendants of the House of Avtinas **went out to the field to collect herbs, and I saw that he laughed and he cried. I said to him: Why did you cry? He said to me: I was reminded of the honor of my forefathers,** how important they were in the Temple. I said to him: **And why did you laugh? He said to me: The Holy One, Blessed be He, is going to restore it to us in the future** and we will be honored again. I said to him: **And why are you reminded** of this now? **He said to me: The smoke-raising** herb[B] **is before me,** here in the field, reminding me of the past. I said to him: **Show it to me;** which one is it? **He said to me: We are bound by oath not to show it to any person** other than the members of our family.

אָמַר רַבִּי יוֹחָנָן בֶּן נוּרִי: פַּעַם אַחַת מָצָאתִי זָקֵן אֶחָד וּמְגִילַּת סַמְמָנִין בְּיָדוֹ, אָמַרְתִּי לוֹ: מֵאַיִן אַתָּה? אָמַר לִי: מִבֵּית אַבְטִינָס אֲנִי. וּמַה בְּיָדְךָ? אָמַר לִי: מְגִילַּת סַמְמָנִין. הַרְאֵהוּ לִי! אָמַר לִי: כָּל זְמַן שֶׁבֵּית אַבָּא הָיוּ קַיָּימִין – לֹא הָיוּ מוֹסְרִין אוֹתוֹ לְכָל אָדָם, וְעַכְשָׁיו – הֲרֵי הוּא לָךְ וְהִזָּהֵר בָּהּ. וּכְשֶׁבָּאתִי וְסַחְתִּי דְּבָרַי לִפְנֵי רַבִּי עֲקִיבָא אָמַר לִי: מֵעַתָּה אָסוּר לְסַפֵּר בִּגְנוּתָן שֶׁל אֵלּוּ.

Rabbi Yoḥanan ben Nuri said: One time I found an old man who had in his hand a scroll with the location and formula for blending **of spices. I said to him: Where are you from?** What is your ancestry? **He said to me: I am from the House of Avtinas.** I asked him: **And what is in your hand? He said to me: A scroll of spices.** I said to him: **Show it to me. He said to me: As long as the House** of Avtinas, **my forefathers, was extant, they would not pass it on to anyone. And now, here it is; and be careful with it** not to give it to anyone. **And when I came and related my statement before Rabbi Akiva, he said to me: And now** that they have surrendered the scroll to worthy recipients since they are unable to maintain its sanctity, **it is prohibited to mention them unfavorably,** as even their earlier reticence was apparently for the glory of God.

מִכָּאן אָמַר בֶּן עַזַּאי: בִּשְׁמְךָ יִקְרָאוּךָ, וּבִמְקוֹמְךָ יוֹשִׁיבוּךָ,

From here, with regard to the cases of the Temple's craftsmen whom the Sages restored to their posts, **ben Azzai said:** One should not be concerned that others might usurp his livelihood and success, since at the appropriate moment, **by your name they shall call you[N]** to return to your previous position, **and in your place, they shall seat you,**

BACKGROUND

Perfumed bride – כַּלָּה מְבוּשֶּׂמֶת: Perfume has been produced since ancient times. The word perfume is derived from the Latin words per, meaning thoroughly, and fumare, meaning smoke. In fact, many ancient fragrances were incense based.

Perfume amphora found in Ephesus, Greece

Smoke-raising herb – מַעֲלֶה עָשָׁן: As explained in the Gemara, the secret of the smoke-raising herb was kept by the Avtinas family and was apparently lost with them following the destruction of the Temple. There have been several attempts to identify the plant, with the accepted identification today being the plant known as the desert smoke-raiser, *Leptadenia pyrotechnica*, a broom bush. It has thin green branches and almost no leaves, and can reach a height of approximately 5 m. It is indigenous to the desert in the southern Jordan valley and northern Sinai. Its white-gray flowers are arranged in blossoms that flower in spring. This plant is quite flammable, and in the past Arab inhabitants of the region used it as gunpowder for rifles and cannons. Lighting one branch causes the entire bush to ignite quickly, creating a huge fire, up to 10 m. It is possible that placing branches of this plant into the incense created the pillar of smoke that rose like a staff, as described in the Gemara.

Desert smoke-raiser

NOTES

Sought to diminish God's honor – רָצוּ לְמַעֵט כְּבוֹד הַמָּקוֹם: This is because they refused to return to work unless their wages were doubled (*Toledot Yitzḥak*). The simple understanding of this accusation is that they would not teach others and thereby prevented others from worshipping God in the appropriate manner.

By your name they shall call you – בִּשְׁמְךָ יִקְרָאוּךָ: Rabbi Elyakim explains that even if a person's work is wrongly disparaged, ultimately he will be addressed with the appropriate deference. This is apparent with regard to the houses of Avtinas and Garmu, whose explanations were accepted by the Sages.

NOTES

Ben Kamtzar – בֶּן קַמְצָר: Apparently, he did not use actual pens in performing this feat; rather, he invented an apparatus similar to a printing press that enabled him to write several letters simultaneously. The Rabbis criticized him for not sharing his invention, which had great potential for promoting Torah study (Rabbi Tzvi Hirsch Chajes).

We do not call others by their names – דְּלָא מַסְקִינַן בִּשְׁמַיְיהוּ: The early commentaries ask: Why were there Sages named Yishmael, the same name as Ishmael, son of Abraham? One approach is to explain that Ishmael repented in his lifetime, rendering him a righteous person. Another claim is that since God gave the name to Abraham's son, it is a worthy name even though the first one who bore the name was wicked (*Tosafot Yeshanim*; Ritva).

וּמִשֶּׁלְּךָ יִתְּנוּ לָךְ. אֵין אָדָם נוֹגֵעַ בַּמּוּכָן לַחֲבֵירוֹ, וְאֵין מַלְכוּת נוֹגַעַת בַּחֲבֶרְתָּהּ אֲפִילּוּ כִּמְלֹא נִימָא.

and from your own **they shall give you.** Everyone has a portion designated for him by God, and the individual is privileged to receive what is coming to him, as was the case with the House of Avtinas. The principle is: **No person** may **touch** that **which is prepared for another** by God; everyone receives what is designated for him. **And one reign does not overlap with another** and deduct from the time allotted it **even a hairbreadth.** When the time comes for one kingdom to fall, its successor takes over immediately, as no king rules during the time designated for another.

״הוּגְרַס בֶּן לֵוִי״ וכו׳. תַּנְיָא: כְּשֶׁהוּא נוֹתֵן קוֹלוֹ בִּנְעִימָה מַכְנִיס גּוּדָלוֹ לְתוֹךְ פִּיו, וּמַנִּיחַ אֶצְבָּעוֹ בֵּין הַנִּימִין, עַד שֶׁהָיוּ אֶחָיו הַכֹּהֲנִים נִזְקָרִים בְּבַת רֹאשׁ לַאֲחוֹרֵיהֶם.

§ The mishna related that **Hugras ben Levi** knew a lesson in the art of music and he did not want to teach it to others. **It was taught** in a *baraita*: **When** Hugras ben Levi **projects his voice in** a sweet **melody,** he **places his thumb into his mouth and places his finger between the strings** of a lyre and sings. This produced a sound **so** sweet **that his brethren the priests were abruptly taken aback.**

תָּנוּ רַבָּנַן: בֶּן קַמְצָר לֹא רָצָה לְלַמֵּד עַל מַעֲשֵׂה הַכְּתָב. אָמְרוּ עָלָיו שֶׁהָיָה נוֹטֵל אַרְבָּעָה קוּלְמוֹסִין בֵּין אֶצְבְּעוֹתָיו, וְאִם הָיְתָה תֵּיבָה שֶׁל אַרְבַּע אוֹתִיּוֹת – הָיָה כּוֹתְבָהּ בְּבַת אַחַת. אָמְרוּ לוֹ: מָה רָאִיתָ שֶׁלֹּא לְלַמֵּד? כּוּלָּן מָצְאוּ תְּשׁוּבָה לְדִבְרֵיהֶם, בֶּן קַמְצָר לֹא מָצָא תְּשׁוּבָה לִדְבָרָיו. עַל הָרִאשׁוֹנִים נֶאֱמַר: ״זֵכֶר צַדִּיק לִבְרָכָה״ וְעַל בֶּן קַמְצָר וַחֲבֵירָיו נֶאֱמַר: ״וְשֵׁם רְשָׁעִים יִרְקָב״.

The Sages taught: Ben Kamtzar[N] **did not want to teach** others a special **technique of writing.** What was that technique? **They said about him that he would take four quills between his fingers, and if there was a word** consisting **of four letters** that he wanted to write, **he could write it simultaneously. They said to him: What did you see that** led you **not to teach** that technique? **All the** others with unique skills **came up** with **a response to** questions about the **matter** of **their** conduct, claiming that they sought to prevent their technique from being used in idol worship. However, **ben Kamtzar did not come up** with **a response to** questions about the **matter** of **his** conduct, and it was clear that his only motivation in preventing his skill from being disseminated was his own personal honor. **With regard to the first** people listed, **it is stated: "The memory of the righteous shall be for a blessing"** (Proverbs 10:7); **and about ben Kamtzar and his counterparts it is stated: "But the name of the wicked shall rot"** (Proverbs 10:7).

מַאי ״וְשֵׁם רְשָׁעִים יִרְקָב״? אָמַר רַבִּי אֶלְעָזָר: רַקְבִּיבוּת תַּעֲלֶה בִּשְׁמוֹתָן, דְּלָא מַסְקִינַן בִּשְׁמַיְיהוּ. מְתִיב רָבִינָא: מַעֲשֶׂה בְּדוֹאֵג בֶּן יוֹסֵף שֶׁהִנִּיחוֹ [אָבִיו] בֵּן קָטָן לְאִמּוֹ. בְּכָל יוֹם הָיְתָה אִמּוֹ מוֹדַדְתּוֹ בִּטְפָחִים וְנוֹתֶנֶת מִשְׁקָלוֹ שֶׁל זָהָב לְבֵית הַמִּקְדָּשׁ, וּכְשֶׁגָּבַר אוֹיֵב טְבָחַתּוּ וַאֲכָלַתּוּ,

§ Apropos the verse cited, the Gemara asks: **What** is the meaning of: **But the name of the wicked shall rot?** How does a name rot? **Rabbi Elazar said:** It means that **decay will spread on their names,** meaning **that we do not call** others **by their names,**[N] and the name will sink into oblivion. **Ravina raised an objection** from an incident that transpired during the Second Temple era. There was **an incident involving Doeg ben Yosef, whose father** died and **left him** as **a young child to his mother,** who loved him. **Each day his mother measured** his height **in handbreadths and donated** a measure of **gold** equivalent to **the weight** that **he** gained **to the Temple.** Later, when the **enemy prevailed** and there was a terrible famine in the city, **she slaughtered and ate him.**

וְעָלֶיהָ קוֹנֵן יִרְמְיָה: ״אִם תֹּאכַלְנָה נָשִׁים פִּרְיָם עוֹלְלֵי טִפּוּחִים״, מְשִׁיבָה רוּחַ הַקֹּדֶשׁ וְאוֹמֶרֶת: ״אִם יֵהָרֵג בְּמִקְדַּשׁ ה׳ כֹּהֵן וְנָבִיא״! חֲזִי מַאי סְלֵיק בֵּיהּ.

And with regard to her and others like her **Jeremiah lamented: "Shall the women eat their fruit, their children in their care** [***tipuḥim***]**?"** (Lamentations 2:20). The Gemara interprets the term *tipuḥim* homiletically as referring to this baby, who was measured in handbreadths [*tefaḥim*]. Even he was eaten by his mother. **And the Divine Spirit responds and says:** Why did this happen? **"Shall the priest and the prophet be slain in the Temple of the Lord?"** (Lamentations 2:20). It is punishment for the murder of the priest Zechariah ben Jehoiada. This incident involves a boy named Doeg; even though the person with that name was wicked (see I Samuel, chapter 22), the boy was named for him. The Gemara responds: **See what befell him.** Clearly, his name was a bad omen.

אָמַר רַבִּי אֶלְעָזָר: צַדִּיק – מֵעַצְמוֹ, וְרָשָׁע – מֵחֲבֵירוֹ. צַדִּיק מֵעַצְמוֹ, דִּכְתִיב: ״זֵכֶר צַדִּיק לִבְרָכָה״, וְרָשָׁע מֵחֲבֵירוֹ, דִּכְתִיב: ״וְשֵׁם רְשָׁעִים יִרְקָב״.

Rabbi Elazar said: A righteous person is praised **for his own** actions, **and a wicked person** is cursed not only for his own actions but also for the actions **of his** wicked **counterpart. A righteous person** is praised **for his actions, as it is written: "The memory of the righteous shall be for a blessing"**; righteous is written in the singular. **A wicked person** is also cursed for the actions **of his** wicked **counterpart, as it is written: "But the name of the wicked shall rot"**; wicked is written in the plural. Once one wicked person is mentioned, his wicked counterparts are cursed as well.

אֲמַר לֵיהּ רָבִינָא לְהַהוּא מֵרַבָּנַן דַּהֲוָה מְסַדֵּר אַגַּדְתָּא קַמֵּיהּ: מְנָא הָא מִילְּתָא דְּאָמוּר רַבָּנַן "זֵכֶר צַדִּיק לִבְרָכָה"? אָמַר לֵיהּ דְּהָא כְּתִיב: "זֵכֶר צַדִּיק לִבְרָכָה" – מִדְּאוֹרַיְיתָא מְנָא לַן? דִּכְתִיב: "וַה׳ אָמַר הַמְכַסֶּה אֲנִי מֵאַבְרָהָם אֲשֶׁר אֲנִי עוֹשֶׂה" וּכְתִיב: "וְאַבְרָהָם הָיוֹ יִהְיֶה לְגוֹי גָּדוֹל וְעָצוּם".

Ravina said to one of the Sages who would organize aggadic statements **before him: From where is this matter**[N] **that the Sages stated: The memory of the righteous shall be for a blessing,** derived? **He said to him: As it is written** explicitly in the book of Proverbs: **"The memory of the righteous shall be for a blessing."** He then asked him: **From where in the Torah do we** derive this? He said to him: **As it is written: "And God said: Shall I hide from Abraham that which I am doing?"** (Genesis 18:17). **And** as soon as Abraham's name is mentioned, **it is written: "And Abraham shall surely become a great and mighty nation"** (Genesis 18:18), although there is no clear connection to the previous verse. Apparently, once the name of a righteous person is mentioned, it is followed directly by praise of the individual. That is the Torah source for the statement that the mention of the righteous is for blessing.

מְנָא הָא מִילְּתָא דְּאָמוּר רַבָּנַן "שֵׁם רְשָׁעִים יִרְקָב"? אָמַר לֵיהּ: דְּהָא כְּתִיב "וְשֵׁם רְשָׁעִים יִרְקָב". מִדְּאוֹרַיְיתָא מְנָא לַן? דִּכְתִיב: "וַיֶּאֱהַל עַד סְדוֹם", וּכְתִיב "וְאַנְשֵׁי סְדוֹם רָעִים וְחַטָּאִים לַה׳ מְאֹד".

Then he asked: **From where is this matter that the Sages said: But the name of the wicked shall rot,** derived? **He said to him: As it is written** explicitly in the book of Proverbs: **"But the name of the wicked shall rot."** He then asked him: **From where in the Torah do we** derive this? He said to him: **As it is written** with regard to Lot: **"And he moved his tent as far as Sodom"** (Genesis 13:12). **And** as soon as Sodom is mentioned, **it is written: "And the men of Sodom were exceedingly wicked and sinful to God"** (Genesis 13:13).

אָמַר רַבִּי אֶלְעָזָר: צַדִּיק דָּר בֵּין שְׁנֵי רְשָׁעִים וְלֹא לָמַד מִמַּעֲשֵׂיהֶם, רָשָׁע דָּר בֵּין שְׁנֵי צַדִּיקִים וְלֹא לָמַד מִמַּעֲשֵׂיהֶם. צַדִּיק דָּר בֵּין שְׁנֵי רְשָׁעִים וְלֹא לָמַד מִמַּעֲשֵׂיהֶם – עוֹבַדְיָה, רָשָׁע דָּר בֵּין שְׁנֵי צַדִּיקִים וְלֹא לָמַד מִמַּעֲשֵׂיהֶם – זֶה עֵשָׂו.

Apropos these statements, the Gemara cites another statement that **Rabbi Elazar said:** There was **a righteous person** who **lived between two wicked people and did not learn from their actions;** there was **a wicked person** who **lived between two righteous people and did not learn from their actions.** How so? **A righteous person lived between two wicked people and did not learn from their actions** is **Obadiah,** who was a minister for Ahab and Jezebel and nevertheless remained God-fearing (see 1 Kings, chapter 18). **A wicked person who lived between two righteous people and did not learn from their actions is Esau,** who was born and raised in the house of Isaac and Rebecca and nevertheless remained wicked.

(אָמַר) רַבִּי אֶלְעָזָר: מִבִּרְכָתָן שֶׁל צַדִּיקִים אַתָּה לָמֵד קְלָלָה לִרְשָׁעִים, וּמִקִּלְלָתָן שֶׁל רְשָׁעִים אַתָּה לָמֵד בְּרָכָה לְצַדִּיקִים. מִבִּרְכָתָן שֶׁל צַדִּיקִים אַתָּה לָמֵד קְלָלָה לִרְשָׁעִים, דִּכְתִיב: "כִּי יְדַעְתִּיו לְמַעַן אֲשֶׁר יְצַוֶּה" וגו׳ וּכְתִיב בַּתְרֵיהּ: "וַיֹּאמֶר ה׳ זַעֲקַת סְדוֹם וַעֲמוֹרָה כִּי רַבָּה".

§ **Rabbi Elazar said: From the blessing of the righteous you infer a curse for the wicked; and** conversely, **from the curse of the wicked you infer a blessing for the righteous.** How so? **From the blessing of the righteous you infer a curse for the wicked, as it is written** with regard to Abraham: **"For I have known him to the end that he will command** his children and his household after him" (Genesis 18:19), **and it is written thereafter: "The cry of Sodom and Gomorrah is very great"** (Genesis 18:20). The righteousness of Abraham underscores the relative wickedness of Sodom and Gomorrah, exacerbating their punishment.

וּמִקִּלְלָתָן שֶׁל רְשָׁעִים אַתָּה לָמֵד בְּרָכָה לְצַדִּיקִים, דִּכְתִיב: "וְאַנְשֵׁי סְדוֹם רָעִים וְחַטָּאִים לַה׳ וַה׳ אָמַר אֶל אַבְרָם אַחֲרֵי הִפָּרֶד לוֹט מֵעִמּוֹ". (אָמַר) רַבִּי אֶלְעָזָר: אֲפִילּוּ בִּשְׁבִיל צַדִּיק אֶחָד עוֹלָם נִבְרָא, שֶׁנֶּאֱמַר: "וַיַּרְא אֱלֹהִים אֶת הָאוֹר כִּי טוֹב" וְאֵין טוֹב אֶלָּא צַדִּיק שֶׁנֶּאֱמַר: "אִמְרוּ צַדִּיק כִּי טוֹב".

Conversely, **from the curse of the wicked you infer a blessing for the righteous, as it is written: "And the men of Sodom were** exceedingly **wicked and sinful to God"** (Genesis 13:13), after which it is written: **"And God said to Abram, after that Lot had separated from him"** (Genesis 13:14); God proceeds to bless him. And **Rabbi Elazar said: Even for one righteous** person an entire **world is created, as it is stated: "And God saw the light, that it was good"** (Genesis 1:4), **and good means nothing other than righteous, as it is stated: "Say of the righteous that he is good"** (Isaiah 3:10).

(אָמַר) רַבִּי אֶלְעָזָר: כָּל הַמְשַׁכֵּחַ דָּבָר מִתַּלְמוּדוֹ גּוֹרֵם גָּלוּת לְבָנָיו, שֶׁנֶּאֱמַר: "וַתִּשְׁכַּח תּוֹרַת אֱלֹהֶיךָ אֶשְׁכַּח בָּנֶיךָ גַּם אָנִי". רַבִּי אַבָּהוּ אָמַר: מוֹרִידִין אוֹתוֹ מִגְּדוּלָּתוֹ, שֶׁנֶּאֱמַר: "כִּי אַתָּה הַדַּעַת מָאַסְתָּ וְאֶמְאָסְךָ מִכַּהֵן לִי".

Rabbi Elazar further **said: One who causes himself to forget a matter of his studies** ultimately **causes exile for his children,**[N] **as it is stated: "Because you have forgotten the Torah of your God, I will also forget your children"** (Hosea 4:6). **Rabbi Abbahu said:** With regard to he who causes his studies to be forgotten, **one reduces him from his prominence, as it is stated: "Because you have rejected knowledge, I will also reject you; you shall not serve Me"** (Hosea 4:6).

NOTES

From where is this matter – מְנָא הָא מִילְּתָא: The question of the Gemara is: Since it is known that there are allusions in the Torah to all statements made by the prophets, what is the source in the Torah for this verse in the Writings? (Rabbi Tzvi Hirsch Chajes).

Causes exile for his children – גּוֹרֵם גָּלוּת לְבָנָיו: One explanation is that the knowledge one acquires is considered his spiritual child. If he forgets his Torah knowledge, his spiritual children, God exiles his actual children (*Ben Yehoyada*).

NOTES

He will keep the feet of His pious ones – רַגְלֵי חֲסִידָיו יִשְׁמוֹר: The Gemara seems to be explaining the term feet [*raglei*] in the sense of becoming accustomed [*hergel*]. God protects those who are accustomed to act righteously (Maharsha).

He will never sin – שׁוּב אֵינוֹ חוֹטֵא: God does not provide opportunities for this person to sin; however, if he seeks to sin, the choice is his. There were several righteous people who sinned later in life (*Tosafot Yeshanim*; Ritva).

LANGUAGE

Naphtha [*neft*] – נֵפְט: Apparently from the Persian naft, via the Greek **νάφθας**, naftha or **νάφθα**, nafthas, meaning mineral oil. Some believe that the word has a Semitic root.

BACKGROUND

Naphtha – נֵפְט: In mishanic and talmudic times kerosene had various uses. It was used as fuel for heating, for medicinal purposes, and for warfare in a weapon known as Greek fire. Unrefined crude oil emits a foul odor, which is why it may not be used to light the Shabbat lamps, and Persian crude oil emits a particularly foul odor.

Greek-fire grenades

אָמַר רַבִּי חִיָּיא בַּר אַבָּא אָמַר רַבִּי יוֹחָנָן: אֵין צַדִּיק נִפְטָר מִן הָעוֹלָם עַד שֶׁנִּבְרָא צַדִּיק כְּמוֹתוֹ, שֶׁנֶּאֱמַר: ״וְזָרַח הַשֶּׁמֶשׁ וּבָא הַשָּׁמֶשׁ״ עַד שֶׁלֹּא כָּבְתָה שִׁמְשׁוֹ שֶׁל עֵלִי זָרְחָה שִׁמְשׁוֹ שֶׁל שְׁמוּאֵל הָרָמָתִי, (אָמַר) רַבִּי חִיָּיא בַּר אָמַר רַבִּי יוֹחָנָן: רָאָה הַקָּדוֹשׁ בָּרוּךְ הוּא שֶׁצַּדִּיקִים מוּעָטִין, עָמַד וּשְׁתָלָן בְּכָל דּוֹר וָדוֹר, שֶׁנֶּאֱמַר ״כִּי לַה׳ מְצוּקֵי אֶרֶץ וַיָּשֶׁת עֲלֵיהֶם תֵּבֵל״.

Apropos the righteous, **Rabbi Ḥiyya bar Abba said** that **Rabbi Yoḥanan said: No righteous person departs from this world until another comparable righteous person is created, as it is stated: “And the sun rises and the sun sets”** (Ecclesiastes 1:5); before the sun sets the new sun has already risen. **Before the sun of Eli was extinguished, the sun of Samuel of Ramah** had already **shone** (see 1 Samuel, chapter 3), and so on throughout the generations. And **Rabbi Ḥiyya bar Abba said** that **Rabbi Yoḥanan said: The Holy One, Blessed be He, saw that righteous people were few,** so **He arose and planted** some of **them in each and every generation** to ensure the presence of at least one righteous person in each generation. **As it is stated: “For the pillars of the earth are the Lord’s, and He has set the world upon them”** (1 Samuel 2:8). Since the world rests upon the righteous, each generation requires the presence of a righteous person to provide that support.

(אָמַר) רַבִּי חִיָּיא בַּר אַבָּא אָמַר רַבִּי יוֹחָנָן: אֲפִילּוּ בִּשְׁבִיל צַדִּיק אֶחָד הָעוֹלָם מִתְקַיֵּים, שֶׁנֶּאֱמַר: ״וְצַדִּיק יְסוֹד עוֹלָם״. רַבִּי חִיָּיא דִּידֵיהּ אָמַר, מֵהָכָא: ״רַגְלֵי חֲסִידָיו יִשְׁמוֹר״. ״חֲסִידָיו״ – טוּבָא מַשְׁמַע! אָמַר, רַב נַחְמָן בַּר יִצְחָק: חֲסִידוֹ כְּתִיב.

Rabbi Ḥiyya bar Abba said that **Rabbi Yoḥanan said: Even for one righteous person the world exists, as it is stated: “But the righteous is the foundation of the world”** (Proverbs 10:25). **Rabbi Ḥiyya himself said:** The proof is **from here,** as it is stated: **“He will keep the feet of His pious ones”** (1 Samuel 2:9),[N] meaning that God maintains the world due to the pious people. The Gemara questions this proof; **“pious ones” indicates many** rather than a single righteous person. **Rav Naḥman bar Yitzḥak said:** Although the text is vocalized in the plural, it is **written** in the singular: **“His pious one”;** God maintains the world even for a single pious individual.

(אָמַר) רַבִּי חִיָּיא בַּר אַבָּא אָמַר רַבִּי יוֹחָנָן: כֵּיוָן שֶׁיָּצְאוּ רוֹב שְׁנוֹתָיו שֶׁל אָדָם וְלֹא חָטָא – שׁוּב אֵינוֹ חוֹטֵא, שֶׁנֶּאֱמַר: ״רַגְלֵי חֲסִידָיו יִשְׁמוֹר״. דְּבֵי רַבִּי שֵׁילָא אָמְרִי: כֵּיוָן שֶׁבָּאָה לְיָדוֹ דְּבַר עֲבֵירָה פַּעַם רִאשׁוֹנָה וּשְׁנִיָּה וְאֵינוֹ חוֹטֵא – שׁוּב אֵינוֹ חוֹטֵא, שֶׁנֶּאֱמַר: ״רַגְלֵי חֲסִידָיו יִשְׁמוֹר״.

Rabbi Ḥiyya bar Abba said that **Rabbi Yoḥanan said: Once most of a person’s years have passed and he did not sin, he will never sin,**[N] **as it is stated: “He will keep the feet of His pious ones”** (1 Samuel 2:9). Once a person has established himself as righteous, God will keep him from failing thereafter. In **the school of Rabbi Sheila they say: Once** the opportunity to perform **a sinful act presents itself** to a person **a first time and a second, and he does not sin, he will never sin, as it is stated: “He will keep the feet of His pious ones”** (1 Samuel 2:9). Once he has refrained from sin several times, he has established himself as pious and God will protect him thereafter.

אָמַר רֵישׁ לָקִישׁ, מַאי דִּכְתִיב: ״אִם לַלֵּצִים הוּא יָלִיץ וְלַעֲנָוִים יִתֶּן חֵן״. בָּא לִטַּמֵּא – פּוֹתְחִין לוֹ, בָּא לִטַּהֵר – מְסַיְּיעִין אוֹתוֹ. תָּנָא דְּבֵי רַבִּי יִשְׁמָעֵאל: מָשָׁל לְאָדָם שֶׁהָיָה מוֹכֵר נֵפְט וַאֲפַרְסְמוֹן,

Reish Lakish said: What is the meaning of that **which is written: “If it concerns the scorners, He scorns them, but to the humble He gives grace”** (Proverbs 3:34)? If one **comes to impurify, they open** before him the opportunity to exercise his free will and do as he pleases. If one **comes to purify, they assist him.** In **the school of Rabbi Yishmael it was taught** with regard to this verse: This is **comparable to** the case of **a man who was selling** both crude **naphtha** [*neft*],[LB] whose odor is vile, and **balsam,** whose fragrance is pleasant.

Perek **III**
Daf **39** Amud **a**

BACKGROUND

Balsam – אֲפַרְסְמוֹן: Balsam is the plant *Commiphora apobalsamum*, a short tree or bush that can reach a height of 3–5 m. Its branches are very thin and its leaves are complex. The fine fragrance seeps from the tips of the pedicels in small drops, but most of the perfume is derived by boiling the branches. Balsam oil is also used medicinally, but its primary purpose is for incense and fragrant oil. Balsam was so valuable that it was sold for its weight in gold.

בָּא לִמְדּוֹד נֵפְט, אוֹמֵר לוֹ: מְדוֹד אַתָּה לְעַצְמְךָ. בָּא לִמְדּוֹד אֲפַרְסְמוֹן, אוֹמֵר לוֹ: הַמְתֵּן לִי עַד שֶׁאֶמְדּוֹד עִמְּךָ, כְּדֵי שֶׁנִּתְבַּסֵּם אֲנִי וְאַתָּה.

In the case of one who **comes to measure** and purchase **naphtha,** the merchant **says to him: Measure** it **for yourself,** as I prefer to keep my distance from the foul odor. With regard to one who **comes to measure** and purchase **balsam,**[B] the merchant **says to him: Wait for me until I** can **measure** it **with you, so that you and I will** both **be perfumed.** Similarly, with regard to sin God merely provides an opening, whereas with regard to mitzvot God assists the individual in their performance.

תָּנָא דְּבֵי רַבִּי יִשְׁמָעֵאל: עֲבֵירָה מְטַמְטֶמֶת לִבּוֹ שֶׁל אָדָם, שֶׁנֶּאֱמַר: ״וְלֹא תִטַּמְּאוּ בָּהֶם וְנִטְמֵתֶם בָּם״ אַל תִּקְרֵי ״וְנִטְמֵאתֶם״ אֶלָּא ״וְנִטַּמְטֶם״.

In **the school of Rabbi Yishmael it was taught: Sin stupefies the heart of a person** who commits it, **as it is stated: "And do not impurify yourselves with them, so that you should not be thereby impurified"** (Leviticus 11:43) **Do not read** that term as: **"And be impurified [*venitmetem*]"; rather,** read it as: **And your** hearts will **be stupefied [*venitamtem*].**

תָּנוּ רַבָּנַן: (״אַל) תִּטַּמְּאוּ בָּהֶם וְנִטְמֵתֶם בָּם״, אָדָם מְטַמֵּא עַצְמוֹ מְעַט – מְטַמְּאִין אוֹתוֹ הַרְבֵּה, מִלְּמַטָּה – מְטַמְּאִין אוֹתוֹ מִלְּמַעְלָה, בָּעוֹלָם הַזֶּה – מְטַמְּאִין אוֹתוֹ לָעוֹלָם הַבָּא.

The Sages taught the following with regard to the verse: **"And do not impurify yourselves with them, so that you should not be thereby impurified"; a person who impurifies himself a bit, they impurify him greatly.** If a person impurifies himself of his own volition **below,** on earth, **they impurify him** even more so **above,**[N] in Heaven. If a person impurifies himself **in this world, they impurify him in the World-to-Come.**

תָּנוּ רַבָּנַן: ״וְהִתְקַדִּשְׁתֶּם וִהְיִיתֶם קְדוֹשִׁים״ – אָדָם מְקַדֵּשׁ עַצְמוֹ מְעַט – מְקַדְּשִׁין אוֹתוֹ הַרְבֵּה, מִלְּמַטָּה – מְקַדְּשִׁין אוֹתוֹ מִלְּמַעְלָה, בָּעוֹלָם הַזֶּה – מְקַדְּשִׁין אוֹתוֹ לָעוֹלָם הַבָּא.

Conversely, **the Sages taught** the following with regard to the verse: **"Sanctify yourselves and you will be sanctified"** (Leviticus 11:44); **a person** who **sanctifies himself a bit, they sanctify him** and assist him **greatly.** If a person sanctifies himself **below, they sanctify him above.** If a person sanctifies himself **in this world, they sanctify him in the World-to-Come.**

הדרן עלך אמר להם הממונה

NOTES

They impurify him above – מְטַמְּאִין אוֹתוֹ מִלְּמַעְלָה: Some commentaries explain that there are angels above who prosecute a person and others who defend him (Ritva).

Summary of
Perek III

The start of the Temple service was at dawn. The mishna explained why a special ritual was established to announce that this time had arrived.

There is a tradition transmitted by the Sages that the High Priest immerses five immersions on Yom Kippur. The Gemara discussed the essence of these immersions; the difference between these immersions and those of any other person entering and serving in the Temple; and the sanctification of the hands and feet associated with them.

Incidental to the brief depiction of the order of the service on the morning of Yom Kippur, the Gemara cited a significant passage in which all the services performed each day in the Temple were enumerated. Although that order is the individual opinion of one *tanna*, Abba Shaul, and it does not completely correspond to the halakhic ruling, it served as a basis for explaining the procedure of the sacred service. For this reason, it is included in the daily prayer book.

Although the priestly vestments unique to Yom Kippur were white linen garments, the Sages sought an especially high quality material in deference to the Sanctuary and in deference to the priest.

This chapter did not mention the verse that details the mitzva of confession on Yom Kippur, yet the confession recited over the bull of the High Priest is discussed, and the Gemara established the formula for confession: For the sins, and for the wrongs, and for the rebellions. It explained what is being confessed over this and other offerings.

In the course of describing the box used for the lottery on Yom Kippur, the Sages saw fit to mention that ben Gamla, the High Priest, donated large amounts of gold. The Gemara continued and mentioned several personalities associated with the Temple, some of whom made a significant contribution. They were privileged to be praised throughout the generations. This is based on the verse: "The memory of the righteous shall be for a blessing" (Proverbs 10:7). Others did not conduct themselves properly and their ignominy is mentioned in order to teach generations that it is despicable to keep significant knowledge to oneself and not share it with the public.

Introduction to
Perek IV

> *And Aaron shall cast lots upon the two goats: One lot for the Lord, and the other lot for Azazel. And Aaron shall present the goat upon which the lot came up for the Lord, and offer it as a sin-offering. But the goat on which the lot came up for Azazel shall be stood alive before the Lord, to make atonement over him, to send him away for Azazel into the wilderness.*
>
> *And Aaron shall present the bull of the sin-offering, which is for himself, and shall make atonement for himself, and for his house, and shall slaughter the bull of the sin-offering which is for himself.*
>
> *And he shall take a pan full of coals of fire from upon the altar from before the Lord, and his hands full of finely ground aromatic incense, and bring it within the veil.*
>
> (Leviticus 16:8–12)
>
> *Come now, and let us reason together, said the Lord; though your sins be as crimson, they shall be white as snow. Though they be red like scarlet, they shall be as wool.*
>
> (Isaiah 1:18)

The previous chapter discussed the preparatory stages of the Yom Kippur service. This chapter begins to detail the service itself. The main focus of the chapter is the rite of the two goats, one of which is brought as a sin-offering and the other that will be sent away to Azazel.

The chapter opens with the lottery that is held to designate the two goats for their respective purposes. This unique ritual raises various questions: How exactly is the lottery to be conducted? Is the lottery considered a full part of the sacrificial service, or is it just a preparatory step in order to designate the goats? Is the lottery indispensable, or can the designation be achieved by other means?

A strip of crimson thread is tied to the goats to identify them. The Gemara discusses whether this was done to one or both of the goats, how it was done, and where it was tied. The Gemara also discusses the nature of the strip, its size, and its weight.

The next stage in the service is the High Priest's confession upon the bull offering "for him and his household." This is his second confession of the day; however, this time the term household is understood not only in the more limited sense of his immediate family, but also as referring to the entire priesthood.

The High Priest was involved simultaneously in different stages of different rites. Thus, following the slaughter of the bull and receiving its blood, he was required to collect the coals for the incense and then bring them into the Holy of Holies to burn the incense. During this time, the blood had to be looked after by another priest until the High Priest was ready to sprinkle it. The Gemara discusses how all this was achieved.

While the High Priest is inside the Holy of Holies, it is forbidden for anyone else to be in the Sanctuary. The Gemara addresses the nature and scope of this prohibition.

The collection of the coals for the incense was performed in a unique way on Yom Kippur. The Gemara discusses the reasons for these departures from the norm and then continues to discuss many of the other unique changes to the Temple service that were made on this special day.

מתני׳ טָרַף בַּקַּלְפִּי וְהֶעֱלָה שְׁנֵי גוֹרָלוֹת, אֶחָד כָּתוּב עָלָיו ׳לַשֵּׁם׳ וְאֶחָד כָּתוּב עָלָיו ׳לַעֲזָאזֵל׳. הַסְּגַן בִּימִינוֹ וְרֹאשׁ בֵּית אָב מִשְּׂמֹאלוֹ. אִם שֶׁל שֵׁם עָלָה בִּימִינוֹ – הַסְּגַן אוֹמֵר לוֹ: אִישִׁי כֹּהֵן גָּדוֹל הַגְבַּהּ יְמִינְךָ. וְאִם שֶׁל שֵׁם עָלָה בִּשְׂמֹאלוֹ רֹאשׁ בֵּית אָב אוֹמֵר לוֹ אִישִׁי כֹּהֵן גָּדוֹל הַגְבַּהּ שְׂמֹאלְךָ.

MISHNA The High Priest **would mix** the lots **in the** lottery **receptacle**[H] used to hold them **and draw** the **two lots** from it, one in each hand. **Upon one was written: For God. And upon** the other **one was written: For Azazel.**[B] **The deputy** High Priest would stand **to** the High Priest's **right, and the head of the patrilineal family** would stand **to his left. If** the lot **for the name** of God **came up in his right** hand, **the Deputy would say to him: My master, High Priest, raise your right** hand so that all can see with which hand the lot for God was selected. **And if** the lot for the **name** of God **came up in his left** hand, **the head of the patrilineal family would say to him: My master, High Priest, raise your left** hand.

נְתָנָן עַל שְׁנֵי הַשְּׂעִירִים, וְאוֹמֵר: ״לַה׳ חַטָּאת״ – רַבִּי יִשְׁמָעֵאל אוֹמֵר: לֹא הָיָה צָרִיךְ לוֹמַר ״חַטָּאת״, אֶלָּא ״לַה׳״. וְהֵן עוֹנִין אַחֲרָיו: בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Then **he would place** the two lots **upon the two goats,** the lot that arose in his right hand on the goat standing to his right side and the lot in his left hand on the goat to his left. **And** upon placing the lot for God upon the appropriate goat, **he would say: For God,** as **a sin-offering.**[NH] **Rabbi Yishmael says: He need not say:** As **a sin-offering. Rather,** it is sufficient to say: **For God. And** upon saying the name of God, the priests and the people **respond after him: Blessed be the name of His glorious kingdom forever and all time.**

גמ׳ לָמָּה לִי טָרַף בַּקַּלְפִּי? כִּי הֵיכִי דְּלָא נִיכַּוֵּין וְלִישְׁקוֹל.

GEMARA **Why do I** need the High Priest to have **mixed** the lots **in a receptacle** before he draws the lots? **In order that he not** be able to **intentionally take**[N] the lot for God specifically with his right hand. Since it is a fortuitous omen for the lot for God to arise in his right hand, there is a concern that he might force the result, in contravention of the requirement that the designation of the goats be made through a random lottery.

אָמַר רָבָא: קַלְפִּי שֶׁל עֵץ הָיְתָה, וְשֶׁל חוֹל הָיְתָה, וְאֵינָהּ מַחֲזֶקֶת אֶלָּא שְׁתֵּי יָדַיִם.

Rava said: The **receptacle**[H] **was** made out **of wood and** did not have the status of a sacred vessel. Rather, it **was unconsecrated, and it had enough** space inside **only for** the High Priest's **two hands.**

מַתְקִיף לָהּ רָבִינָא: בִּשְׁלָמָא אֵינָהּ מַחֲזֶקֶת אֶלָּא שְׁתֵּי יָדַיִם – כִּי הֵיכִי דְּלָא לִיכַוֵּין וְלִישְׁקוֹל. אֶלָּא שֶׁל חוֹל – נְקַדְּשָׁהּ! אִם כֵּן הֲוָה לָהּ כְּלִי שָׁרֵת שֶׁל עֵץ, וּכְלִי שָׁרֵת דְּעֵץ לָא עָבְדִינַן. וְנַעַבְדָהּ דְּכֶסֶף, וְנַעַבְדָהּ דְּזָהָב! הַתּוֹרָה חָסָה עַל מָמוֹנָן שֶׁל יִשְׂרָאֵל.

Ravina strongly objects to this: Granted, it was constructed so that it **had enough** space inside it **only for** the High Priest's **two hands.** This was done so that he could not maneuver his hands inside the box to feel and examine the lots, **in order that he not** be able to **intentionally take** the lot for God specifically with his right hand. **But** why was the receptacle **unconsecrated? Let it be consecrated** as a sacred vessel. **If so,** if it were to be consecrated, **it would be a sacred vessel** made **of wood, and** the *halakha* is that **we do not make a sacred vessel from wood.**[H] But if this is the only issue, **let it be made** out **of silver** or **let it be made** out **of gold.** However, **the Torah spared the money of the Jewish people**[N] and did not want to burden them with the expense of having to make the receptacle from expensive materials. Therefore, it is made from wood, and as such it is precluded from being a sacred vessel.

HALAKHA

Would mix the lots in the receptacle – טָרַף בַּקַּלְפִּי: The High Priest mixes the lots in the receptacle, takes out the two lots with his two hands, and opens his hands. If the lot for God is in his right hand, the Deputy says to him: My master, High Priest, raise your right hand. If it appears in his left hand, the Deputy says to him: My master, High Priest, raise your left hand. The two lots are then placed upon the two goats (Rambam *Sefer Avoda*, *Hilkhot Avodat Yom HaKippurim* 3:3).

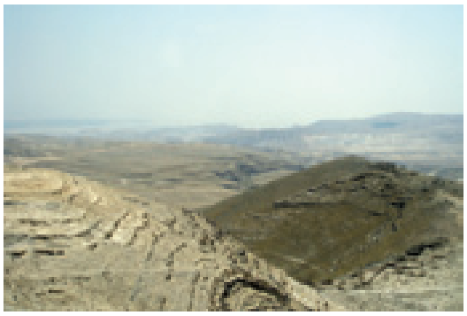
And he would say: For God, as a sin-offering – וְאוֹמֵר לַה׳ חַטָּאת: When the High Priest places the lot upon the goat that will be the sin-offering, he says: For God, as a sin-offering, in accordance with the opinion of the first *tanna* in the mishna (Rambam *Sefer Avoda*, *Hilkhot Avodat Yom HaKippurim* 2:6).

Receptacle – קַלְפִּי: The two lots are placed in a utensil that has just enough room for two hands, so that the priest can insert both of his hands inside but cannot intentionally take a particular lot with each hand. This box is made from wood and is not sacred (Rambam *Sefer Avoda*, *Hilkhot Avodat Yom HaKippurim* 3:1).

A sacred vessel from wood – כְּלִי שָׁרֵת שֶׁל עֵץ: The Temple utensils are made only from metal. If they are fashioned from wood, stone, glass, or other materials, they are invalid (Rambam *Sefer Avoda*, *Hilkhot Beit HaBeḥira* 1:18).

BACKGROUND

Azazel – עֲזָאזֵל: According to some interpretations, Azazel refers to an actual geographic location, identified today as Jabel Muntar in the Judean Desert.



Jabel Muntar

NOTES

For God, as a sin-offering – לַה׳ חַטָּאת: It is stated in the *Tosefta* that the High Priest says only: For God. It is the Deputy who says: As a sin-offering.

That he not be able to intentionally take – דְּלָא נִיכַּוֵּין וְלִישְׁקוֹל: In a true lottery, the result is not forced. Consequently, if the High Priest were to intentionally remove the lot for God with his right hand, the drawing of the lots could not be considered a true lottery and he would have failed to fulfill the mitzva that requires that the designation of the goats be done through a lottery (*Tosafot Yeshanim*).

The Torah spared the money of the Jewish people – הַתּוֹרָה חָסָה עַל מָמוֹנָן שֶׁל יִשְׂרָאֵל: Evidence for this concept is deduced from the laws of the leprous house (Leviticus, chapter 14). A leprous house, along with all its contents, becomes ritually impure only upon the declaration of a priest. The Torah instructs that all the utensils inside the house should be removed before the priest makes this declaration. Why did the Torah stipulate this? Although most utensils can be purified from ritual impurity through immersion, earthenware utensils cannot. Their impurity is removed only when they are destroyed. In order to prevent this eventuality, the Torah instructed that the utensils be removed before the declaration, which demonstrates that the Torah is concerned for the financial losses of the Jewish people.

However, in the case in the Gemara's discussion, the additional and conflicting principle: One is not stingy with regard to Temple matters, meant that only the finest materials were used in the Temple. How are these two principles both to be implemented? Some suggest that for the fulfillment of a mitzva, one should not be stingy. However, when dealing with the design of an object whose existence does not itself constitute a mitzva, it is assumed that the Torah is concerned for the financial losses of the Jewish people.

מַתְנִיתִין דְּלָא כִּי הַאי תַּנָּא; דְּתַנְיָא, רַבִּי יְהוּדָה אוֹמֵר מִשּׁוּם רַבִּי אֱלִיעֶזֶר: הַסְּגַן וְכֹהֵן גָּדוֹל מַכְנִיסִין יְדָן בַּקַּלְפִּי, אִם בִּימִינוֹ שֶׁל כֹּהֵן גָּדוֹל עוֹלֶה – הַסְּגַן אוֹמֵר לוֹ: אִישִׁי כֹּהֵן גָּדוֹל הַגְבֵּהַּ יְמִינְךָ, וְאִם בִּימִינוֹ שֶׁל סְגַן עוֹלֶה – רֹאשׁ בֵּית אָב אוֹמֵר לוֹ לְכֹהֵן גָּדוֹל: דַּבֵּר מִילָּךְ.

The Gemara comments: **The mishna is not in accordance** with the opinion of **this** *tanna* whose opinion **was taught** in a *baraita*: **Rabbi Yehuda says in the name of Rabbi Eliezer: The Deputy and the High Priest insert their hands into the receptacle. If** the lot for God **comes up in the High Priest's right** hand, **the Deputy says to him: My master, High Priest, raise your right** hand. **And if** the lot for God **comes up in the right** hand **of the Deputy, the head of the patrilineal family says to the High Priest: Speak your word** and declare the goat to your left side to be the sin-offering for God.

וְנֵימָא לֵיהּ סְגַן! כֵּיוָן דְּלָא סָלֵיק בִּידֵיהּ – חָלְשָׁא דַּעְתֵּיהּ.

The Gemara asks: Why should the head of the patrilineal family instruct the High Priest to speak? **Let the Deputy say** this **to him.** The Gemara answers: **Since the lot** for God **did not come up in** the High Priest's **hand,** rather in the Deputy's, **he** might **be discouraged** if the Deputy himself instructs him to speak, as it may appear that he is mocking him.

בְּמַאי קָא מִיפַּלְגִי? מָר סָבַר: יָמִינָא דִּסְגַן עֲדִיף מִשְּׂמָאלֵיהּ דְּכֹהֵן גָּדוֹל, וּמָר סָבַר: כִּי הֲדָדֵי נִינְהוּ.

With regard to what do the *tanna'im* of the mishna and *baraita* **disagree?** One **Sage,** the *tanna* of the *baraita*, **holds** that **the Deputy's right** hand **is preferable to the High Priest's left** hand.[N] As such, the ideal way for the lots to be drawn is for both the Deputy and High Priest to use their right hands. **And** the other **Sage,** the *tanna* of the mishna, **holds they are equivalent.** Therefore, there is no reason for the Deputy to be involved, and the entire process is performed by the High Priest.

וּמַאן הַאי תַּנָּא דִּפְלֵיג עֲלֵיהּ דְּרַבִּי יְהוּדָה – רַבִּי חֲנִינָא סְגַן הַכֹּהֲנִים הוּא. דְּתַנְיָא, רַבִּי חֲנִינָא סְגַן הַכֹּהֲנִים אוֹמֵר: לָמָּה סְגַן מִימִינוֹ, שֶׁאִם אֵירַע בּוֹ פְּסוּל בְּכֹהֵן גָּדוֹל – נִכְנָס סְגַן וּמְשַׁמֵּשׁ תַּחְתָּיו.

And who is this *tanna* **who argues with Rabbi Yehuda? It is Rabbi Ḥanina, the Deputy of the priests,**[P] **as it was taught** in a *baraita*: **Rabbi Ḥanina, the Deputy of the priests, says: Why** did the **Deputy** remain **at the** High Priest's **right** side throughout the day's service? **Because if some disqualification befalls the High Priest, the Deputy can step in and serve in his stead.** It is apparent from Rabbi Ḥanina's statement that as long as the High Priest remains qualified, the Deputy has no role in the day's service, which disputes Rabbi Yehuda's opinion.

תָּנוּ רַבָּנַן: אַרְבָּעִים שָׁנָה שֶׁשִּׁמֵּשׁ שִׁמְעוֹן הַצַּדִּיק הָיָה גּוֹרָל עוֹלֶה בְּיָמִין, מִכָּאן וְאֵילָךְ פְּעָמִים עוֹלֶה בְּיָמִין פְּעָמִים עוֹלֶה בִּשְׂמֹאל. וְהָיָה לָשׁוֹן שֶׁל זְהוֹרִית מַלְבִּין, מִכָּאן וְאֵילָךְ פְּעָמִים מַלְבִּין פְּעָמִים אֵינוֹ מַלְבִּין. וְהָיָה נֵר מַעֲרָבִי דּוֹלֵק, מִכָּאן וְאֵילָךְ פְּעָמִים דּוֹלֵק פְּעָמִים כָּבֶה.

§ **The Sages taught:** During all **forty years that Shimon HaTzaddik**[P] **served** as High Priest, **the lot** for God arose in **the right** hand. **From then onward, sometimes it arose in the right** hand and **sometimes it arose in the left** hand. Furthermore, during his tenure as High Priest, **the strip of crimson** wool that was tied to the head of the goat that was sent to Azazel **turned white,** indicating that the sins of the people had been forgiven, as it is written: "Though your sins be as crimson, they shall be white as snow" (Isaiah 1:18). **From then onward, it sometimes turned white** and **sometimes it did not turn white.** Furthermore, **the western lamp** of the candelabrum **would burn**[N] continuously as a sign that God's presence rested upon the nation. **From then onward, it sometimes burned** and **sometimes it went out.**

NOTES

The High Priest's left hand – **שְׂמֹאלוֹ שֶׁל כֹּהֵן גָּדוֹל**: Generally, all services are performed using only the right hand. The very fact that the High Priest may use his left hand to remove the second lot demonstrates that it is not a true act of service. Given this conclusion, it is also understandable why, despite that every other part of the day's service is performed by the High Priest himself, the drawing of the second lot could be performed by another (*Tosafot Yeshanim*).

The western lamp would burn – **נֵר מַעֲרָבִי דּוֹלֵק**: Despite the priests' filling all the lamps of the candelabrum with a quantity of oil that was sufficient to last through the night only, the oil in the westernmost lamp continued to burn throughout the following day. Each evening, the other lamps were kindled using the flame from the western one.

PERSONALITIES

Rabbi Ḥanina the Deputy of the priests – **רַבִּי חֲנִינָא סְגַן הַכֹּהֲנִים**: Rabbi Ḥanina, who lived during the destruction of the Temple and for many years following, apparently served as Deputy to several High Priests in that era. Many sayings and laws are attributed to him, particularly with regard to the Temple services. It would appear that the *tanna* Rabbi Shimon, son of the Deputy, was his son.

Shimon HaTzaddik – **שִׁמְעוֹן הַצַּדִּיק**: There were two High Priests, grandfather and grandson, who were both called Shimon ben Ḥonyo. It is unclear which of them is referred to as Shimon HaTzaddik, and it is possible that both shared this epithet, which means Shimon the Righteous. Shimon HaTzaddik was one of the last members of the Great Assembly. Many stories of his righteousness appear throughout the Talmud. A contemporary of his, Shimon ben Sira, uttered unique words in his praise: The greatest of his brothers and the splendor of his people…who is concerned for his people and strengthens them in times of trouble…How splendid he is as he looks out from the Temple, and as he emerges from the inner chamber behind the curtain, like a star of light between trees, like a full moon during a Festival (Ben Sira 49).

וְהָיָה אֵשׁ שֶׁל מַעֲרָכָה מִתְגַּבֵּר, וְלֹא הָיוּ כֹּהֲנִים צְרִיכִין לְהָבִיא עֵצִים לַמַּעֲרָכָה חוּץ מִשְּׁנֵי גְּזִירֵי עֵצִים, כְּדֵי לְקַיֵּים מִצְוַת עֵצִים. מִכָּאן וְאֵילָךְ – פְּעָמִים מִתְגַּבֵּר פְּעָמִים אֵין מִתְגַּבֵּר, וְלֹא הָיוּ כֹּהֲנִים נִמְנָעִין מִלְּהָבִיא עֵצִים לַמַּעֲרָכָה כָּל הַיּוֹם כּוּלּוֹ.

And during the tenure of Shimon HaTzaddik, **the fire on the arrangement** of wood on the altar **kept going strongly,** perpetually by itself, **such that the priests did not need to bring** additional **wood to the arrangement**[N] on a daily basis, **except for the two logs** that were brought **in order to fulfill the mitzva of** placing **wood** upon the arrangement. **From then onward,** the fire **sometimes kept going strongly** and **sometimes it did not, and so the priests could not avoid bringing wood to the arrangement throughout the entire day.**

וְנִשְׁתַּלְּחָה בְּרָכָה בָּעוֹמֶר וּבִשְׁתֵּי הַלֶּחֶם וּבְלֶחֶם הַפָּנִים, וְכָל כֹּהֵן שֶׁמַּגִּיעוֹ כַּזַּיִת יֵשׁ אוֹכְלוֹ וְשָׂבֵעַ, וְיֵשׁ אוֹכְלוֹ וּמוֹתִיר. מִכָּאן וְאֵילָךְ נִשְׁתַּלְּחָה מְאֵירָה בָּעוֹמֶר וּבִשְׁתֵּי הַלֶּחֶם וּבְלֶחֶם הַפָּנִים, וְכָל כֹּהֵן מַגִּיעוֹ כְּפוֹל, הַצְּנוּעִין מוֹשְׁכִין אֶת יְדֵיהֶן וְהַגַּרְגְּרָנִין נוֹטְלִין וְאוֹכְלִין. וּמַעֲשֶׂה בְּאֶחָד שֶׁנָּטַל חֶלְקוֹ וְחֵלֶק חֲבֵירוֹ, וְהָיוּ קוֹרִין אוֹתוֹ בֶּן

And a blessing was sent upon the offering of the ***omer*****; and to the** offering of **the two loaves** from the new wheat, which was sacrificed on *Shavuot*; **and to the shewbread,** which was placed on the table in the Temple. **And** due to that blessing, **each priest that received an olive-bulk** of them, **there were those** who **ate it and were satisfied, and there were those** who **ate** only a part **of it and left over** the rest because they were already satisfied from such a small amount. **From then onward, a curse was sent upon the** ***omer*****, and to the two loaves, and to the shewbread,** that there were not sufficient quantities to give each priest a full measure. Therefore, **each priest received** just an amount the **size of a bean; the discreet,** pious **ones would withdraw their hands,**[N] a bean-bulk being less that the quantity needed to properly fulfill the mitzva, **and** only **the voracious ones would take and eat** it. **And an incident occurred with one who took his portion and that of his fellow, and they called him: Son of**

NOTES

To bring wood to the arrangement – לְהָבִיא עֵצִים לַמַּעֲרָכָה: Even if, as some assert, there is a mitzva to rearrange the wood each day, there was no need to bring additional wood beyond the fixed arrangements (Ritva).

The discreet, pious ones would withdraw their hands – הַצְּנוּעִין מוֹשְׁכִין אֶת יְדֵיהֶן: One fulfills the mitzva to consume sacrificial foods by eating at least an olive-bulk of them. A bean has a smaller volume than an olive. Therefore, the pious priests withdrew their hands to ensure that enough remained so that the mitzva could be properly fulfilled by others.

In another version of the text, the Gemara writes that even during the tenure of Shimon HaTzaddik there were times when there was only a bean-sized portion of the offerings for each priest. Nevertheless, this small quantity was miraculously able to satiate them. As such, the mitzva could be fulfilled even with the smaller quantity (see *Tosafot Yeshanim*; Ritva; Rabbi Tzvi Hirsch Chajes).

Perek **IV**
Daf **39** Amud **b**

חַמְצָן עַד יוֹם מוֹתוֹ.

a robber [*ḥamtzan*][N] **until the day of his death.**

אָמַר רַבָּה בַּר (בַּר) שֵׁילָא: מַאי קְרָא – ״אֱלֹהַי פַּלְּטֵנִי מִיַּד רָשָׁע מִכַּף מְעַוֵּל וְחוֹמֵץ״. רָבָא אָמַר: מֵהָכָא – ״לִמְדוּ הֵיטֵב דִּרְשׁוּ מִשְׁפָּט אַשְּׁרוּ חָמוֹץ״ אַשְּׁרוּ חָמוֹץ וְאַל תְּאַשְּׁרוּ חוֹמֵץ.

Rabba bar bar Sheila said: What is the verse that indicates that a *ḥamtzan* is a robber? The verse states: **"O, my God, rescue me out of the hand of wicked, out of the hand of the unrighteous and robbing man [*ḥometz*]"** (Psalms 71:4). **Rava said: From here: "Learn to do well, seek justice, strengthen the robbed [*ḥamotz*]"** (Isaiah 1:17), which teaches that one should **strengthen the robbed, but not strengthen the robber.**

תָּנוּ רַבָּנַן: אוֹתָהּ שָׁנָה שֶׁמֵּת בָּהּ שִׁמְעוֹן הַצַּדִּיק אָמַר לָהֶם: בְּשָׁנָה זוֹ הוּא מֵת. אָמְרוּ לוֹ: מִנַּיִין אַתָּה יוֹדֵעַ? אָמַר לָהֶם: בְּכָל יוֹם הַכִּפּוּרִים הָיָה מִזְדַּמֵּן לִי זָקֵן אֶחָד לָבוּשׁ לְבָנִים וְעָטוּף לְבָנִים, נִכְנַס עִמִּי וְיָצָא עִמִּי. וְהַיּוֹם נִזְדַּמֵּן לִי זָקֵן אֶחָד לָבוּשׁ שְׁחוֹרִים וְעָטוּף שְׁחוֹרִים, נִכְנַס עִמִּי וְלֹא יָצָא עִמִּי. אַחַר הָרֶגֶל חָלָה שִׁבְעָה יָמִים וָמֵת,

§ **The Sages taught:** During **the year in which Shimon HaTzaddik died, he said to them,** his associates: **In this year, he will die,** euphemistically referring to himself. **They said to him: How do you know? He said to them:** In previous years, **on every Yom Kippur,** upon entering the Holy of Holies, **I was met,** in a prophetic vision, **by an old man who was dressed in white, and** his head was **wrapped up in white,** and **he would enter** the Holy of Holies **with me, and he would leave with me.**[N] **But today, I was met by an old man who was dressed in black, and** his head was **wrapped up in black,** and **he entered** the Holy of Holies **with me,** but **he did not leave with me.** He understood this to be a sign that his death was impending. Indeed, **after the festival** of *Sukkot*, **he was ill for seven days and died.**

וְנִמְנְעוּ אֶחָיו הַכֹּהֲנִים מִלְּבָרֵךְ בַּשֵּׁם.

Without the presence of Shimon HaTzaddik among them, the Jewish people were no longer worthy of the many miracles that had occurred during his lifetime. For this reason, following his death, **his brethren, the priests, refrained from blessing** the Jewish people **with the** explicit **name of God**[N] in the priestly blessing.

תָּנוּ רַבָּנַן: אַרְבָּעִים שָׁנָה קוֹדֶם חוּרְבַּן הַבַּיִת לֹא הָיָה גּוֹרָל עוֹלֶה בַּיָּמִין, וְלֹא הָיָה לָשׁוֹן שֶׁל זְהוֹרִית מַלְבִּין, וְלֹא הָיָה נֵר מַעֲרָבִי דּוֹלֵק,

The Sages taught: During the tenure of Shimon HaTzaddik, the lot for God always arose in the High Priest's right hand; after his death, it occurred only occasionally; but during the **forty years prior to the destruction of the** Second **Temple,** the **lot** for God **did not arise in the** High Priest's **right** hand at all. So too, **the strip of crimson** wool that was tied to the head of the goat that was sent to Azazel **did not turn white, and the westernmost lamp** of the candelabrum **did not burn** continually.

NOTES

Son of a robber – בֶּן חַמְצָן: Why was he called specifically the son of a robber, rather than just a robber? Some suggest that since character is shaped by upbringing, one may assume that a person's actions are reflective of those of his parents. Based on this assumption, in a case where the nature of a wicked person's parents is not known, it is permitted to disparage them. In this case, they are referred to as robbers (Rabbi Yoshiya Pinto). Others suggest that the term son of a robber is not a direct reference to a person's parents; rather, it is a term of disparagement concerning the person himself (*Iyyun Ya'akov*).

He would enter with me and he would leave with me – נִכְנַס עִמִּי וְיָצָא עִמִּי: In the Jerusalem Talmud it is explained that this vision was a revelation of the Divine Presence.

His brethren the priests refrained from blessing with the explicit name of God – וְנִמְנְעוּ אֶחָיו הַכֹּהֲנִים מִלְּבָרֵךְ בַּשֵּׁם: The priests feared that on their spiritual level the explicit name of forty two letters was too awesome for them to use. Nevertheless, it would appear they continued to use the Tetragrammaton (*Tosefot Rid*).

וְהָיוּ דַּלְתוֹת הַהֵיכָל נִפְתָּחוֹת מֵאֲלֵיהֶן, עַד שֶׁגָּעַר בָּהֶן רַבָּן יוֹחָנָן בֶּן זַכַּאי. אָמַר לוֹ: הֵיכָל הֵיכָל! מִפְּנֵי מָה אַתָּה מַבְעִית עַצְמְךָ? יוֹדֵעַ אֲנִי בְּךָ שֶׁסּוֹפְךָ עָתִיד לֵיחָרֵב, וּכְבָר נִתְנַבֵּא עָלֶיךָ זְכַרְיָה בֶּן עִדּוֹא ״פְּתַח לְבָנוֹן דְּלָתֶיךָ וְתֹאכַל אֵשׁ בַּאֲרָזֶיךָ״.

And the doors of the Sanctuary opened[B] **by themselves** as a sign that they would soon be opened by enemies, **until Rabban Yoḥanan ben Zakkai scolded them. He said to** the Sanctuary: **Sanctuary, Sanctuary, why do you frighten yourself** with these signs? **I know about you that you will ultimately be destroyed, and Zechariah, son of Ido, has already prophesied concerning you: "Open your doors, O Lebanon, that the fire may devour your cedars"** (Zechariah 11:1),[B] Lebanon being an appellation for the Temple.

אָמַר רַבִּי יִצְחָק בֶּן טַבְלַאי: לָמָּה נִקְרָא שְׁמוֹ לְבָנוֹן – שֶׁמַּלְבִּין עֲוֹנוֹתֵיהֶן שֶׁל יִשְׂרָאֵל.

Rabbi Yitzḥak ben Tavlai said: Why is the Temple **called Lebanon [*Levanon*]? Because it whitens [*malbin*] the Jewish people's sins,** alluded to by the root *lavan*, meaning white.

אָמַר רַב זוּטְרָא בַּר טוֹבִיָּה: לָמָּה נִקְרָא שְׁמוֹ יַעַר, דִּכְתִיב: ״בֵּית יַעַר הַלְּבָנוֹן״ – לוֹמַר לְךָ: מָה יַּעַר מְלַבְלֵב אַף בֵּית הַמִּקְדָּשׁ מְלַבְלֵב. דְּאָמַר רַב הוֹשַׁעְיָא: בְּשָׁעָה שֶׁבָּנָה שְׁלֹמֹה בֵּית הַמִּקְדָּשׁ נָטַע בּוֹ כׇּל מִינֵי מְגָדִים שֶׁל זָהָב, וְהָיוּ מוֹצִיאִין פֵּירוֹת בִּזְמַנֵּיהֶן, וְכֵיוָן שֶׁהָרוּחַ מְנַשֶּׁבֶת בָּהֶן הָיוּ נוֹשְׁרִין פֵּירוֹתֵיהֶן, שֶׁנֶּאֱמַר: ״יִרְעַשׁ כַּלְּבָנוֹן פִּרְיוֹ״ וּמֵהֶן הָיְתָה פַּרְנָסָה לַכְּהוּנָּה.

Rav Zutra bar Toviya said: Why is the Temple **called: Forest, as it is written: "The house of the forest of Lebanon"** (I Kings 10:17)? **To tell you: Just as a forest blooms, so too the Temple blooms. As Rav Hoshaya said: When Solomon built the Temple, he planted in it all kinds of sweet fruit** trees made **of gold,**[N] **and** miraculously these **brought forth fruit in their season. And when the wind blew upon them, their fruit would fall off, as it is stated: "May his fruits rustle like Lebanon"** (Psalms 72:16). **And through** selling these golden fruits to the public, **there was a source of income for the priesthood.**

וְכֵיוָן שֶׁנִּכְנְסוּ גּוֹיִם לַהֵיכָל – יָבְשׁוּ, שֶׁנֶּאֱמַר: ״וּפֶרַח לְבָנוֹן אוּמְלָל״, וְעָתִיד הַקָּדוֹשׁ בָּרוּךְ הוּא לְהַחֲזִירָהּ לָנוּ שֶׁנֶּאֱמַר: ״פָּרֹחַ תִּפְרַח וְתָגֵל אַף גִּילַת וְרַנֵּן כְּבוֹד הַלְּבָנוֹן נִתַּן לָהּ״.

But once the gentile **nations entered the Sanctuary** the golden trees **withered, as it states "And the blossoms of Lebanon wither"** (Nahum 1:4). **And in the future** hour of redemption, **the Holy One, Blessed be He, will restore** them **to us as it is stated: "It shall blossom abundantly, it shall also rejoice and shout, the glory of Lebanon will be given to it"** (Isaiah 35:2).

״נְתָנָן עַל שְׁנֵי הַשְּׂעִירִים״. תָּנוּ רַבָּנַן: עֶשֶׂר פְּעָמִים מַזְכִּיר כֹּהֵן גָּדוֹל אֶת הַשֵּׁם בּוֹ בַּיּוֹם: שְׁלֹשָׁה בְּוִידּוּי רִאשׁוֹן, וּשְׁלֹשָׁה בְּוִידּוּי שֵׁנִי, וּשְׁלֹשָׁה בְּשָׂעִיר הַמִּשְׁתַּלֵּחַ, וְאֶחָד בְּגוֹרָלוֹת.

§ The mishna states that after selecting the two lots, the High Priest **places them upon the two goats.** Upon placing the lot for God upon the appropriate goat, he says: For God, as a sin-offering. This is just one of the occasions on which he mentions God's name, as **the Sages taught** in the *Tosefta* (*Yoma* 2:2): **The High Priest mentions the name** of God[N] **ten times**[H] **on that day: Three** times **during the first confession; and three** times **during the second confession,** over the bull; **and three** times when he confesses over **the scapegoat** to Azazel; **and one** time **with the lots,** when placing the lot for God upon the goat.

וּכְבָר אָמַר הַשֵּׁם וְנִשְׁמַע קוֹלוֹ בִּירִיחוֹ. אָמַר רַבָּה בַּר בַּר חָנָה: מִירוּשָׁלַיִם לִירִיחוֹ עֲשָׂרָה פַּרְסָאוֹת,

And there already was an incident when the High Priest **said the name** of God and **his voice** was so strong that it **was heard** even **in Jericho. Rabba bar bar Ḥana said:** The distance **from Jerusalem to Jericho**[B] **is ten parasangs.** Despite the great distance, his voice was miraculously heard there.

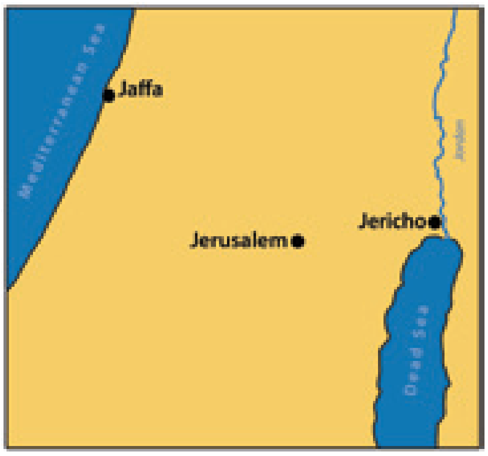
BACKGROUND

The doors of the Sanctuary opened – דַּלְתוֹת הַהֵיכָל נִפְתָּחוֹת: In Wars of the Jews, Josephus attests that the Temple gates were made of bronze. With great difficulty, it took ten people to lock them. Nevertheless, they once opened by themselves in the middle of the night.

Cedars – אֲרָזִים: The plain meaning of the verse in fact refers to cedars that grow in Lebanon. The species that grows in Lebanon as well as in other places in the Mediterranean region is *Cedrus libani*, also known as the Cedar of Lebanon.

Lebanon cedar

From Jerusalem to Jericho – מִירוּשָׁלַיִם לִירִיחוֹ: Ten parasangs are forty *mil*, somewhat less than 40 km. The distance here is measured based on the length of the road. Obviously, a direct aerial route would be shorter.



Location of Jericho

NOTES

All kinds of sweet fruit trees of gold – מִינֵי מְגָדִים שֶׁל זָהָב: Some commentators offer a rational explanation of the Gemara. There was a decorative vine formed from gold that hung at the entrance to the Temple. People would donate a cluster or branch to the vine, thereby creating decorative trees of gold. These items could then be sold to support the priesthood (*Eshkol HaKofer*).

Mentions the name of God – מַזְכִּיר...אֶת הַשֵּׁם: The *Tosefta* is referring specifically to the exceptional use of the explicit name of God. Certainly, God's general names were used frequently throughout the day in the High Priest's statements and prayers (*Tosafot Yeshanim*).

HALAKHA

Mention of the name of God ten times – הַזְכָּרַת הַשֵּׁם עֶשֶׂר פְּעָמִים: The High Priest mentions the explicit name of God ten times on Yom Kippur: Three times during each of the three confessions and one time when he places the lot on the goat of the sin-offering (Rambam *Sefer Avoda*, *Hilkhot Avodat Yom HaKippurim* 2:6).

וְצִיר דַּלְתוֹת הַהֵיכָל נִשְׁמַע בִּשְׁמוֹנָה תְּחוּמֵי שַׁבָּת. עִזִּים שֶׁבִּירִיחוֹ הָיוּ מִתְעַטְּשׁוֹת מֵרֵיחַ הַקְּטוֹרֶת, נָשִׁים שֶׁבִּירִיחוֹ אֵינָן צְרִיכוֹת לְהִתְבַּשֵּׂם מֵרֵיחַ קְטוֹרֶת, כַּלָּה שֶׁבִּירוּשָׁלַיִם אֵינָהּ צְרִיכָה לְהִתְקַשֵּׁט מֵרֵיחַ קְטוֹרֶת.

The Gemara describes similar miracles in which events in the Temple were sensed a great distance away. **And** the sound of **the doors of the Sanctuary** opening **was heard** from a distance of **eight Shabbat limits,** which is eight *mil*. Furthermore, **goats that were in Jericho would sneeze from** smelling **the fragrance of the incense**[N] that burned in the Temple; the **women that were in Jericho did not need to perfume themselves,** since they were perfumed by the **fragrance** of the **incense,** which reached there; **a bride that was in Jerusalem did not need to adorn herself** with perfumes, since she was perfumed by the **fragrance** of the **incense,** which filled the air of Jerusalem.

אָמַר רַבִּי (יוֹסֵי בֶּן) דּוּלְגָּאי: עִזִּים הָיוּ לְאַבָּא בְּהָרֵי (מִכְמָר) וְהָיוּ מִתְעַטְּשׁוֹת מֵרֵיחַ הַקְּטוֹרֶת. אָמַר רַבִּי חִיָּיא בַּר אָבִין אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן קָרְחָה: סָח לִי זָקֵן אֶחָד: פַּעַם אַחַת הָלַכְתִּי לְשִׁילֹה, וְהֵרַחְתִּי רֵיחַ קְטוֹרֶת מִבֵּין כּוֹתָלֶיהָ.

Rabbi Yosei ben Dolgai said: Father had goats in the hills of Mikhmar,[B] a district some distance from Jerusalem, **and they would sneeze from** smelling **the fragrance of the incense.** Similarly, **Rabbi Ḥiyya bar Avin said** that **Rabbi Yehoshua ben Korḥa said: An old man reported to me: One time I went to** the ruins of the Tabernacle in **Shiloh, and I smelled the smell of the incense from between its walls.** The Tabernacle stood there during the period of the Judges, and more than a thousand years had passed since its destruction.

אָמַר רַבִּי יַנַּאי: עֲלִיַּית גּוֹרָל מִתּוֹךְ קַלְפִּי – מְעַכֶּבֶת, הַנָּחָה – אֵינָהּ מְעַכֶּבֶת. וְרַבִּי יוֹחָנָן אָמַר: אַף עֲלִיָּיה אֵינָהּ מְעַכֶּבֶת.

§ **Rabbi Yannai said:** The **drawing of the lot from inside the receptacle is an indispensable** part of the service, as it determines which goat will be for God and which for Azazel. However, the actual **placing** of the lots upon the goats **is not indispensable.**[H] **And Rabbi Yoḥanan said: Even** the **drawing of the lots** from inside the receptacle **is not indispensable,** since the High Priest may designate the goats himself, without employing the lottery.

אַלִּיבָּא דְּרַבִּי יְהוּדָה, דְּאָמַר: דְּבָרִים הַנַּעֲשִׂין בְּבִגְדֵי לָבָן מִבַּחוּץ לָא מְעַכְּבָא – כּוּלֵּי עָלְמָא לָא פְּלִיגִי דְּלָא מְעַכְּבָא. כִּי פְּלִיגִי – אַלִּיבָּא דְּרַבִּי נְחֶמְיָה. מַאן דְּאָמַר מְעַכְּבָא – כְּרַבִּי נְחֶמְיָה, וּמַאן דְּאָמַר לָא מְעַכְּבָא – הָנֵי מִילֵּי עֲבוֹדָה, הַגְרָלָה לָאו עֲבוֹדָה הִיא.

The Gemara explains the dispute: **In accordance with** the opinion of **Rabbi Yehuda, who said** that **matters that are performed in** the **white garments outside** of the Holy of Holies **are not indispensable, everyone agrees that** the drawing of the lots **is not indispensable,** since it is held outside the Holy of Holies. **When they disagree, it is in accordance with** the opinion of **Rabbi Neḥemya.** He holds that all matters performed in the white garments, even those performed outside the Holy of Holies, are indispensable. **The one who said** the drawing of the lots **is indispensable** holds **in accordance with** the straightforward application of the principle of **Rabbi Neḥemya. And the one who said** the drawing of the lots **is not indispensable** claims that **this** principle **applies** only with regard **to** matters that are classified as a Temple **service.** The **drawing of the lots is not** a Temple **service,** therefore it is indispensable, even according to Rabbi Neḥemya's principle.

אִיכָּא דְּאָמְרִי:

Some say a different version of the dispute:

אַלִּיבָּא דְּרַבִּי נְחֶמְיָה דְּאָמַר מְעַכְּבָא – כּוּלֵּי עָלְמָא לָא פְּלִיגִי דִּמְעַכְּבָא,

In accordance with the opinion of **Rabbi Neḥemya, who said** that all matters performed in the white garments, even those performed outside the Holy of Holies, are **indispensable, everyone agrees that** the drawing of the lots **is indispensable.**

כִּי פְּלִיגִי – אַלִּיבָּא דְּרַבִּי יְהוּדָה. מַאן דְּאָמַר לָא מְעַכְּבָא – כְּרַבִּי יְהוּדָה, וּמַאן דְּאָמַר מְעַכְּבָא – שָׁאנֵי הָכָא דִּתְנָא בֵּיהּ קְרָא ״אֲשֶׁר עָלָה״ ״אֲשֶׁר עָלָה״ תְּרֵי זִימְנֵי.

When they disagree, it is in accordance with the opinion of **Rabbi Yehuda,** who holds that matters that are performed in the white garments outside of the Holy of Holies are not indispensable. **The one who said** that the drawing of the lots **is not indispensable** holds **in accordance with** the straightforward application of the principle of **Rabbi Yehuda. And the one who said** that the drawing of the lots **is indispensable** claims that although Rabbi Yehuda's principle is generally true, **it is different here,** in the case of the lottery, **because the verse repeated** the phrase[N] **"which came up"** (Leviticus 16:9) **"which came up"** (Leviticus 16:10) **two times.** In the laws of sacrifices, a repeated phrase indicates the matter is indispensable.

מֵיתִיבִי: מִצְוָה לְהַגְרִיל, וְאִם לֹא הִגְרִיל – כָּשֵׁר.

The Gemara **raises an objection** from that which was taught in a *baraita*: **It is a mitzva to draw** the lots, **and if** the High Priest **did not draw the lots** but instead designated the goats without using the lots, the designation **is valid.**

NOTES

The fragrance of the incense – רֵיחַ הַקְּטוֹרֶת: Why is it permitted to derive benefit from the fragrance of the incense? Surely the incense is sacred, and benefitting from it should be prohibited. Some explain that whenever the benefit is inadvertent and not gained by the actions of those involved, there is no prohibition to benefit from it (see *Tosafot Yeshanim*).

The verse repeated the phrase – תְּנָא בֵּיהּ קְרָא: In matters relating to sacrificial services, the repetition of a law serves to establish it as indispensable; neglect of such a law disqualifies the service.

BACKGROUND

Hills of Mikhmar – הָרֵי מִכְמָר: Mikhmar is a hill upon which Alexander Yannai erected a fortress, which was often used as a national Jewish center in subsequent centuries. The hill has been identified as Machaerus, about 8 km east of the Dead Sea and about 40 km from Jerusalem as the crow flies.

Machaerus

HALAKHA

Drawing and placing of the lots – הַעֲלָאָתוֹ וְהַנָּחָתוֹ שֶׁל הַגּוֹרָל: The drawing of the lots is indispensable, and consequently it may not be performed by a non-priest. However, placing the lots upon the goats is not indispensable and may be done by a non-priest. This ruling is in accordance with the opinion of Rabbi Yannai (Rambam *Sefer Avoda*, *Hilkhot Avodat Yom HaKippurim* 3:3).

בִּשְׁלָמָא לְהַךְ לִישָּׁנָא דְּאָמְרַתְּ: אַלִּיבָּא דְּרַבִּי יְהוּדָה כּוּלֵּי עָלְמָא לָא פְּלִיגִי דְּלָא מְעַכְּבָא – הָא מַנִּי רַבִּי יְהוּדָה הִיא.

The Gemara considers the opinion presented in the *baraita*: **Granted, according to that** first **version** of the dispute, **in which you said: In accordance with** the opinion of **Rabbi Yehuda everyone,** i.e., Rabbi Yannai and Rabbi Yoḥanan, **agrees that** the drawing of the lots **is not indispensable,** in accordance with **whose** opinion **is this** *baraita* taught? **It is** in accordance with the opinion of **Rabbi Yehuda,** according to all opinions.

Perek **IV**
Daf **40** Amud **a**

אֶלָּא לְהַךְ לִישָּׁנָא דְּאָמְרַתְּ: פְּלִיגִי, בִּשְׁלָמָא לְמַאן דְּאָמַר לָא מְעַכְּבָא, הָא מַנִּי – רַבִּי יְהוּדָה הִיא.

But according to that second **version** of the dispute, **in which you said** that Rabbi Yannai and Rabbi Yoḥanan **disagree** whether the drawing of the lots is indispensable according to Rabbi Yehuda, but according to Rabbi Neḥemya it certainly is indispensable, then **granted, according to the one,** i.e., Rabbi Yoḥanan, **who said** that the drawing of the lots **is not indispensable,** in accordance with **whose** opinion **is this** *baraita* taught? **It is** in accordance with the opinion of **Rabbi Yehuda.**

אֶלָּא לְמַאן דְּאָמַר מְעַכְּבָא הָא מַנִּי? תָּנֵי: מִצְוָה לְהַנִּיחַ.

However, according to the one, i.e., Rabbi Yannai, **who said** that both according to Rabbi Yehuda and Rabbi Neḥemya the drawing of the lots **is indispensable,** then in accordance with **whose** opinion could **this** *baraita* be taught? It would appear that, according to Rabbi Yannai, the *baraita* does not reflect anyone's opinion. Perforce, the *baraita* cannot be referring to drawing the lots, and one must emend and **teach** the *baraita* as saying that **it is a mitzva to place** the lots on the goats.

תָּא שְׁמַע: מִצְוָה לְהַגְרִיל וּלְהִתְוַדּוֹת, לֹא הִגְרִיל וְלֹא הִתְוַדָּה – כָּשֵׁר. וְכִי תֵּימָא הָכִי נַמִּי לְהַנִּיחַ – אֵימָא סֵיפָא ״רַבִּי שִׁמְעוֹן אוֹמֵר: לֹא הִגְרִיל כָּשֵׁר, לֹא הִתְוַדָּה – פָּסוּל״.

Come and **hear** another challenge to Rabbi Yannai's opinion, as presented in the second version of the dispute, which maintains that both Rabbi Yehuda and Rabbi Neḥemya hold that drawing of the lots is indispensable. A *baraita* teaches: **It is a mitzva** for the High Priest **to draw the lots and to confess** upon the goat to be sent to Azazel. **If he did not draw the lots** or **did not confess,** the service is still **valid.** This *baraita* also appears to say that the drawing of the lots is not indispensable, in contradiction to Rabbi Yannai's opinion. **And if you say: So too,** the *baraita* should be emended to say it is a mitzva **to place** the lots on the goats, this is problematic. How will you then **say,** i.e., explain, **the latter clause** of that *baraita*, which teaches: **Rabbi Shimon says: If he does not draw the lots, it is valid. If he does not confess, it is invalid?**

מַאי לֹא הִגְרִיל? אִילֵימָא לֹא הִנִּיחַ – מִכְּלָל דְּרַבִּי שִׁמְעוֹן סָבַר הַגְרָלָה מְעַכְּבָא? וְהָתַנְיָא: מֵת אֶחָד מֵהֶן – מֵבִיא חֲבֵירוֹ שֶׁלֹּא בְּהַגְרָלָה, דִּבְרֵי רַבִּי שִׁמְעוֹן!

The Gemara clarifies the challenge from the latter clause: In this *baraita*, **what** is the meaning of: **He did not draw the lots? If we say** it means **he did not place** the lots on the goats, then **by inference Rabbi Shimon holds** that while the placing is not indispensable, the **drawing** of the lots **is indispensable.** But this is incorrect, since **wasn't it taught** in a *baraita*: If, following the designation of the goats, **one of them died,** a new goat **is brought** to be the **counterpart** of the surviving goat and is designated **without drawing lots;**[N] **this is the statement of Rabbi Shimon.** It would therefore appear that the *baraita* should not be understood as referring to the mitzva to place the lots, but as referring to the drawing of the lots themselves. Therefore, the challenge to Rabbi Yannai's opinion remains.

רַבִּי שִׁמְעוֹן לֹא יָדַע מַאי קָאָמְרִי רַבָּנַן, וְהָכִי קָאָמַר לְהוּ: אִי הַגְרָלָה הַגְרָלָה מַמָּשׁ קָא אָמְרִיתוּ – פְּלֵיגְנָא עֲלַיְיכוּ בַּחֲדָא, אִי הַגְרָלָה דְּקָאָמְרִיתוּ הַיְינוּ הַנָּחָה – פְּלֵיגְנָא עֲלַיְיכוּ בְּתַרְתֵּי.

The Gemara responds: Rabbi Yannai's opinion can still be defended by claiming that **Rabbi Shimon did not know** precisely **what the Sages were saying,** i.e., whether they were referring to the drawing or the placing of the lots. Therefore, in his response to them, **this is** what **he is saying: If** when you say: **Drawing of the lots, you are saying** that the **actual drawing of the lots** is not indispensable, as I also hold, then **I disagree with you** only **with regard to one** *halakha*, namely with regard to the indispensability of the confession. But **if,** when you say: **Drawing of the lots, you are saying** only that the **placing** of the lots is not indispensable, but you assume that the drawing of the lots is indispensable, then **I disagree with you with regard to two** *halakhot*, i.e., with regard to the indispensability of both the drawing of the lots and of the confession.

NOTES

A new goat is brought to be the counterpart without drawing lots – מֵבִיא חֲבֵירוֹ שֶׁלֹּא בְּהַגְרָלָה: If the drawing of lots is not indispensable, a counterpart can be brought without it. Although everyone agrees that it is a mitzva to draw lots, in this case it is not necessary to do it again, since it was done already with the first pair of goats (Ritva).

תָּא שְׁמַע: פַּר מְעַכֵּב אֶת הַשָּׂעִיר,

Come and **hear** another challenge to Rabbi Yannai's opinion that all agree that the drawing of the lots is indispensable, from a *baraita*: Various services are performed with the bull and the goat and their blood. These services must be performed in a specific sequence, often alternating between the bull and the goat. If one service is neglected and a later service is advanced to be before it, the *halakha* is as follows: Failure to perform a service of **the bull** that was to precede a service of the goat **disqualifies** the service of **the goat,** if it was performed without that service of the bull preceding it.[N]

וְשָׂעִיר אֵין מְעַכֵּב אֶת הַפָּר בַּמַּתָּנוֹת שֶׁבִּפְנִים.

However, failure to perform a service of **the goat** that was to precede a service of the bull **does not disqualify** the service of **the bull;** rather, it is valid after the fact. This last rule **applies to the applications** of blood performed **inside** the Holy of Holies.

בִּשְׁלָמָא פַּר מְעַכֵּב אֶת הַשָּׂעִיר – דְּאִי אַקְדְּמֵיהּ לַשָּׂעִיר מִקַּמֵּי פַּר לָא עֲבַד וְלֹא כְלוּם, אֶלָּא שָׂעִיר אֵין מְעַכֵּב אֶת הַפָּר מַאי נִיהוּ?

The Gemara explains the challenge from the *baraita*: **Granted,** failure to perform the service of **the bull disqualifies** the service of **the goat** that is advanced ahead of it. This can be understood to mean **that if he advanced** the service **of the goat ahead** of the service **of the bull,** it is considered as though **he has not performed anything at all.** Once the service of the bull has been performed, the service of the goat must be repeated. **However,** the rule in the *baraita* that failure to perform a service of **the goat does not disqualify** the service of **the bull** that was advanced ahead of it. To **what** case **is it** referring?

אִילֵימָא דְּאִי אַקְדֵּים מַתָּנוֹת דְּפַר בַּהֵיכָל מִקַּמֵּי מַתָּנוֹת דְּשָׂעִיר בִּפְנִים – חוּקָּה כְּתִיב בְּהוּ.

If we say that that the *baraita* means **that if one advanced** the **applications** of the blood **of the bull in the Sanctuary** made toward the curtain **ahead of the applications** of the blood **of the goat inside** the Holy of Holies, then the *baraita* should not rule that it is valid. The term **"statute"** (Leviticus 16:29) **is written concerning** the applications of the blood of the goat inside the Holy of Holies, which implies that their performance is indispensable to any subsequent services.

אֶלָּא לָאו – דְּאַקְדֵּים מַתָּנוֹת דְּפַר בִּפְנִים מִקַּמֵּי הַגְרָלָה, וּמִדְּסִדְרָא לָא מְעַכְּבָא – עִיקָּרָא הַגְרָלָה נַמִי לָא מְעַכְּבָא!

Rather, is it not that the *baraita* must be referring to a case in which **one advanced** the **applications** of the blood **of the bull inside** the Holy of Holies **ahead of** the **drawing** of the lots? If so, **from** the fact that the **sequencing** of drawing the lots **is not indispensable,** one may infer that the **drawing** of the lots **itself is also not indispensable.**[N] This would then refute Rabbi Yannai's opinion.

לָא, דְּאַקְדֵּים מַתָּנוֹת דְּפַר בַּמִּזְבֵּחַ מִקַּמֵּי מַתָּנוֹת דְּשָׂעִיר בַּהֵיכָל. וְרַבִּי יְהוּדָה הִיא, דְּאָמַר: דְּבָרִים הַנַּעֲשִׂין בְּבִגְדֵי לָבָן בַּחוּץ, לָא מְעַכְּבִי.

The Gemara questions whether this is the only possible interpretation of the *baraita*: **No,** the *baraita* could be referring to a case in which **one advanced** the **applications** of the blood **of the bull upon the altar ahead of the applications** of the blood **of the goat in the Sanctuary** made toward the curtain. **And** as such, ruling in the *baraita* that this is valid after the fact **is** in accordance with the opinion of **Rabbi Yehuda, who said: Matters that are performed in** the **white garments outside** of the Holy of Holies **are not indispensable.** Therefore, the applications of the bull's blood upon the altar cannot disqualify a different service.

וְהָא בְּמַתָּנוֹת שֶׁבִּפְנִים קָתָנֵי!

The Gemara rejects this as a possible interpretation of the *baraita*: **But didn't** the conclusion of the *baraita* **teach** that the rule **applies to** the **applications** of blood performed **inside** the Holy of Holies? If so, the *baraita* cannot be referring to application of blood made upon the altar.

אֶלָּא, הָא מַנִּי – רַבִּי שִׁמְעוֹן הִיא, דְּאָמַר: הַגְרָלָה לָא מְעַכְּבָא.

Rather, the *baraita* must understood in the way suggested by the Gemara previously, which implies that the drawing of the lots is not indispensable. However, this is not necessarily a refutation of the opinion of Rabbi Yannai. One could say: In accordance with **whose** opinion **is this** *baraita*? **It is** in accordance with the opinion of **Rabbi Shimon, who said:** The **drawing** of the lots **is not indispensable.** Rabbi Yannai claimed only that Rabbi Yehuda and Rabbi Neḥemya agreed that it is indispensable.

וְאִיבָּעֵית אֵימָא: לְעוֹלָם רַבִּי יְהוּדָה הִיא, וּנְהִי דְּבְסִדְרָא לָא מְעַכְּבָא – הַגְרָלָה מִיהָא מְעַכְּבָא.

And if you wish, say: Actually, the *baraita* **is** in accordance with the opinion of **Rabbi Yehuda.** Nevertheless, Rabbi Yannai's opinion may still be defended: **Granted,** the *baraita* teaches **that** the **sequencing** of the drawing of the lots **is not indispensable;**[N] however it may still be true that the **drawing** itself is **nevertheless indispensable.** This contradicts what was suggested previously, that one may infer from the indispensability of the sequencing to the indispensability of the drawing itself.

וְאָזְדוּ לְטַעְמַיְיהוּ; דְּתַנְיָא:

And Rabbi Yehuda and Rabbi Shimon **follow their** lines of **reasoning,**[N] **as it was taught** in a *baraita*:

NOTES

The services of the bull and the goat – עֲבוֹדוֹת הַפָּר וְהַשָּׂעִיר: The High Priest's first confession over the bull precedes the drawing of lots over the goats (Leviticus 16). The High Priest then performs a second confession over the bull, slaughters it, and eventually applies its blood inside the Holy of Holies. He then slaughters the goat sin-offering and applies its blood inside the Holy of Holies. Following this, he returns to the Sanctuary, where he sprinkles the blood of the bull and then the blood of the goat toward the curtain. Ultimately he mixes together the blood from both animals and applies the mixture to the inner altar.

From the fact that the sequencing of drawing the lots is not indispensable – וּמִדְּסִדְרָא לָא מְעַכְּבָא: The logic of this inference is as follows. The term "statute" does not appear in reference to the drawing of lots. As such, the only reason to assume it is indispensable is if one views it as a preparatory step to the applications of blood that follow. If one does, then it must be performed before the applications, and thus its correct sequencing is also indispensable. If it is proved that the sequencing is not indispensable, it is clearly not to be considered as a preparatory step to the applications of blood that follow. If so, then there is no reason to assume that even the drawing of lots is indispensable (*Tosafot Yeshanim*).

The sequencing is not indispensable – נְהִי דְּבְסִדְרָא לָא מְעַכְּבָא: Although the term "statute" (Leviticus 16:29) does not appear in reference to the drawing of lots, the phrase "which came up" (Leviticus 16:9) is repeated. The repetition of the latter phrase indicates that the drawing of lots itself is indispensable, while the lack of the term "statute" suggest that the details surrounding the drawing of lots, specifically its sequencing, are not indispensable (*Tosafot Yeshanim*; Ritva).

Rabbi Yehuda and Rabbi Shimon follow their lines of reasoning – אָזְדוּ לְטַעְמַיְיהוּ: Rashi explains that the Gemara here is referring to the dispute between Rabbi Yehuda and Rabbi Shimon, just as the *baraita* explicitly refers to it. However, if so, this is an unusual use of the phrase: They follow their lines of reasoning. This phrase usually reveals the underlying logic of their opinions, whereas here it is merely a restatement of their opinions. See *Tosafot*, who explain that the Gemara here is referring to the current dispute concerning the drawing of lots. By doing so, the Gemara is logically linking the two disputes (see Rav Shmuel Strashun and Rabbi Tzvi Hirsch Chajes).

״יָעֳמַד חַי לִפְנֵי ה׳ לְכַפֵּר עָלָיו״ עַד מָתַי יִהְיֶה זָקוּק לַעֲמוֹד חַי – עַד שְׁעַת מַתַּן דָּמוֹ שֶׁל חֲבֵירוֹ, דִּבְרֵי רַבִּי יְהוּדָה. רַבִּי שִׁמְעוֹן אוֹמֵר: עַד שְׁעַת וִידּוּי דְּבָרִים.

The verse states: "But the goat on which the lot came up for Azazel **shall be stood alive before the Lord, to make atonement over him,** to send him away for Azazel into the wilderness" (Leviticus 16:10). The verse indicates that the goat must remain alive until a certain time. Were it to die beforehand, it would have to be replaced. **Until when** is the goat for Azazel **required to stand alive? Until the time of the application of the blood of its counterpart,** i.e., the goat for God; **this is the statement of Rabbi Yehuda. Rabbi Shimon says:** It must remain alive **until the time of the verbal confession** over it.

בְּמַאי קָא מִיפַּלְגִי? כִּדְתַנְיָא: ״לְכַפֵּר״ – בְּכַפָּרַת דָּמִים הַכָּתוּב מְדַבֵּר, וְכֵן הוּא אוֹמֵר: ״וְכִלָּה מִכַּפֵּר אֶת הַקֹּדֶשׁ״, מַה לְּהַלָּן בְּכַפָּרַת דָּמִים – אַף כָּאן בְּכַפָּרַת דָּמִים, דִּבְרֵי רַבִּי יְהוּדָה.

With regard to what do they disagree?[N] **As it was taught** in a *baraita*: The verse states that the goat should remain alive **"to make atonement"** (Leviticus 16:10). This indicates that it must remain alive until it effects atonement. Rabbi Yehuda and Rabbi Shimon dispute which atonement the verse is referring to. **The verse speaks of atonement through** the application of the **blood** of the sin-offering goat. **And similarly it states: "When he has made an end of atoning for the Sanctuary,** and the Tent of Meeting, and the altar, he shall present the live goat" (Leviticus 16:20). **Just as there** the reference is **to atonement through blood, so too here** the verse is referring to **atonement through blood. This is the statement of Rabbi Yehuda.**

רַבִּי שִׁמְעוֹן אוֹמֵר: ״לְכַפֵּר עָלָיו״ – בְּכַפָּרַת דְּבָרִים הַכָּתוּב מְדַבֵּר.

Rabbi Shimon says: "To make atonement over it"; the verse speaks of atonement through speech,[H] i.e., the verbal confession that is recited over it.

תָּא שְׁמַע, שָׁאֲלוּ תַּלְמִידָיו אֶת רַבִּי עֲקִיבָא: עָלָה בִּשְׂמֹאל מַהוּ שֶׁיַּחֲזוֹר לְיָמִין? אָמַר לָהֶן: אַל תִּתְּנוּ מָקוֹם לַמִּינִים לִרְדּוֹת.

Come and **hear** a proof that the drawing of lots is not indispensable. A *baraita* teaches: **Rabbi Akiva's students asked him:** If the lot for God **was drawn by** the High Priest's **left** hand, **what is** the *halakha* with regard to whether **he may transfer** the lot **to** his **right** hand?[N] **He said to them: Do not give the heretic**[B] **an opportunity**[N] **to dominate.** If it is allowed, they will adduce this as proof of their claim that the *halakhot* are not absolute, and the Sages have the power to change them as they see fit.

טַעְמָא – דְּאַל תִּתְּנוּ מָקוֹם לַצְּדוֹקִים לִרְדּוֹת, הָא לָאו הָכִי – מְהַדְרִינַן לֵיהּ, וְהָא אָמְרַתְּ הַגְרָלָה מְעַכְּבָא, וְכֵיוָן דְּקָבַעְתֵּיהּ שְׂמֹאל הֵיכִי מְהַדְרִינַן לֵיהּ?

The Gemara infers: **The** only **reason** Rabbi Akiva provided to disallow it was **so as not to give Sadducees an opportunity to dominate,** which implies that if **not for this** reason, it would be permitted to **transfer** the lot to the right hand. How could this be true? **Didn't you say** that **the drawing** of the lots **is indispensable? And,** consequently, **once** the designation of the goat has been defined by the drawing of the **left** hand, **how** then **could we transfer** the lot to the right hand? Perforce, the designation is not created by the actual drawing, and as such it is not indispensable.

אָמַר רָבָא: הָכִי קָאָמְרִי, עָלָה הַגּוֹרָל בִּשְׂמֹאל מַהוּ שֶׁיַּחֲזִירוּ לוֹ וְלִשְׂעִירוֹ לְיָמִין? אָמַר לָהֶם: אַל תִּתְּנוּ מָקוֹם לַמִּינִים לִרְדּוֹת.

The Gemara explains the *baraita* can be understood in a way in which it does not provide a proof: **Rava said: This is** what Rabbi Akiva's students **are saying:** If **the lot was drawn by** his **left** hand, **what is** the *halakha* with regard to whether **he may transfer it,** the lot, **and its** associated **goat to** his **right** side. **He said to them: Do not give the heretic an opportunity to dominate.** Accordingly, there was never any suggestion of changing the designation of the goats. Therefore, no proof can be brought concerning the indispensability of the drawing of the lots.

NOTES

The dispute between Rabbi Yehuda and Rabbi Shimon – מַחֲלוֹקֶת רַבִּי יְהוּדָה וְרַבִּי שִׁמְעוֹן: Ostensibly, the dispute between Rabbi Yehuda and Rabbi Shimon is a product of their understanding of the term "to make atonement." However, if so, it is not clear how that serves to illuminate the previous dispute. Rather, the point of the *baraita* here is that they interpret the verse in accordance with their already firm opinions as to whether the confession is indispensable or not (Ritva).

What is the *halakha* with regard to whether he may transfer the lot to his right hand – מַהוּ שֶׁיַּחֲזוֹר לְיָמִין: Assuming that there is no fundamental problem with switching hands, the question is whether it is a good or bad practice to switch them. If the lot is passed to the right hand, it will suggest to all those who see that it is a time of divine favor. However, perhaps it is better to leave it in the left hand so that people understand that their atonement will not be easily accepted, and they will be encouraged to work harder to repent (*Siaḥ Yitzḥak*).

Do not give the heretic an opportunity – אַל תִּתְּנוּ מָקוֹם לַמִּינִים: In censored versions of the text, the term heretics is replaced with Saducees. Rabbeinu Ḥananel explains that if the Sages were careful to always force the lot for God to come up in the right hand, the heretics, who believe in two divine powers, might use this as support for their beliefs. They believed that Azazel is an independent deity, albeit one that is less respected and powerful than God. They would claim that, for this reason, it is always the lot for God that arises in the right hand. Therefore, the fact that the lot for God is sometimes taken by the left hand publically dispels this belief. Others suggest that if the lot for God always arises in the right hand, some might accuse the Sages of witchcraft. Therefore, it is better to leave the lottery to its natural course (*Me'iri*).

This is not the only practice that is eschewed due to the mistakes of the heretics. Other ordinances were instituted and various decrees were annulled to avoid giving a forum to their ideas. Therefore, the *Shulḥan Arukh* (*Yoreh De'a* 242:6) rules that a halakhic authority must be careful not to make statements that will appear surprising to the people and perhaps lead to heretical thoughts among those ignorant of the workings of the *halakha* (Rabbi Tzvi Hirsch Chajes).

HALAKHA

The verse speaks of atonement through speech – בְּכַפָּרַת דְּבָרִים הַכָּתוּב מְדַבֵּר: The Torah states: "until he comes out, and have made atonement for himself, and for his household, and for all the assembly of Israel" (Leviticus 16:17). The oral tradition teaches that this is referring to a verbal confession by the High Priest (Rambam *Sefer Avoda, Hilkhot Avodat Yom HaKippurim* 2:6).

BACKGROUND

Sadducees – צְדוֹקִים: The use of the term Sadducee is from a censor's revision of the Gemara. The original manuscripts have the term *minim*, heretics. At the end of the Second Temple period and subsequent to it, different groups of Jews strayed from the path of the Sages to varying degrees. The first Christians were among these sects (see Rashi), which were by and large populated by Gnostics of various types. Although these groups differed from one another, they all deviated from the accepted *halakha*. They also leveled accusations against the Sages, often claiming that the Sages themselves did not observe the *halakha* as absolute, rather that they interpreted the *halakha* as they saw fit.

תָּא שְׁמַע: אִילּוּ נֶאֱמַר אֶת הַשָּׂעִיר אֲשֶׁר עָלָיו – הָיִיתִי אוֹמֵר: יַנִּיחֶנּוּ עָלָיו, תַּלְמוּד לוֹמַר: ״עָלָה״ כֵּיוָן שֶׁעָלָה – שׁוּב אֵינוֹ צָרִיךְ.

Come and **hear** a proof that the drawing of lots is indispensable. A *baraita* teaches (*Sifra*, *Aharei Mot* 2:4): **If** the verse **had stated** only: **“The goat upon which** the lot” (Leviticus 16:9), **I would have said** the intention is that **he** must physically **place** the lot **upon it.** Therefore, **the verse** also **states:** “On which **it came up**” (Leviticus 16:9), indicating that **once** the lot **has come up** from the receptacle, **it is not necessary** to do **more,** i.e., the lot does not have to be physically placed upon the goat.

לְמַאי? אִילֵימָא לְמִצְוָה – מִכְּלָל דְּהַנָּחָה מִצְוָה נַמִי לֹא? אֶלָּא לָאו – לְעַכֵּב, וּשְׁמַע מִינָּהּ: הַגְרָלָה – מְעַכְּבָא, הַנָּחָה – לָא מְעַכְּבָא.

The Gemara clarifies: **To what** does the *baraita* refer when it says it is not necessary to actually place the lot upon the goat? **If we say** it means that it is no longer necessary to do so even **as a mitzva,** then, **by inference,** one must conclude that **the placement** of the lot upon the goat is **not even a mitzva.** This is problematic. Since it is clearly part of the Yom Kippur service, it must at least be a mitzva. **Rather, is it not** that when the *baraita* teaches that the placing of the lot is not necessary, it means only that the placing of the lot is not **indispensable? And conclude from it** that the **drawing** of lots **is indispensable,** but **the placement** of the lot upon the goat **is not indispensable.**

אָמַר רָבָא, הָכִי קָאָמַר: אִילּוּ נֶאֱמַר ״אֲשֶׁר עָלָיו״ הָיִיתִי אוֹמֵר יַנִּיחֶנּוּ עָלָיו עַד שְׁעַת שְׁחִיטָה, תַּלְמוּד לוֹמַר: ״אֲשֶׁר עָלָה״, כֵּיוָן שֶׁעָלָה שׁוּב אֵינוֹ צָרִיךְ.

Rava rejects the proof: **Rava said:** This cannot serve as a proof, since **this is what** the *baraita* **is saying: If** the verse **had stated** only: **“The goat upon which** the lot,” **I would have said** that the intention is that **he should** physically **place** the lot **upon** the goat, and the lot should remain upon it **until the time of its slaughter.** Therefore, **the verse** also **states:** “On which **it came up,**” indicating that **once** the lot **has come up** from the receptacle and been placed upon the goat for even one moment, **it is not necessary** to do **more,** i.e., the lot does not have to remain on the goat anymore. Understood in this way, it cannot be determined from this *baraita* whether or not the placement is indispensable.

תָּא שְׁמַע: ״וְעָשָׂהוּ חַטָּאת״ – הַגּוֹרָל עוֹשֵׂהוּ חַטָּאת, וְאֵין הַשֵּׁם עוֹשֵׂהוּ חַטָּאת.

Come and **hear** a proof that Rabbi Yehuda holds that the drawing of the lots is indispensable. A *baraita* in the *Sifra* teaches: The verse states: “Aaron shall bring forward the goat upon which the lot came up for the Lord, **and he shall offer it for a sin-offering**” (Leviticus 16:9). The verse indicates that **the lottery makes it a sin-offering,** but verbally designating the goat with **the status** of a sin-offering **does not make it a sin-offering.**

שֶׁיָּכוֹל, וַהֲלֹא דִּין הוּא: וּמָה בִּמְקוֹם שֶׁלֹּא קִידֵּשׁ הַגּוֹרָל – קִידֵּשׁ הַשֵּׁם, מָקוֹם שֶׁקִּידֵּשׁ הַגּוֹרָל – אֵינוֹ דִּין שֶׁיְּקַדֵּשׁ הַשֵּׁם?

The *baraita* continues: A verse is needed to teach this *halakha*, as I **might** have thought to come to the opposite conclusion. **Is there not an *a fortiori* inference** as follows: **Just as in a case in which** the use of **a lottery does not consecrate**[N] the animals with a specific designation, e.g., a woman who has given birth and must bring two birds, one as a sin-offering and one as a burnt-offering, nevertheless a verbal designation of the animals with **the required status does consecrate them,** so too, in **a case in which** the use of **a lottery does consecrate** the animals, **is it not** logically **right that** verbally designating the animals with **the required status should consecrate them?**

תַּלְמוּד לוֹמַר: ״וְעָשָׂהוּ חַטָּאת״ – הַגּוֹרָל עוֹשֶׂה חַטָּאת, וְאֵין הַשֵּׁם עוֹשֶׂה חַטָּאת.

In contradiction of this reasoning, **the verse states,** with regard to the goat: “He shall offer it for a sin-offering” to indicate that the lottery makes it a sin-offering; verbally designating the goat with the status of a sin-offering does not make it a sin-offering.

NOTES

In a case in which the use of a lottery does not consecrate – בִּמְקוֹם שֶׁלֹּא קִידֵּשׁ הַגּוֹרָל: The Gemara could have raised the opposite argument, i.e., that if the lottery is effective in the case of the goats where verbal designation is ineffective, then logically the lottery should also be effective in a case where mere verbal designation is effective. This argument would also countered by the verse cited. Since the Gemara was aware of the implication of the verse, it was sufficient to raise one logical argument for which the verse is necessary in order to counter it, and it was not necessary for the Gemara to consider all other possible logical arguments that would also be rejected by the verse (see *Tosafot Yeshanim*).

HALAKHA

Nests – קִינִּין: The birds in a pair are designated as either a burnt-offering or a sin-offering by the owner at the moment they are originally taken, or by the priest when they are sacrificed (Rambam *Sefer Avoda*, *Hilkhot Pesulei HaMukdashin* 5:11).

סְתָם סִיפְרָא מַנִּי – רַבִּי יְהוּדָה, וְקָא תָּנֵי: הַגּוֹרָל עוֹשֶׂה חַטָּאת וְאֵין הַשֵּׁם עוֹשֶׂה חַטָּאת, אַלְמָא: הַגְרָלָה מְעַכְּבָא. תְּיוּבְתָּא דְּמַאן דְּאָמַר הַגְרָלָה לָא מְעַכְּבָא! תְּיוּבְתָּא.

The Gemara now formulates the proof: **Who is** the author of **anonymous** halakhic statements made in the ***Sifra*?**[N] **Rabbi Yehuda. And** this *baraita* from the *Sifra* **teaches: The lottery makes it a sin-offering,** but verbally designating the goat with **the status** of a sin-offering **does not make it a sin-offering. Apparently,** according to Rabbi Yehuda, **the lottery is indispensable.** This **refutation of** the opinion of **the one who says that the lottery is not indispensable,** i.e., Rabbi Yannai, according to the second version of his dispute, **is** indeed **a conclusive refutation.**

אָמַר רַב חִסְדָּא: אֵין הַקִּינִּין מִתְפָּרְשׁוֹת אֶלָּא אוֹ בִּלְקִיחַת בְּעָלִים אוֹ בַּעֲשִׂיַּית כֹּהֵן.

§ The Gemara addresses a similar case of designating offerings: **Rav Ḥisda said: Nests,**[HN] a pair of birds of which one bird must be sacrificed as a sin-offering and the other as a burnt-offering **become designated** for the specific type of offering **only**[N] at one of two distinct points: **Either upon the owner's taking** of them, when he initially purchases and consecrates them for his offering, **or upon the priest's** actual **performance** of the sacrificial rite upon them.

אָמַר רַב שִׁימִי בַּר אַשִׁי: מַאי טַעְמָא דְּרַב חִסְדָּא – דִּכְתִיב: ״וְלָקְחָה״ ״וְעָשָׂה״ אוֹ בִּלְקִיחָה אוֹ בַּעֲשִׂיָּיה.

Rav Shimi bar Ashi said: What is the reason of Rav Ḥisda? As it is written in one verse: **"And she shall take** two turtledoves or two young pigeons, the one for a burnt-offering and the other for a sin-offering" (Leviticus 12:8). In another verse, it is also written: **"And** the priest shall **offer** them, the one for a sin-offering and the other for a burnt-offering" (Leviticus 15:15). The verses mention only the possibility of designating the offering **either upon taking** them **or upon** the **performance** of the sacrificial rite.

מֵיתִיבִי: ״וְעָשָׂהוּ חַטָּאת״ – הַגּוֹרָל עוֹשֶׂה חַטָּאת וְאֵין הַשֵּׁם עוֹשֶׂה חַטָּאת.

The Gemara **raises an objection** to Rav Ḥisda's ruling from the *baraita* cited above: The verse states, with regard to the goat of Yom Kippur: **"And** Aaron shall … **offer it for a sin-offering"** (Leviticus 16:9). This indicates that **the lottery makes it a sin-offering,** but verbally designating the goat with **the status** of a sin-offering **does not make it a sin-offering.**

שֶׁיָּכוֹל, וַהֲלֹא דִּין הוּא: וּמָה בְּמָקוֹם שֶׁלֹּא קִידֵּשׁ הַגּוֹרָל – קִידֵּשׁ הַשֵּׁם, מָקוֹם שֶׁקִּידֵּשׁ הַגּוֹרָל – אֵינוֹ דִּין שֶׁיְּקַדֵּשׁ הַשֵּׁם?

A verse is needed to teach this *halakha*, **as** I **might** have come to the opposite conclusion: **Is there not an *a fortiori* inference: Just as in a case in which** the use of **a lottery does not consecrate** the animals with a specific designation, nevertheless verbally designating the animals with **the required status does consecrate them,** so too, in **a case in which** the use of **a lottery does consecrate** the animals, **is it not** logically **right that** verbally designating the animals with **the required status should consecrate them?**

תַּלְמוּד לוֹמַר ״וְעָשָׂהוּ חַטָּאת״ – הַגּוֹרָל עוֹשֶׂה חַטָּאת, וְאֵין הַשֵּׁם עוֹשֶׂה חַטָּאת.

To counter this reasoning, **the verse states: "He shall make it a sin-offering"** to indicate that **the lottery makes it a sin-offering, but** verbally designating the goat with **the status** of a sin-offering **does not make it a sin-offering.**

וְהָא הָכָא, דְּלָאו שְׁעַת לְקִיחָה וְלָאו שְׁעַת עֲשִׂיָּיה הִיא, וְקָתָנֵי דְּקָבַע!

The Gemara explains the challenge to Rav Ḥisda's ruling: **But here,** in the case of designating the goats, the *baraita* is focusing on the moment at which the lottery is held, **which is neither the time of taking** the goats **nor the time of performing** the sacrificial rite. Yet the *baraita* **teaches** that were it not for a verse that teaches otherwise, it would be possible to permanently **establish** the animals' designation through a verbal designation at that time. This contradicts Rav Ḥisda's ruling.

NOTES

Anonymous statements in the *Sifra* – סְתָם סִיפְרָא: The compendiums of halakhic midrash are composed of collections of exegetical derivations from the verses of the Torah. The *Sifra*, which means literally the book, is composed of halakhic midrash on the book of Leviticus. The *Sifrei*, or literally, the books, is composed of halakhic midrash on the books of Numbers and Deuteronomy. These compendiums, along with the Mishna, are considered part of the tannaitic literature, although their final editing took place during the time of the *amora'im*; consequently, a halakhic midrash is often referred to as a *baraita*. Each compendium generally reflects the opinion of a single *tanna*. Anonymous statements in the Mishna are presumed to be in accordance with the opinion of Rabbi Meir. Anonymous statements in the *Sifra* are in accordance with the opinion of Rabbi Yehuda. In the *Sifrei*, they are in accordance with the opinion of Rabbi Shimon.

Nests – קִינִּין: There are various circumstances in which a person is required to sacrifice two birds, either turtledoves or pigeons. One is always sacrificed as a burnt-offering and the other as a sin-offering. For example, a poor person who is required to bring a sliding-scale offering brings a bird pair (Leviticus 5:7–10), as does a poor woman after giving birth (Leviticus 12:8), a poor leper (Leviticus 14:22), and a *zav* or *zava* following their purification (Leviticus 15:29–30).

Nests become designated only – אֵין הַקִּינִּין מִתְפָּרְשׁוֹת אֶלָּא: Some say that this rule also applies to the offering of a nazirite. He is obligated to bring two animals, one as a burnt-offering and one as a sin-offering. Here, too, the law is that the designation can take place either at the moment of purchase or when the animals are sacrificed (*Tosafot Yeshanim*).

אָמַר רָבָא, הָכִי קָאָמַר: מָה בִּמְקוֹם שֶׁלֹּא קִידֵּשׁ הַגּוֹרָל, וַאֲפִילּוּ בִּשְׁעַת לְקִיחָה, וַאֲפִילּוּ בִּשְׁעַת עֲשִׂיָּיה – קִידֵּשׁ הַשֵּׁם בִּשְׁעַת לְקִיחָה וּבִשְׁעַת עֲשִׂיָּיה, מְקוֹם שֶׁקִּידֵּשׁ הַגּוֹרָל שֶׁלֹּא בִּשְׁעַת לְקִיחָה וְשֶׁלֹּא בִּשְׁעַת עֲשִׂיָּיה – אֵינוֹ דִּין שֶׁיְּקַדֵּשׁ הַשֵּׁם בִּשְׁעַת לְקִיחָה וּבִשְׁעַת עֲשִׂיָּיה?

The Gemara rejects the challenge: **Rava said:** The *baraita* does not contradict Rav Ḥisda's ruling. **This is what** the *baraita* **is saying: Just as in a case in which** the use of **a lottery does not consecrate** the animals with a specific designation, **even** if it is held **at the time of taking** the animals **or at the time of performing** the sacrificial rite, nevertheless verbally designating the animals with **the required status does consecrate them** if that is done **at the time of taking** the animals **or at the time of performing** the sacrificial rite; so too, in **a case in which** the use of **a lottery does consecrate** the animals, although it is held **neither at the time of taking** the animals **nor at the time of performing** the sacrificial rite, **is it not** logically **right that** verbally designating the animals with **the required status should consecrate them,** if it is done **at the time of taking** the animals **or at the time of performing** the sacrificial rite?

תַּלְמוּד לוֹמַר: ״וְעָשָׂהוּ חַטָּאת״ – הַגּוֹרָל עוֹשֶׂה חַטָּאת, וְאֵין הַשֵּׁם עוֹשֶׂה חַטָּאת.

To counter this reasoning, **the verse states: "He shall make it a sin-offering"** to indicate that **the lottery makes it a sin-offering, but** verbally designating the goat with **the status** of a sin-offering **does not make it a sin-offering.** Rava has thereby explained the reasoning of the *baraita* in accordance with Rav Ḥisda's ruling.

תָּא שְׁמַע: מְטַמֵּא מִקְדָּשׁ עָנִי וְהִפְרִישׁ מָעוֹת לְקִינּוֹ, וְהֶעֱשִׁיר, וְאַחַר כָּךְ אָמַר: אֵלּוּ לְחַטָּאתוֹ וְאֵלּוּ לְעוֹלָתוֹ –

Come and **hear** another challenge to Rav Ḥisda's ruling: One who inadvertently enters the Temple while ritually impure is required to bring a sliding-scale offering to achieve atonement. This offering is unique in that the specific offering one is required to bring depends upon his financial situation.[N] With regard to this offering, a *baraita* teaches about the case of **a poor person who ritually impurified the Temple,** i.e., entered the Temple while ritually impure; **and he set aside money for his nests**, his bird pair, as he is required, as a poor person, to bring one bird as a sin-offering and one bird as a burnt-offering for atonement; **and** then **he became wealthy,** and he is consequently required to bring an animal sin-offering;[H] **and afterward,** unaware of the *halakha* that he is no longer required to bring a bird pair, he separates his money into two portions and **said** that **these** coins **are for his sin-offering and those** coins **are for his burnt-offering.**

מוֹסִיף וּמֵבִיא חוֹבָתוֹ מִדְּמֵי חַטָּאתוֹ, וְאֵין מוֹסִיף וּמֵבִיא חוֹבָתוֹ מִדְּמֵי עוֹלָתוֹ.

Then, in such a case, he **adds** more money **and brings his obligation** of an animal sin-offering **from the money** set aside **for his sin-offering,**[N] but **he may not add** more money **and bring his obligation** of an animal offering **from the money** set aside **for his burnt-offering.**

וְהָא הָכָא, דְּלָאו שְׁעַת לְקִיחָה וְלָאו שְׁעַת עֲשִׂיָּיה הִיא, וְקָתָנֵי דְּקָבַע!

The Gemara explains the challenge to Rav Ḥisda's ruling: **But here,** in the case of designating the money, the *baraita* is focusing on a moment **which is neither the time of taking** the money **nor the time of performing** the sacrificial rite with the birds. **And** yet the *baraita* **teaches** that through a verbal designation one can permanently **establish** the status of the money, as is apparent from the fact that the money set aside for the burnt-offering may not be used toward the sin-offering. This contradicts Rav Ḥisda's ruling.

אָמַר רַב שֵׁשֶׁת: וְתִסְבְּרָא?! וְהָאָמַר רַבִּי אֶלְעָזָר אָמַר רַבִּי הוֹשַׁעְיָא: מְטַמֵּא מִקְדָּשׁ עָשִׁיר וְהֵבִיא קׇרְבַּן עָנִי – לֹא יָצָא. וְכֵיוָן דְּלֹא יָצָא – הֵיכִי קָבַע?

Rav Sheshet said: But how **can you understand** the *baraita* that way? **Didn't Rabbi Elazar say** that **Rabbi Hoshaya said: A wealthy person who ritually impurifies the Temple and brings** the **offering** that **a poor** person is required to bring **does not fulfill** his obligation. **Since he does not** and cannot **fulfill** his obligation with that offering, **how** can that designation permanently **establish** the status of the money?

אֶלָּא מַאי אִית לָךְ לְמֵימַר – שֶׁכְּבָר אָמַר מֵעֲנִיּוּתוֹ, הָכָא נַמִי – שֶׁכְּבָר אָמַר מִשְּׁעַת הַפְרָשָׁה.

Rather, what have you to say in order for the *baraita* to make sense? **That he had already said** his designation of the money **while in his impoverished state. Here also,** in order for the *baraita* not to contradict Rav Ḥisda's ruling, it may be explained in a similar vein, **that he had already said at the time of** taking and **setting aside** his money, which monies were for his sin-offering and which were for his burnt-offering.

וּלְרַבִּי חַגָּא אָמַר רַבִּי יֹאשִׁיָּה, דְּאָמַר: יָצָא,

The Gemara asks: **But according to Rabbi Ḥaga,** who **said** that **Rabbi Yoshiya**[N] **said** that a wealthy person who brings the offering that a poor person is required to bring **does fulfill** his obligation,

NOTES

A sliding-scale offering – קׇרְבָּן עוֹלֶה וְיוֹרֵד: This offering is unique in that the type of offering required depends on the financial status of the sinner. A person with sufficient means is required to bring a sin-offering of a female lamb or goat. A poor person who is unable to afford such an offering brings a pair of birds instead, one as a burnt-offering and one as a sin-offering. A person who cannot afford even a pair of birds brings a meal-offering.

A sliding-scale-offering is brought for the inadvertent violation of three sins: (1) Violating an oath; (2) taking a false oath to avoid giving testimony; (3) entering the Temple or partaking of sacrificial foods while ritually impure. The Gemara here demonstrates its point using the case of one who entered the Temple while ritually impure, as this is the most common case, but the point could have been made with the other cases as well (*Tosafot*).

He adds and brings his obligation from the money for his sin-offering – מוֹסִיף וּמֵבִיא חוֹבָתוֹ מִדְּמֵי חַטָּאתוֹ: The Gemara in tractate *Keritot* derives from verses in the Torah that money designated for a bird sin-offering may be used toward an animal sin-offering.

Rabbi Yoshiya – רַבִּי יֹאשִׁיָּה: The Rashash emends the Gemara here to state: Rabbi Ḥaga said that Rabbi Hoshaya said. This is in line with the Gemara on the next amud, in which Rabbi Ḥaga cites Rabbi Hoshaya and not Rabbi Yoshiya. According to this, Rabbi Elazar in the Gemara here and Rabbi Ḥaga are in dispute over what Rabbi Hoshaya actually said.

HALAKHA

The offering of a poor or wealthy person – עָנִי וְעָשִׁיר בְּקׇרְבָּן: If a poor person sacrifices the offering of the wealthy, the offering is valid. If a wealthy person sacrifices the offering of the poor, the offering is not valid, in accordance with the opinion of Rabbi Hoshaya (Rambam *Sefer Korbanot*, *Hilkhot Shegagot* 10:13).

מַאי אִיכָּא לְמֵימַר? לָא תֵּימָא: וְאַחַר כָּךְ אָמַר, אֶלָּא אֵימָא: וְאַחַר כָּךְ לָקַח וְאָמַר.

what can be said? According to this opinion, there is no inherent difficulty in the *baraita* that requires interpreting it as Rav Sheshet explained; read simply, it appears to contradict Rav Ḥisda's ruling. The Gemara answers: The *baraita* should be emended: **Do not say** that the *baraita* says: If **afterward he said. Rather, say** that the *baraita* says: If **afterward he took,** i.e., purchased and consecrated the bird pair, **and said.**

לָקַח, מוֹסִיף וּמֵבִיא חוֹבָתוֹ מַאי נִיהוּ –

The Gemara asks: How can the *baraita* be referring to a case where he had **taken** the birds for his offering? If so, the next statement in the *baraita*: He **adds** more money **and brings his obligation** of an animal sin-offering from the money set aside for his sin-offering, **what does it** mean? If he had **taken** them, then clearly he is not holding onto money with which to purchase them.

דְּפָרֵיק לֵיהּ, וְהָא אֵין פִּדְיוֹן לָעוֹף!

The Gemara suggests a solution: That statement in the *baraita* is referring to a case in **which he redeemed** the bird by transferring its sanctity to money that can then be used toward the purchase of an animal. The Gemara rejects this possibility: **But there is no redemption for a bird,**[NH] so this could not possibly be the case of the *baraita*.

אָמַר רַב פַּפָּא: כְּגוֹן שֶׁלָּקַח פְּרֵידָה אַחַת. אִי עוֹלָה זְבַן – מוֹסִיף וּמֵבִיא חוֹבָתוֹ מִדְּמֵי חַטָּאתוֹ, וְהַאי עוֹלָה אָזְלָא לִנְדָבָה. אִי חַטָּאת זְבַן – אֵין מוֹסִיף וּמֵבִיא חוֹבָתוֹ מִדְּמֵי עוֹלָתוֹ, וְהַאי חַטָּאת אָזְלָא לְמִיתָה.

Rav Pappa said: That statement in the *baraita* is referring to a case **where he took** only **one bird.** As such, the *baraita* means: **If he purchased** the bird for his **burnt-offering,** then he should **add** more money **and bring his obligation** of an animal sin-offering **from the money** he had intended to use to purchase the second bird **for his sin-offering. And this** bird, which was purchased for his **burnt-offering, goes toward a free-will offering.** However, **if he purchased** the bird for his **sin-offering,** then he **cannot add** more money **and bring his obligation** of an animal sin-offering **from the money** he had intended to use to purchase the second bird **for his burnt-offering. And this** bird, which was purchased for his **sin-offering, goes to** its **death,** i.e., it is left to die, as is the *halakha* of a sin-offering whose owner has achieved atonement with another offering.

גּוּפָא, אָמַר רַבִּי אֶלְעָזָר אָמַר רַבִּי הוֹשַׁעְיָא: מְטַמֵּא מִקְדָּשׁ עָשִׁיר וְהֵבִיא קָרְבַּן עָנִי – לֹא יָצָא, וְרַבִּי חַגָּא אָמַר רַבִּי הוֹשַׁעְיָא: יָצָא.

The Gemara proceeds to examine the dispute cited above. Returning to **the** matter **itself, Rabbi Elazar said** that **Rabbi Hoshaya said: A wealthy person who ritually impurifies the Temple, and brings** the **offering** that **a poor** person is required to bring, i.e., a bird pair, **he does not fulfill** his obligation. **Rabbi Ḥaga said** that **Rabbi Hoshaya said: He does fulfill** his obligation.

מֵיתִיבִי: מְצוֹרָע עָנִי שֶׁהֵבִיא קָרְבַּן עָשִׁיר – יָצָא, עָשִׁיר שֶׁהֵבִיא קָרְבַּן עָנִי – לֹא יָצָא! שָׁאנֵי הָתָם דִּכְתִיב: ״זֹאת״.

The Gemara **raises an objection** from a mishna: **A poor leper who brings** the **offering** that **a wealthy person** is required to bring[N] **fulfills** his obligation. **A wealthy person who brings** the **offering** that **a poor person** is required to bring **does not fulfill** his obligation. The Gemara answers: **It is different there,** in the case of leper, **as it is written: "This** shall be the law of the leper on the day of his purification" (Leviticus 14:2). The word "this" serves to emphasize that the details of the purification process must be carried out without any deviation.

אִי הָכִי רֵישָׁא נַמִי! הָא רַבֵּי רַחֲמָנָא ״תּוֹרַת״. וְהָתַנְיָא: ״תּוֹרַת״ – לְרַבּוֹת מְצוֹרָע עָנִי שֶׁהֵבִיא קָרְבַּן עָשִׁיר, יָכוֹל אֲפִילּוּ עָשִׁיר שֶׁהֵבִיא קָרְבַּן עָנִי – תַּלְמוּד לוֹמַר: ״זֹאת״.

The Gemara asks: **If so,** if any deviation is unacceptable, then in the case of **the first clause,** in which a poor leper brings the offering that a wealthy person is required to bring, he should **also** not fulfill his obligation. The Gemara answers: **The Merciful One includes** that case by stating: **"The law of"** (Leviticus 14:2). **As it was taught** in a *baraita*: **"The law of"** was stated **in order to include a poor leper who brought** the **offering** that **a wealthy** person is required to bring. One **might** have thought that **even a wealthy** person **who brought** the **offering** that **a poor person** is required to bring also fulfills his obligation. Therefore, **the verse states "this"** to indicate that the wealthy person may not deviate from what is required of him.

NOTES

There is no redemption for a bird – אֵין פִּדְיוֹן לָעוֹף: In many cases, when an animal consecrated as an offering becomes disqualified, it is redeemed for money. A fifth of its value is then added to that money and used toward purchasing new animals, fit for offering. Through its redemption, it is deconsecrated and becomes non-sacred. The possibility of redemption is mentioned in the Torah only with respect to animals, but not with respect to bird-offerings. As such, bird-offerings can never be redeemed.

A poor leper who brings the offering that a wealthy person is required to bring – עָנִי שֶׁהֵבִיא קָרְבַּן עָשִׁיר: The Gemara's use here of the expression: Fulfills his obligation, suggests that the offering is acceptable only after the fact. However, this is inaccurate. The *halakha* is that if a poor person wishes to extend himself, he may do so *ab initio*. The Gemara uses this expression only to parallel the language of the opposite case, in which one does not fulfill his obligation even after the fact (Rabbi Shlomo HaKohen).

HALAKHA

There is no redemption for a bird – אֵין פִּדְיוֹן לָעוֹף: If one sets aside a bird for an offering and it is disqualified, it cannot be redeemed for the purpose of purchasing a new bird with the money used to redeem it. This is because there is no redemption for a bird (Rambam *Sefer Avoda*, *Hilkhot Pesulei HaMukdashin* 5:10).

וְנֵילַף מִינַּהּ! מִיעֵט רַחֲמָנָא ״וְאִם דַּל הוּא״.

The Gemara asks: **And let us derive** the *halakha* for the parallel case of a sliding-scale offering **from** the *halakha* with regard to the offering of leper. Consequently, in the case of a sliding-scale offering, if a wealthy person brings the offering that a poor person is required to bring, he does fulfill his obligation, contrary to Rabbi Ḥaga's opinion. The Gemara answers: With regard to a sliding-scale offering, **the Merciful One excludes** the validity of such an offering by stating: **"If he be poor"** (Leviticus 14:21). The word "he" serves to emphasize that the offering required for a poor person is valid only for him.

מתני׳ קָשַׁר לָשׁוֹן שֶׁל זְהוֹרִית בְּרֹאשׁ שָׂעִיר הַמִּשְׁתַּלֵּחַ, וְהֶעֱמִידוֹ כְּנֶגֶד בֵּית שִׁילּוּחוֹ, וְלַנִּשְׁחָט כְּנֶגֶד בֵּית שְׁחִיטָתוֹ.

MISHNA The High Priest **tied a strip of crimson**[BH] wool **upon the head of the scapegoat**[N] **and positioned** the goat **opposite the place from which it was dispatched,** i.e., near the gate through which it was taken; **and** the same was done to **the** goat that was to be **slaughtered, opposite** the **place of its slaughter.**

בָּא לוֹ אֵצֶל פָּרוֹ שְׁנִיָּה, וְסוֹמֵךְ שְׁתֵּי יָדָיו עָלָיו וּמִתְוַדֶּה. וְכָךְ הָיָה אוֹמֵר: אָנָּא הַשֵּׁם! (חָטָאתִי עָוִיתִי וּפָשַׁעְתִּי) לְפָנֶיךָ אֲנִי וּבֵיתִי, וּבְנֵי אַהֲרֹן עַם קְדוֹשֶׁךָ. אָנָּא הַשֵּׁם! כַּפֶּר נָא לַעֲוֹנוֹת וְלַפְּשָׁעִים וְלַחֲטָאִים שֶׁעָוִיתִי וְשֶׁפָּשַׁעְתִּי וְשֶׁחָטָאתִי לְפָנֶיךָ אֲנִי וּבֵיתִי וּבְנֵי אַהֲרֹן עַם קְדוֹשֶׁךָ! כַּכָּתוּב בְּתוֹרַת מֹשֶׁה עַבְדֶּךָ: ״כִּי בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי ה׳ תִּטְהָרוּ״. וְהֵן עוֹנִין אַחֲרָיו: בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

He comes and stands **next to his bull a second** time, **and places his two hands upon it, and confesses. And this is what he would say: Please God, I have sinned, I have done wrong,** and **I have rebelled before You, I and my family and the children of Aaron, your sacred people. Please God, grant atonement, please, for the sins, and for the wrongs, and for the rebellions that I have sinned, and done wrong, and rebelled before You, I, and my family, and the children of Aaron, your sacred people, as it is written in the Torah of Moses, your servant: "For on this day atonement shall be made for you to cleanse you** of all your sins; you shall be clean before the Lord" (Leviticus 16:30). **And they,** the priests and the people in the Temple courtyard, **respond after him** upon hearing the name of God: **Blessed be the name of His glorious kingdom forever and all time.**

גמ׳ אִיבַּעְיָא לְהוּ: ״וְלַנִּשְׁחָט״ אַקְּשִׁירָה קָאֵי אוֹ אַהַעֲמָדָה קָאֵי?

GEMARA **A dilemma was raised before them:** The mishna teaches two *halakhot* with regard to the scapegoat: A strip of crimson is tied to it, and it is positioned opposite the place from which it will be dispatched. When the mishna continues: **And** the same is done to **the slaughtered one** opposite its place of slaughter, is it **referring to** the **tying** of a strip of crimson, and it is teaching that a strip is also tied on the goat being sacrificed around the place of its slaughter, i.e., its neck? **Or,** is it **referring to** the **positioning** of the goat, and it is teaching that the goat being sacrificed should be stood opposite the place where it will be slaughtered?[N]

תָּא שְׁמַע, דְּתָנֵי רַב יוֹסֵף: קָשַׁר לָשׁוֹן שֶׁל זְהוֹרִית בְּרֹאשׁ שָׂעִיר הַמִּשְׁתַּלֵּחַ וְהֶעֱמִידוֹ כְּנֶגֶד בֵּית שִׁילּוּחוֹ, וְלַנִּשְׁחָט כְּנֶגֶד בֵּית שְׁחִיטָתוֹ שֶׁלֹּא יִתְעָרֵב זֶה בָּזֶה, וְלֹא יִתְעָרֵב בַּאֲחֵרִים.

Come and **hear** a resolution from a *baraita* **that Rav Yosef taught: He ties a strip of crimson to the head of the scapegoat and positions it opposite the place from which it will be sent; and the same is done to the slaughtered one, opposite its place of slaughter.** This is done for two reasons: **So that each** goat, i.e., the goat for God and the goat for Azazel, **cannot become mixed up with the other** one, **and** so that the goats **cannot become mixed up with other** goats.[N]

NOTES

Tied a strip of crimson wool upon the head of the scapegoat – קָשַׁר לָשׁוֹן שֶׁל זְהוֹרִית בְּרֹאשׁ שָׂעִיר הַמִּשְׁתַּלֵּחַ: The commentators ask: Elsewhere, the Gemara establishes that having an animal offering carry any sort of burden is considered an act of labor, which is prohibited. If so, why is it permitted to tie a strip of crimson on the goat's head? Some suggest that since this is done for the benefit of the Jewish people and isn't an outright act of labor, it is permitted (*Gevurat Ari*; *Neum Yehuda*).

Tying or positioning – קְשִׁירָה אוֹ הַעֲמָדָה: The Gemara's conclusion is that the mishna is teaching that a strip of crimson should also be tied to the goat that is to be sacrificed to God. However, while the other interpretation is not accepted as the correct understanding of the mishna, nevertheless, it is not dismissed. The goat is in fact positioned near the north, where it will be slaughtered (Rosh; *Siaḥ Yitzḥak*; *Gevurat Ari*).

Cannot become mixed up with other goats – לֹא יִתְעָרֵב בַּאֲחֵרִים: In addition to the goat for God whose blood was to be applied inside the Holy of Holies and Sanctuary, there is an additional goat sin-offering which is sacrificed as part of the additional service and whose blood is applied to the outer alter. It was necessary to have a way to tell these goats apart in the event they became intermingled.

BACKGROUND

Strip [*lashon*] of crimson – לָשׁוֹן שֶׁל זְהוֹרִית: This strip was a bundle of combed wool shaped somewhat like a tongue, or in Hebrew, *lashon*. It was dyed a shade of red called carmine, and was produced from the blood of the *tola'at shani*, a type of insect. Current research suggests that the *tola'at shani* is the scale insect *Kermes echinatus*, which feeds on the sap of evergreen trees and is found in Israel. Its color is generally referred to in the Bible as *shani* or *tola'at shani*.

Kermes echinatus gravid females on tree trunk

Female *Kermes echinatus* with eggs

Left: Dried female *Kermes echinatus* with eggs
Center and right: dyed wool

Left: Boiled solution after wool has been added (orange)
Right: Boiled solution with *Kermes echinatus* (red)

HALAKHA

Tied a strip of crimson – קָשַׁר לָשׁוֹן שֶׁל זְהוֹרִית: The High Priest ties a crimson strip to the head of the scapegoat. The goat is then positioned in the place from which it will be sent off, while the goat that is slaughtered is positioned in the place where it will be slaughtered (Rambam *Sefer Avoda*, *Hilkhot Avodat Yom HaKippurim* 4:1).

אִי אָמְרַתְּ בִּשְׁלָמָא אַקְּשִׁירָה קָאֵי – שַׁפִּיר, אֶלָּא אִי אָמְרַתְּ אַהַעֲמָדָה קָאֵי – נְהִי דְּבַחֲבְרֵיהּ לָא מִיעָרֵב, דְּהַאי קָטֵיר בֵּיהּ וְהַאי לָא קָטֵיר בֵּיהּ – בְּאַחֲרִינֵי מִיהַת מִיעָרֵב! אֶלָּא לָאו שְׁמַע מִינָּהּ – אַקְּשִׁירָה קָאֵי, שְׁמַע מִינָּהּ.

The Gemara explains the proof from the *baraita*. **Granted, if you say** that the *baraita* **is referring** to **tying,** it works out **well.** Since both goats have a strip tied to them and to different places upon them, they will always be distinguishable both from one another and also from any other animals. **But, if you say** that **it is referring** to **positioning** the goat being sacrificed, but no strip of crimson is tied to it, **granted,** each one **cannot be mixed up with its counterpart, since this one,** the goat to be sent away, **has** a strip of crimson **tied to it, and that one,** the goat being sacrificed, **does not have** a strip of crimson **tied to it. However,** the goat being sacrificed **could** still **be mixed up with other** animals, since it has no strip tied to it. **Rather,** must one **not conclude from** the *baraita* that **it is referring to tying?** The Gemara confirms: Indeed, **learn from it** that it is so.

אָמַר רַבִּי יִצְחָק: שְׁתֵּי לְשׁוֹנוֹת שָׁמַעְתִּי, אַחַת שֶׁל פָּרָה וְאַחַת שֶׁל שָׂעִיר הַמִּשְׁתַּלֵּחַ. אַחַת צְרִיכָה שִׁיעוּר, וְאַחַת אֵינָהּ צְרִיכָה שִׁיעוּר, וְלָא יָדַעְנָא הֵי מִינַּיְיהוּ.

The Gemara discusses *halakhot* pertaining to the strip of crimson wool: **Rabbi Yitzḥak said: I heard** a teaching that there is a distinction between **two** strips of crimson, **one of the** red **heifer and one of the scapegoat. One** of them **requires** a minimum **amount, and one does not require** a minimum **amount. But I do not know** to **which of them** the requirement to have a minimum amount pertains.

אָמַר רַב יוֹסֵף: נֶיחֱזֵי אֲנַן; שֶׁל שָׂעִיר הַמִּשְׁתַּלֵּחַ דִּבְעֵי חֲלוּקָּה – בָּעֵי שִׁיעוּר, וְשֶׁל פָּרָה דְּלָא בָּעֵי חֲלוּקָּה – לָא בָּעֵי שִׁיעוּר.

Rav Yosef said: Let us see and examine the matter. It is logical that since the strip **of the scapegoat, which requires division,**[N] it **requires** a minimum **amount** to be able to achieve this. Before the goat descends into Azazel, the strip is cut into two; half of it is tied between the goat's horns and half of it is tied to a nearby rock. However, the crimson strip **of the heifer does not require division,** therefore it **does not require** a minimum **amount.**

מַתְקִיף לָהּ רָמִי בַּר חָמָא: דְּפָרָה נַמִי בָּעֵי כּוֹבֶד! אָמַר לֵיהּ רָבָא: כּוֹבֶד – תַּנָּאֵי הִיא.

Rami bar Ḥama strongly objects to this: The strip **of the heifer also requires** a minimum amount because it needs to have **weight,** in order to be heavy enough to fall into the heart of the fire in which the heifer is being burned (see Numbers 19:6). **Rava said to him:** The requirement for the strip to have weight **is** the subject of a dispute between ***tanna'im*,** and Rav Yosef holds in accordance with the opinion that it does not need to have weight.

וּדְפָרָה לָא בָּעֵי חֲלוּקָּה? אֵיתִיבֵיהּ אַבָּיֵי: כֵּיצַד הוּא עוֹשֶׂה, כּוֹרְכָן בִּשְׁיָרֵי לָשׁוֹן! אֵימָא: בִּזְנַב לָשׁוֹן.

The Gemara asks: Is it true that the strip **of the red heifer does not require division? Abaye raised an objection to** this from a mishna in tractate *Para*: **How does he perform** the burning of the items that are burned together with the red heifer? **He wraps** the cedar wood and the hyssop **with the remnants of the strip** of crimson[H] and casts them into the fire in which the heifer is being burnt. The reference to the remnant of the strip of crimson indicates that only part is burned. This suggests that it also requires division. The Gemara answers: Emend the mishna in tractate *Para*. Instead of saying: The remnants of the strip, **say:** It was done **with the tail end** of the strip of crimson.

אָמַר רַבִּי חָנִין אָמַר רַב: עֵץ אֶרֶז, וּשְׁנִי תּוֹלַעַת שֶׁקְּלָטָתַן שַׁלְהֶבֶת – כְּשֵׁרָה. מֵיתִיבִי: נִתְהַבְהֵב הַלָּשׁוֹן – מֵבִיא לָשׁוֹן אַחֵר וּמְקַדֵּשׁ!

The Torah requires that as part of the preparation of the ashes of the red heifer, cedar wood, hyssop, and a strip of crimson be cast "into the midst of the burning of the heifer" (Number 19:6). The Gemara discusses what happens if these items burn before actually reaching the burning mass of the heifer: **Rabbi Ḥanin said** that **Rav said:** If **the cedar wood and the strip of crimson were caught by the flame** of the burning heifer, and they burned in the air before coming into contact with the mass of the heifer itself, **it is valid.** The Gemara **raises an objection** from a *baraita*: If the strip of crimson **was singed** before reaching the heart of fire, **he brings another strip and sanctifies it** by ensuring it burns together with the mass of the heifer.

אָמַר אַבָּיֵי: לָא קַשְׁיָא; כָּאן – בְּקוֹלַחַת, כָּאן – בְּנִכְפֶּפֶת.

Abaye said: This is not difficult: Here, the *baraita* is dealing **with** a case in which the flame **blazes high.** Since the strip was still a significant distance from the burning mass, its burning is invalid. **There,** Rabbi Ḥanin is dealing **with** a case in which the flame **blazes low,**[N] in close proximity to the mass of the heifer. Therefore, it is considered to have been burned together with it and is valid.

NOTES

Requires division – בָּעֵי חֲלוּקָּה: Some explain that the strips of crimson of both goats are divided into two (Rabbeinu Yehonatan; see *Tosafot Yeshanim*; see Ritva).

Blazes high and blazes low – קוֹלַחַת וְנִכְפֶּפֶת: The commentary here follows the explanation of Rashi. Other commentators provide a different explanation. If the fire blazes upward, then it is valid, since the required items burned directly above and presumably in close proximity to the heifer. If the flame is low, it means it spreads out along the ground, and therefore the strip burned some distance from the heifer itself (*Tosafot Yeshanim*; Ritva).

HALAKHA

He wraps the cedar wood and the hyssop with the remnants of the strip of crimson – כּוֹרְכָן בִּשְׁיָרֵי לָשׁוֹן: When the red heifer is being burned, the hyssop is bound to the cedar wood with a strip of crimson. The bundle is then cast into the fire (Rambam *Sefer Tahara*, *Hilkhot Para Aduma* 3:2).

רָבָא אוֹמֵר: ׳כּוֹבֶד׳ תַּנָּאֵי הִיא; דְּתַנְיָא: לָמָּה כּוֹרְכָן, כְּדֵי שֶׁיִּהְיוּ כּוּלָּן בַּאֲגוּדָּה אַחַת, דִּבְרֵי רַבִּי. רַבִּי אֶלְעָזָר בְּרַבִּי שִׁמְעוֹן אוֹמֵר: כְּדֵי שֶׁיְּהֵא בָּהֶן כּוֹבֶד, וְיִפְּלוּ לְתוֹךְ שְׂרֵיפַת הַפָּרָה.

Rava said: The *baraita* and Rabbi Ḥanin's ruling follow different opinions with regard to whether the strip of crimson needs to have weight. The *baraita* assumes the items must reach the heart of the fire; therefore, they must have weight. Rabbi Ḥanin assumes the items don't need to reach the heart of the fire; therefore, they do not need to have weight. The issue of whether the strip of crimson needs to have **weight is** a dispute between ***tanna'im*****, as it was taught** in a *baraita*: **Why** does **he wrap** the cedar wood and the hyssop together using the strip of crimson? **So that they will all be in a single bundle**[N] and burn simultaneously, as implied by the fact the Torah mentions all three together; **this is the statement of Rabbi** Yehuda HaNasi. **Rabbi Elazar, son of Rabbi Shimon, says: So that they will have weight and fall into the burning heifer.**

כִּי אֲתָא רַב דִּימִי אֲמַר רַבִּי יוֹחָנָן: שָׁלֹשׁ לְשׁוֹנוֹת שָׁמַעְתִּי, אַחַת שֶׁל פָּרָה, וְאַחַת שֶׁל שָׂעִיר הַמִּשְׁתַּלֵּחַ, וְאַחַת שֶׁל מְצוֹרָע. אַחַת מִשְׁקַל עֲשָׂרָה זוּז, וְאַחַת מִשְׁקַל שְׁנֵי סְלָעִים, וְאַחַת מִשְׁקַל שֶׁקֶל, וְאֵין לִי לְפָרֵשׁ.

When Rav Dimi came from Eretz Yisrael to Babylonia **he said** in the name of **Rabbi Yoḥanan: I heard** a teaching that there is a distinction between **three** strips of crimson: **One of the** red **heifer, and one of the scapegoat, and one of the leper.**[N] **One** of them must have the **weight of ten *zuz*; and one** of them must have the **weight of two *sela*,** which is eight *zuz*; **and one** of them must have the **weight of a shekel,** which is two *zuz*, **but I cannot explain** which is which.[B]

כִּי אֲתָא רָבִין פֵּירְשָׁהּ מִשְּׁמֵיהּ דְּרַבִּי יוֹנָתָן:

When Ravin came from Eretz Yisrael to Babylonia **he explained in the name of Rabbi Yonatan** which weight each item requires, as follows:

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So that they will all be in a single bundle – שֶׁיִּהְיוּ כּוּלָּן בַּאֲגוּדָּה אַחַת: Rashi explains that the purpose is to be able to carry them all together. Rabbeinu Yosef writes that bundling the items makes them look better. The Riva connects the binding to the ritual of the Paschal lamb in Egypt, when the objects were tied together. He claims that here too, it is a requirement from the Torah to do so.

Strip of crimson for the red heifer and the leper – לָשׁוֹן זְהוֹרִית בְּפָרָה וּמְצוֹרָע: With regard to the leper, the Torah states: "And the priest shall take for the one who is to be purified two live pure birds, cedar wood, a strip of crimson, and hyssop" (Leviticus 14:4). The text describing the red heifer states: "And the priest shall take cedar wood, hyssop, and a strip of crimson and cast it into the midst of the burning of the heifer" (Numbers 19:6).

BACKGROUND

Weights – מִשְׁקָלוֹת: The methods of measures and weights in ancient times were not uniform, and sometimes different systems were used together. There are therefore many opinions with regard to the value of the weights mentioned by the Sages. The following are the range of estimates in grams for the various weights mentioned here: One shekel, 7.2–9.6 g; Two *sela*, 28.8–38.4 g; ten *zuz*, 36–48 g.

Perek **IV**
Daf **42** Amud **a**

שֶׁל פָּרָה – מִשְׁקַל עֲשָׂרָה זוּז, וְשֶׁל שָׂעִיר הַמִּשְׁתַּלֵּחַ – מִשְׁקַל שְׁנֵי סְלָעִים, וְשֶׁל מְצוֹרָע – מִשְׁקַל שֶׁקֶל.

The strip of crimson **of the** red **heifer**[H] has the **weight** of **ten *zuz*; and** the strip **of the scapegoat**[H] has the **weight of two *sela*,** which is eight *zuz*; **and** the strip **of the leper**[H] has the **weight of a shekel,** which is two *zuz*.

אֲמַר רַבִּי יוֹחָנָן: פְּלִיגִי בָּהּ רַבִּי שִׁמְעוֹן בֶּן חֲלַפְתָּא וְרַבָּנַן בְּפָרָה; חַד אָמַר: מִשְׁקַל עֲשָׂרָה, וְחַד אָמַר: מִשְׁקַל שֶׁקֶל. וְסִימָנָיךְ: אֶחָד הַמַּרְבֶּה וְאֶחָד הַמַּמְעִיט.

And **Rabbi Yoḥanan** further said: **Rabbi Shimon ben Ḥalafta and the Rabbis disagree** with regard to the strip of crimson **of the** red **heifer. One said:** It has the **weight of ten** *zuz*. **And one said:** It has the **weight of one shekel. And your mnemonic** for remembering that while both assume that only one of the extreme values was required no one suggests the middle value of two *sela* is required, is the aphorism from a mishna: God equally values **both the one who gives much and the one who gives little** as long as his intention is to Heaven.

אֲמַר לֵיהּ רַבִּי יִרְמְיָה מִדִּיפְתִּי לְרָבִינָא: לֹא בְּפָרָה פְּלִיגִי, אֶלָּא בְּשָׂעִיר הַמִּשְׁתַּלֵּחַ פְּלִיגִי. וְהַהוּא יוֹמָא נָח נַפְשֵׁיהּ דְּרַבְיָא בַּר קִיסִי, וְאַנַּחוּ בָּהּ סִימָנָא: רַבְיָא [בַּר] קִיסִי מְכַפֵּר כְּשָׂעִיר הַמִּשְׁתַּלֵּחַ.

Rabbi Yirmeya of Difti said to Ravina: It is **not with regard to the** strip of the red **heifer** that **they disagree; rather,** it is **with regard to** the strip of **the scapegoat** that **they disagree.**[N] **And on that** very **day** that they disputed this issue, **Ravya bar Kisi** died, **and they made a mnemonic out of it,** associating the *halakha* with his name: The death of **Ravya bar Kisi atones like the scapegoat,** since the death of the righteous person atones for his generation.

אֲמַר רַבִּי יִצְחָק: שְׁתֵּי שְׁחִיטוֹת שָׁמַעְתִּי, אַחַת שֶׁל פָּרָה וְאַחַת שֶׁל פָּרוֹ, אַחַת כְּשֵׁרָה בְּזָר וְאַחַת פְּסוּלָה בְּזָר, וְלָא יָדַעְנָא הֵי מִינַּיְיהוּ.

Rabbi Yitzḥak said: I heard a teaching that there is a distinction between **two slaughters: One of the** red **heifer, and one of the bull** of the High Priest on Yom Kippur. The slaughter of **one** of them **is valid** even if done **by a non-priest, and** the slaughter of the other **one is invalid** if done **by a non-priest. But I do not know which of them** is which.

אִיתְּמַר, שְׁחִיטַת פָּרָה וּפָרוֹ, רַב וּשְׁמוּאֵל; חַד אָמַר: פָּרָה – פְּסוּלָה, פָּרוֹ – כְּשֵׁרָה. וְחַד אָמַר: פָּרוֹ – פְּסוּלָה, פָּרָה – כְּשֵׁרָה.

An amoraic dispute **was stated:** With regard to the **slaughter of the** red **heifer and the bull** of the High Priest on Yom Kippur, there is a dispute between **Rav and Shmuel: One said:** A red **heifer** slaughtered by a non-priest **is invalid,** whereas the **bull** of the High Priest slaughtered by a non-priest **is valid. And** the other **one said: His bull is invalid,** but the red **heifer is valid.**

HALAKHA

The strip of crimson of the heifer – לָשׁוֹן זְהוֹרִית שֶׁל פָּרָה: The strip of crimson of the red heifer weighed five *sela*, which is twenty *zuz* (*Kesef Mishne*; Rambam *Sefer Tahara*, *Hilkhot Para Aduma* 3:2).

The strip of the scapegoat – לָשׁוֹן שֶׁל שָׂעִיר הַמִּשְׁתַּלֵּחַ: The strip of crimson that was tied to the head of the scapegoat weighed two *sela*, in accordance with Ravin's statement (Rambam *Sefer Avoda*, *Hilkhot Avodat Yom HaKippurim* 3:4).

The strip of the leper – לָשׁוֹן שֶׁל מְצוֹרָע: The strip of crimson of the leper weighed one shekel, in accordance with Ravin's statement (Rambam *Sefer Tahara*, *Hilkhot Tumat Tzara'at* 11:1).

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With regard to the scapegoat they disagree – בְּשָׂעִיר הַמִּשְׁתַּלֵּחַ פְּלִיגִי: The reason to require the larger size strip of ten *zuz* is to ensure that even after it is divided it will still be a significant size, so that people can see it from a distance and know whether it has turned white (*Tosafot Yeshanim*).

תִּסְתַּיֵּים דְּרַב הוּא דְּאָמַר פָּרָה פְּסוּלָה, דְּאָמַר רַבִּי זֵירָא: שְׁחִיטַת פָּרָה בְּזָר פְּסוּלָה. וְאָמַר רַב עֲלָהּ: אֶלְעָזָר וְחוּקָּה שָׁנִינוּ בָּהּ.

The Gemara comments: **Conclude** that **it is Rav who said** that if **the heifer** is slaughtered by a non-priest it **is invalid, as Rabbi Zeira said: The slaughter of the heifer by a non-priest is invalid. And Rav said concerning this** statement of Rabbi Zeira: This is because **we learned in** the Torah's description of the slaughter of the red heifer both **"Elazar** the priest" (Numbers 19:3) and **"statute"** (Numbers 19:2). Because Elazar is mentioned, it indicates the slaughter should be performed by a priest, and the use of the term "statute" teaches that one may not deviate from any of the details of the service as delineated in the verses; if one does deviate, the service is invalid. Clearly then, Rav held that if the heifer is slaughtered by a non-priest it is invalid.

וְרַב, מַאי שְׁנָא פָּרָה – דִּכְתִיב אֶלְעָזָר וְחוּקָּה, פָּרוֹ נַמִּי – הָא כְּתִיב אַהֲרֹן וְחוּקָּה!

The Gemara analyzes Rav's opinion: **And** according to **Rav, what is different** with regard to the red **heifer,** that if it is slaughtered by a non-priest it is invalid? As Rav explained, it is different in **that,** with regard to it, **it is written "Elazar" and "statute."** But with regard to **the bull** of the High Priest **it is also written "Aaron"** the High Priest (Leviticus 16:11) and **"statute"** (Leviticus 16:34). Based on Rav's logic, that indicates that the priest is indispensable.

שְׁחִיטָה לָאו עֲבוֹדָה הִיא. אִי הָכִי, פָּרָה נַמִּי! שָׁאנֵי פָּרָה דְּקׇדְשֵׁי בֶּדֶק הַבַּיִת הִיא.

The Gemara explains: The slaughter of the bull by a non-priest is valid because **slaughtering is not** classified as a sacrificial **service;** therefore, it does not have to be done by a priest. The Gemara challenges this answer: **If so,** by the same logic, the red **heifer** should **also** be valid when slaughtered by a non-priest. The Gemara concludes: The logic that slaughtering is not classified as a sacrificial service does not apply in the case of the red heifer because the red **heifer is different.** It has the sanctity **of** items **consecrated for Temple maintenance,**[N] and therefore the principles that apply to other offerings do not necessarily apply to it.

וְלָאו כׇּל דְּכֵן הוּא? אָמַר רַב שִׁישָׁא בְּרֵיהּ דְּרַב אִידִי: מִידֵּי דַּהֲוָה אַמַּרְאוֹת נְגָעִים, דְּלָאו עֲבוֹדָה הִיא וּבָעֲיָא כְּהוּנָּה.

But **is it not** arguable, by **an *a fortiori* inference,** that the slaughter of the red heifer by a non-priest is valid? If the slaughter of the bull of the High Priest, which is an actual offering, is valid when performed by a non-priest, then all the more so the slaughter of the red heifer, which is not an offering, should be valid when similarly performed by a non-priest. **Rav Shisha, son of Rav Idi, said:** The slaughter by of the red heifer a non-priest is invalid. The *halakha* is **just as in** the case of **appearances of leprosy,**[N] **which,** despite their **not** being a sacrificial **service,** still **require the priesthood.** Only a priest may declare the signs of leprosy to be pure or impure. It is apparent from this case that the logic of the *a fortiori* inference does not hold.

וְלִשְׁמוּאֵל דְּאָמַר פָּרוֹ פְּסוּלָה, מַאי שְׁנָא פָּרוֹ – דִּכְתִיב אַהֲרֹן וְחוּקָּה, פָּרָה נַמִּי הָא כְּתִיב אֶלְעָזָר וְחוּקָּה – שָׁאנֵי הָתָם, דִּכְתִיב: ״וְשָׁחַט אוֹתָהּ לְפָנָיו״ – שֶׁיְּהֵא זָר שׁוֹחֵט וְאֶלְעָזָר רוֹאֶה.

The Gemara analyzes Shmuel's opinion: **And** according **to Shmuel, who said** that if a non-priest slaughters **the bull** of the High Priest it **is invalid, what is different** with regard to **his bull** that this is the *halakha*? It is different in **that,** with regard to it, **it is written "Aaron,"** indicating that a priest is required, **and "statute,"** indicating that the requirements of the Yom Kippur service are indispensable. But with regard to the red **heifer it is also written: "Elazar" and "statute"** which by the same logic should indicate the need for a priest is indispensable. The Gemara concludes: **It is different there as it is written: "And he shall slaughter it before him"** (Numbers 19:3), i.e., in front of Elazar, which suggests **that it could be** that **a non-priest slaughters and Elazar watches.**

וְרַב: שֶׁלֹּא יַסִּיחַ דַּעְתּוֹ מִמֶּנָּה, וּשְׁמוּאֵל, שֶׁלֹּא יַסִּיחַ דַּעְתּוֹ מְנָא לֵיהּ? נָפְקָא לֵיהּ מִ״וְשָׂרַף אֶת הַפָּרָה לְעֵינָיו״.

And Rav, who assumes the slaughter is performed by the priest himself, how does he interpret the phrase: "Before him"? He understands it to mean **that he should not divert his attention from** the heifer from the moment of slaughtering until the completion of the process. As with other matters of purification, one is required to maintain his attention on the matter; any distraction can invalidate the process. **And from where does Shmuel,** who already derived something from this verse, derive **that he should not divert his attention** from it? **He derives it** from the verse: **"And he shall burn the heifer in his sight"** (Numbers 19:5).[N]

NOTES

The red heifer…has the sanctity of items consecrated for Temple maintenance – פָּרָה דְּקׇדְשֵׁי בֶּדֶק הַבַּיִת: The red heifer is not considered an offering. This is evidenced by it not being slaughtered upon the altar in the Temple, but rather on the Mount of Olives. As such, the distinction that generally applies to offerings, between rites that are considered services and must be performed by a priest and those that are not considered services and may be performed by a non-priest, does not exist. Rather, all of the stages of the rite of the red heifer are similar in this regard and must be performed by a priest.

Since the red heifer was consecrated, it certainly has sanctity and a status no lower than that of items consecrated for Temple maintenance. Despite this, unlike other items consecrated for Temple maintenance, it is slaughtered for a sacred purpose, and therefore many of the laws of offerings also apply to it (see *Me'iri*).

Appearances of leprosy – מַרְאוֹת נְגָעִים: When one is afflicted with apparent symptoms of leprosy, a priest examines the change in his skin and declares him to be either ritually pure or impure. The requirement that this declaration be made by a priest is indispensable. Therefore, even in a case in which the priests lacked the expertise to identify leprosy and a non-priest scholar had to be called upon to provide a diagnosis, ultimately, the priest was still required to make the formal declaration. Although the laws of leprosy are not directly associated with the Temple and sacrificial service, they still require the priesthood.

And he shall burn the heifer in his sight – וְשָׂרַף אֶת הַפָּרָה לְעֵינָיו: The Ritva asks: Why does Shmuel not derive from the phrase "in his sight" that a priest does not need to do the actual burning in the same way in which the Gemara above derived the phrase "before him," to indicate that a priest does not need to do the actual slaughtering, just observe it. See the Ritva who provides an answer for Shmuel. However, of note is that in the *Sifrei* the phrase is indeed expounded on in this way.

וְרַב: חַד בִּשְׁחִיטָה וְחַד בִּשְׂרֵיפָה.

And what does **Rav** learn from this verse? He holds that **one** verse is needed to teach the requirement to maintain one's attention **with regard to slaughtering, and one** verse is needed to teach the requirement **with regard to burning.**

וּצְרִיכָא; דְּאִי כְּתַב רַחֲמָנָא בִּשְׁחִיטָה – מִשּׁוּם דִּתְחִילַּת עֲבוֹדָה הִיא, אֲבָל שְׂרֵיפָה אֵימָא לָא – צְרִיכָא. וְאִי כְּתַב רַחֲמָנָא בִּשְׂרֵיפָה – מִשּׁוּם דְּהָשְׁתָּא הוּא דְּמִתְכַּשְׁרָא פָּרָה, אֲבָל שְׁחִיטָה אֵימָא לָא – צְרִיכָא.

And it is **necessary** to have the requirement stated in both cases **since, if the Merciful One had written it** only **with regard to slaughtering,** I might have limited the requirement to that case **because it is the start of the** Temple **service; but** with regard to **burning, I could say** that **no,** there is no requirement. Therefore, it is **necessary** to teach the requirement also in the case of burning. **And if the Merciful One had written** the requirement only **with regard to burning,** I might have limited it to that case, **because it is now that** the **heifer is** actually **being made ready** to be used; **but** with regard to **slaughtering, I could say** that **no,** there is no requirement. Therefore, it is **necessary** to teach the requirement also in that case.

לְמַעוֹטֵי מַאי? אִילֵימָא לְמַעוֹטֵי אֲסִיפַת אֶפְרָהּ וּמִילּוּי מַיִם לְקִידּוּשׁ,

As the requirement is mentioned with regard to two stages of the rite of the red heifer, this suggests that it does not exist for every stage. Therefore, the Gemara asks: It is written this way in order **to exclude what** stage? **If we say, to exclude** from the requirement the stages of **gathering its ashes and filling the water for sanctification,** i.e., taking the water in order to pour it on the ashes and mix them together,

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״לְמִשְׁמֶרֶת לְמֵי נִדָּה״ כְּתִיב. אֶלָּא לְמַעוֹטֵי הַשְׁלָכַת עֵץ אֶרֶז וְאֵזוֹב וּשְׁנִי תוֹלַעַת דְּלָאו גּוּפָהּ דְּפָרָה נִינְהוּ.

this is mistaken because: "And it **shall be kept** for the congregation of the children of Israel **for a water of sprinkling**" (Numbers 19:9) **was written,** and the use of the term "shall be kept" indicates that one must maintain attention even during these stages. **Rather,** it is **to exclude** from the requirement the stage of **casting the cedar wood, and the hyssop, and the strip of crimson** into the fire. The requirement does not apply to this stage, **as they do not** pertain to **the heifer itself.**

אִיתְּמַר, שְׁחִיטַת פָּרָה בְּזָר, רַבִּי אַמִּי אָמַר: כְּשֵׁרָה, וְרַבִּי יִצְחָק נַפָּחָא אָמַר: פְּסוּלָה. עוּלָּא אָמַר: כְּשֵׁרָה, וְאָמְרִי לַהּ: פְּסוּלָה.

An amoraic dispute **was stated** with regard to **the slaughter of the** red **heifer by a non-priest: Rabbi Ami said:** It is **valid. And Rabbi Yitzḥak Nappaḥa said: It is invalid. Ulla said: It is valid,** but **some say** that he said: **It is invalid.**

מְתִיב רַבִּי יְהוֹשֻׁעַ בַּר אַבָּא לְסַיּוּעֵיהּ לְרַב: אֵין לִי אֶלָּא הַזָּאַת מֵימֶיהָ שֶׁאֵין כְּשֵׁרִין בְּאִשָּׁה כְּבְאִישׁ, וְאֵין כְּשֵׁרִין אֶלָּא בַּיּוֹם,

Rabbi Yehoshua bar Abba raised an objection to the opinion of Shmuel that the slaughter is valid, thereby **providing a support** for opinion of **Rav,** who holds that it is invalid: **I have** a derivation **only** with regard to **the sprinkling of** the red heifer's **waters, that they are not valid** if sprinkled **by a woman as** opposed to **when** sprinkled **by a man, and that** the sprinkling **is valid only during the day.** The verse states: "And the pure one shall sprinkle upon the impure on the third day" (Numbers 19:19). The use of the terms "pure one," in the masculine form, and "day," indicate that the sprinkling is valid only if performed by a man during the day.

מִנַּיִין לְרַבּוֹת שְׁחִיטָתָהּ, וְקַבָּלַת דָּמָהּ, וְהַזָּאַת דָּמָהּ, וּשְׂרֵיפָתָהּ, וְהַשְׁלָכַת עֵץ אֶרֶז וְאֵזוֹב וּשְׁנִי תוֹלַעַת – תַּלְמוּד לוֹמַר: ״תּוֹרָה״. יָכוֹל שֶׁאֲנִי מַרְבֶּה אַף אֲסֵיפַת אֶפְרָהּ וּמִילּוּי מַיִם וְקִידּוּשׁ – תַּלְמוּד לוֹמַר: ״זֹאת״. יָכוֹל שֶׁאֲנִי מַרְבֶּה אַף אֲסֵיפַת אֶפְרָהּ וּמִילּוּי מַיִם וְקִידּוּשׁ – תַּלְמוּד לוֹמַר: ״זֹאת״.

From where is it derived **to include** the following stages among those stages that must be performed by a man during the day in order to be valid: **Its slaughter; and** the **collection of its blood; and** the **sprinkling of its blood; and its burning; and** the **casting of** the **cedar wood, and** the **hyssop, and** the **strip of crimson** into the fire? **The verse states: "Law"** (Numbers 19:2), at the beginning of the section on the red heifer, to indicate that the same rules govern all stages of the rite.[H] As such, I **might** have thought that **I should include even the collection of its ashes, and the filling of waters,**[H] **and the sanctification.** Therefore, **the verse states:** "This is the law" (Numbers 19:2). The word **this** limits the scope of the requirement that the rite must be performed by a man and during the day from applying to these stages.

HALAKHA

The preparation of the red heifer – מַעֲשֵׂה הַפָּרָה: The preparation of the ashes of the red heifer, from the initial slaughter until its burning, must be performed by a male priest in order to be valid; participation of a woman invalidates it. This ruling is in accordance with the *baraita* and the opinion of Rav, as the *halakha* is ruled in accordance with his opinion in ritual matters (Rambam *Sefer Tahara*, *Hilkhot Para Aduma* 4:17, and in the comment of the *Kesef Mishne*).

Collection of its ashes and the filling of waters – אֲסֵיפַת אֶפְרָהּ וּמִילּוּי מַיִם: Collection of the ashes and filling of water may be performed even by a non-priest or a woman. However, a deaf-mute, an imbecile, and a minor are unfit to perform the rite (Rambam *Sefer Tahara*, *Hilkhot Para Aduma* 6:2).

וּמָה רָאִיתָ לְרַבּוֹת אֶת אֵלּוּ וּלְהוֹצִיא אֶת אֵלּוּ? אַחַר שֶׁרִיבָּה הַכָּתוּב וּמִיעֵט, אָמַרְתָּ: הֲרֵי אָנוּ לְמֵדִין כּוּלָּן מֵהַזָּאַת מֵימֶיהָ. מָה הַזָּאַת מֵימֶיהָ – אֵינָן כְּשֵׁירִין בְּאִשָּׁה כְּבְאִישׁ וְאֵין כְּשֵׁירִין אֶלָּא בַּיּוֹם, אַף אֲנִי אָבִיא שְׁחִיטָתָהּ וְקַבָּלַת דָּמָהּ וְהַזָּאַת דָּמָהּ וּשְׂרֵיפָתָהּ וְהַשְׁלָכַת עֵץ אֶרֶז וְאֵזוֹב וּשְׁנִי תוֹלַעַת,

And if the word "statute" serves to include all stages in the *halakha* and the word "this" serves to exclude some stages, **what did you see to include these** stages **and to exclude those? After** noting **that the verse includes** some stages **and excludes** others, **you should say** the following logical argument: **Indeed, we learn all** the stages **from the sprinkling of its waters: Just as the sprinkling of its waters is not valid** if done **by a woman** as opposed to **when** done **by a man, and it is valid only during the day, so too I will include** in the same requirement **its slaughter; and the collection of its blood; and the sprinkling of its blood; and its burning; and** the **casting of** the **cedar wood, and** the **hyssop, and** the **strip of crimson.**

הוֹאִיל וְאֵין כְּשֵׁירִין בְּאִשָּׁה כְּבְאִישׁ – אֵין כְּשֵׁירִין אֶלָּא בַּיּוֹם, וּמוֹצִיא אֲנִי אֲסֵיפַת אֶפְרָהּ וּמִילּוּי מַיִם וְקִידּוּשׁ, הוֹאִיל וּכְשֵׁירִין בְּאִשָּׁה כְּבְאִישׁ – כְּשֵׁירִין נַמִי בַּיּוֹם וּבַלַּיְלָה.

Since these stages **are not valid** if done **by a woman** as opposed to **when** done **by a man,** as indicated by the verses that state that they are to be done by a serving priest, who by definition is a man, then it is logical to also include these cases in the *halakha* that **they are valid only during the day. And I exclude the collection of its ashes, and the filling of water, and the sanctification, since these** stages **are valid** when done **by a woman as** they are **when** done **by a man,** as the verses never suggest a requirement that they be done by a man. Therefore, it is logical that these stages **are valid both during the day and during the night.**

וְהַאי מַאי תְּיוּבְתָּא? אִילֵימָא מִדִּפְסוּלִין בְּאִשָּׁה פְּסוּלִין נַמִי בְּזָר – הַזָּאַת מֵימֶיהָ תּוֹכִיחַ, שֶׁפְּסוּלִין בְּאִשָּׁה וּכְשֵׁירִין בְּזָר!

Rabbi Yehoshua bar Abba originally cited the *baraita* to challenge Shmuel's opinion that the slaughter of the red heifer by a non-priest is valid. The Gemara asks: **And what is the challenge from this** *baraita*? **If we say that** since **that** these stages **are invalid** if done **by a woman** one should conclude that **they are also invalid** if done **by a non-priest,** then **let** the stage of **sprinkling the waters serve as a proof** that one should not necessarily connect these two *halakhot*, **because** the sprinkling is **invalid** if done **by a woman and** yet **valid** if done **by a non-priest.**[H] If so, what was the basis for the challenge?

אָמַר אַבַּיֵי, הַיְינוּ תְּיוּבְתֵּיהּ: אִשָּׁה מַאי טַעְמָא – אֶלְעָזָר וְלֹא אִשָּׁה, זָר נַמִי – אֶלְעָזָר וְלֹא זָר.

Abaye said: This is the challenge: With regard to **a woman, what is the reason** she may not perform these stages? The verse states **"Elazar,"** indicating the requirement for a man **and not a woman.** The same logic should **also** apply to **a non-priest:** The verse states: **"Elazar,"** indicating the requirement for a priest **and not a non-priest.**

אָמַר עוּלָּא: כָּל הַפָּרָשָׁה כּוּלָּהּ, מַשְׁמַע מוֹצִיא מִיַּד מַשְׁמַע, וּמַשְׁמַע מִמֵּילָא:

The Gemara considers other aspects of the rite of the red heifer: **Ulla said:** Throughout **the entire passage** of the red heifer, certain conditions apply to some stages of the rite, but not to others. These conditions are derived from the phrasing of the verses. In some stages, the conditions **implied** by the phrasing of the verse **preclude** the application of conditions that are **implied** by a previous verse describing a previous stage. A verse describing one stage may imply the existence of a certain condition which applies to that stage but a verse describing a subsequent stage indicates that that condition does not apply to the subsequent stage. However, in other stages, the conditions **implied** by the phrasing of the verse stand **on their own** and continue to apply in subsequent stages,[N] i.e., the verses in subsequent stages do not exclude the application of the condition derived from the verses in a previous stage.

״וּנְתַתֶּם אוֹתָהּ אֶל אֶלְעָזָר הַכֹּהֵן״ – אוֹתָהּ לְאֶלְעָזָר וְלֹא לְדוֹרוֹת לְאֶלְעָזָר. אִיכָּא דְּאָמְרִי: לְדוֹרוֹת בְּכֹהֵן גָּדוֹל, וְאִיכָּא דְּאָמְרִי לְדוֹרוֹת בְּכֹהֵן הֶדְיוֹט.

The Gemara proceeds to demonstrate Ulla's claim by expounding the verses throughout the passage of the red heifer: The verse states with regard to the red heifer: **"And you shall give it to Elazar the priest** and he shall take it out to the outside of the camp, and he shall slaughter it before him" (Numbers 19:3). The word "it" implies that only **that** red heifer, i.e., the first one, was to be given **to Elazar,** who was the deputy High Priest, to perform its rite, but that the red heifer in future **generations** does **not** need to be given **to Elazar,** i.e., to a priest of similar rank. If so, who does perform the rite of the red heifer? **Some say: In** future **generations,** it should be done **by** the **High Priest. And some say: In** future **generations,** it can be done even **by a common priest.**[H]

HALAKHA

Sprinkling the purification waters – הַזָּאַת מֵי חַטָּאת: The sprinkling of the purification waters of the red heifer may be performed by any male, even a non-priest or minor. However, it may not be done by a woman, a person whose sexual organs are concealed, a hermaphrodite, a deaf-mute, an imbecile, or a minor who is still unaware of his actions (Rambam *Sefer Tahara*, *Hilkhot Para Aduma* 10:6).

The slaughter of the red heifer – שְׁחִיטַת פָּרָה אֲדוּמָּה: A common priest may slaughter the red heifer. This is also the opinion of Rabbi Yehuda in a mishna in *Para*. Although the Rabbis dispute Rabbi Yehuda's opinion in the mishna there, it appears from the Gemara here, as well as from the *Sifrei* and the *Tosefta*, that this is the accepted *halakha* (Rambam *Sefer Tahara*, *Hilkhot Para Aduma* 1:11, and in the comment of the *Kesef Mishne*).

NOTES

The conditions implied preclude conditions implied by a previous verse, and in other stages the conditions implied stand on their own – מַשְׁמַע מוֹצִיא מִיַּד מַשְׁמַע, וּמַשְׁמַע מִמֵּילָא: Various techniques are employed in biblical hermeneutics. Although usually a particular section employs a consistent approach, in some cases, such as this one, different methods are used for different verses within the same section. In such cases, one must rely on the transmitted tradition of how to understand the text rather than attempt to derive new *halakhot* based on applying a standard method.

בִּשְׁלָמָא לְמַאן דְּאָמַר לְדוֹרוֹת בְּכֹהֵן הֶדְיוֹט – שַׁפִּיר, אֶלָּא לְמַאן דְּאָמַר לְדוֹרוֹת בְּכֹהֵן גָּדוֹל – מְנָא לֵיהּ? גָּמַר ׳חוּקָּה׳ ׳חוּקָּה׳ מִיּוֹם הַכִּפּוּרִים.

Granted, according to the one who says that **in** future **generations** it can be done even **by a common priest,** it works out **well,** since there is no indication to the contrary. **But according to the one who says** that **in** future **generations** it should be done **by the High Priest, from where** does he derive this requirement? **He derives** the *halakha* **from** the service of **Yom Kippur** through a verbal analogy between the word **"statute"** (Numbers 19:2) written with regard to the red heifer and the word **"statute"** (Leviticus 16:34)[N] written with regard to the Yom Kippur service: Just as on Yom Kippur the entire service is performed by the High Priest, so too, in future generations the rite of the red heifer must be done entirely by the High Priest.

״וְהוֹצִיא אוֹתָהּ״ – שֶׁלֹּא יוֹצִיא אַחֶרֶת עִמָּהּ, כִּדְתְנַן: לֹא הָיְתָה פָּרָה רוֹצָה לָצֵאת – אֵין מוֹצִיאִין עִמָּהּ שְׁחוֹרָה, שֶׁלֹּא יֹאמְרוּ שְׁחוֹרָה שָׁחֲטוּ. וְאֵין מוֹצִיאִין עִמָּהּ אֲדוּמָּה – שֶׁלֹּא יֹאמְרוּ שְׁתַּיִם שָׁחֲטוּ. רַבִּי אוֹמֵר: לֹא מִן הַשֵּׁם הוּא זֶה אֶלָּא מִשּׁוּם שֶׁנֶּאֱמַר: ״אוֹתָהּ״ – לְבַדָּהּ.

The Gemara expounds the next phrase in the verse: **"And he shall take it out** to the outside of the camp" (Numbers 19:3). The use of the word "it" implies that only it should be taken out, but **he should not take out another** heifer **with it. As we learned** in a mishna: If **the heifer did not want to go out**[H] by itself, **we do not take out a black** cow **with it** in order to encourage it to leave, **so that people will not** mistakenly **say that they slaughtered the black** cow. **And we do not take out** an additional **red** heifer **with it, so that people will not** mistakenly **say** that **they slaughtered two** heifers. Slaughtering an additional heifer would invalidate the rite, since performing any additional labor during the rite of the red heifer disqualifies it. **Rabbi** Yehuda HaNasi **says: This is not for** that **reason, rather it is due to** the fact **that it is stated "It,"** which implies only one heifer may be taken out.

וְתַנָּא קַמָּא, הָא כְּתִיב ״אוֹתָהּ״! מַאן תַּנָּא קַמָּא – רַבִּי שִׁמְעוֹן הִיא, דְּדָרֵישׁ טַעְמֵיהּ דִּקְרָא. מַאי בֵּינַיְיהוּ? אִיכָּא בֵּינַיְיהוּ

And even according to **the first *tanna*, is it** not **written "it"?**[N] Why does he not derive the *halakha* from the word "it"? The Gemara explains: **Who is the first *tanna*? It is Rabbi Shimon, who interprets the rationale** for the mitzva **in the verse**[N] and draws halakhic conclusions based on that interpretation. Therefore, he accepts that the *halakha* is derived from the word "it," but he also provides a rationale for the *halakha*. If so, **what is** the practical difference **between them? The** practical difference **between them is** in a case

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Daf **43** Amud **a**

דְּאַפֵּיק חֲמוֹר בַּהֲדָהּ.

where one took out a donkey with it. According to the first *tanna*, this would be permitted, since there is no concern that people would think that the wrong cow or cows were slaughtered. However, according to Rabbi Yehuda HaNasi, who maintains that this rationale is irrelevant, even this case would be excluded by the word "it."

״וְשָׁחַט אוֹתָהּ״ – שֶׁלֹּא יִשְׁחוֹט אַחֶרֶת עִמָּהּ. ״לְפָנָיו״, לְרַב – שֶׁלֹּא יַסִּיחַ דַּעְתּוֹ מִמֶּנָּה, לִשְׁמוּאֵל – שֶׁיְּהֵא זָר שׁוֹחֵט וְאֶלְעָזָר רוֹאֶה.

The Gemara expounds the next phrase in the verse: **"And he shall slaughter it,"** means that "it," the red heifer, should be slaughtered and **that no other should be slaughtered with it.**[N] And the next phrase: **"Before him"; according to Rav,** it means **that he should not divert his attention from it. According to Shmuel,** it indicates **that a non-priest can slaughter** it **and Elazar** the priest **observes.**

NOTES

He derives…a verbal analogy between statute and statute – גָּמַר חוּקָּה חוּקָּה: It would appear that everyone accepts the existence of this verbal analogy. The only dispute is which *halakhot* should be expounded from it. Therefore, the *Sifrei* teaches that the rite should be performed in the white priestly vestments that the High Priest wears on Yom Kippur (see Ritva).

Is it not written "it" – הָא כְּתִיב אוֹתָהּ: Since the first *tanna* provides a rationale for the *halakha*, the Gemara initially understands that he holds that the *halakha* is a rabbinic decree. However, the Gemara concludes: Since the implication of the word "it" is so compelling, everyone certainly agrees with this derivation, and therefore even the first *tanna* must assume the *halakha* is a Torah law. He simply offers a rationale for it (*Tosafot*).

Who interprets the rationale for the mitzva in the verse – דְּדָרֵישׁ טַעְמֵיהּ דִּקְרָא: Certainly, even those who disagree with this approach of Rabbi Shimon agree that one should interpret the rationale of mitzvot. The dispute lies in the issue of whether one may draw halakhic conclusions based on these interpretations. Those who disagree with Rabbi Shimon assume that the *halakha* consistently follows the strict interpretation of the verse and not the suggested rationale for it.

HALAKHA

If the heifer did not want to go out – לֹא הָיְתָה פָּרָה רוֹצָה לָצֵאת: If the red heifer refuses to go out on its own, neither a black cow nor another red cow is taken out with it. This is so that people do not say that the second cow was slaughtered with it (Rambam *Sefer Tahara*, *Hilkhot Para Aduma* 4:2).

NOTES

That no other should be slaughtered with it – שֶׁלֹּא יִשְׁחוֹט אַחֶרֶת עִמָּהּ: *Tosafot Yeshanim* suggest that this *halakha* excludes only a case in which both animals are slaughtered simultaneously with one long knife, but not a case in which one is slaughtered after the other. Some also suggest that this *halakha* is necessary only in a case in which two red heifers are slaughtered together; but if a heifer of a different color is slaughtered together with it, it is invalid due to the unrelated labor involved (*Gevurat Ari*).

״וְלָקַח אֶלְעָזָר הַכֹּהֵן מִדָּמָהּ בְּאֶצְבָּעוֹ״ לִשְׁמוּאֵל – לְאַהֲדוּרֵיהּ לְאֶלְעָזָר, לְרַב – הָוֵי מִיעוּט אַחַר מִיעוּט, וְאֵין מִיעוּט אַחַר מִיעוּט אֶלָּא לְרַבּוֹת, דַּאֲפִילּוּ כֹּהֵן הֶדְיוֹט.

The Gemara proceeds to expound the next verse: **"And Elazar the priest shall take some of its blood with his finger"** (Numbers 19:4). What is indicated by specifying Elazar? **According to Shmuel,** since the phrase "before him" in the previous verse indicates that Elazar himself did not need to slaughter the red heifer but that rather a non-priest could, it is necessary in this stage **to return it to Elazar,** to indicate that he must himself take the blood with his finger. **According to Rav, this is** an example of **a restrictive expression following a restrictive expression,** as both verses indicate that the rite may be performed only by a priest. **And** there is a hermeneutical principle that **a restrictive expression following a restrictive expression** comes **only to amplify**[N] the *halakha* and include additional cases. In this case, it serves to teach **that even a common** priest may perform the rite.

״וְלָקַח הַכֹּהֵן עֵץ אֶרֶז וְאֵזוֹב וּשְׁנִי תוֹלָעַת״, לִשְׁמוּאֵל – דַּאֲפִילּוּ בְּכֹהֵן הֶדְיוֹט, לְרַב – אִצְטְרִיךְ, סָלְקָא דַּעְתָּךְ אָמִינָא: כֵּיוָן דְּלָאו גּוּפָהּ דְּפָרָה נִינְהוּ – לָא לִיבָּעֵי כֹּהֵן, קָא מַשְׁמַע לַן.

The Gemara expounds another verse in the same passage: **"And the priest shall take cedar wood, and hyssop, and a strip of crimson"** (Numbers 19:6). What is indicated by specifying that this is done by the priest? **According to Shmuel,** who holds that in the previous stage the verse stated: "And Elazar the priest" to indicate that Elazar, i.e., a deputy High Priest, was required to perform that stage, the use of the term "the priest" in this stage indicates that a deputy High Priest is no longer required for this stage; rather, **even a common priest** may perform this stage. **According to Rav,** who holds that even in the previous stage a common priest may perform the rite, the term "and the priest" **is necessary** here, as it could **enter your mind to say** that **since** these stages **do not** involve **the heifer itself, they do not require a priest** at all. Therefore, the verse **teaches us** that this is not correct.

״וְכִבֶּס בְּגָדָיו הַכֹּהֵן״ – בְּכִיהוּנוֹ. ״וְטָמֵא הַכֹּהֵן עַד הָעָרֶב״ – כֹּהֵן בְּכִיהוּנוֹ, לְדוֹרוֹת.

The Gemara expounds the next verse: **"Then the priest shall wash his clothes"** (Numbers 19:7). Why is there a need to restate the involvement of the priest? To teach that he should be **in his priestly** state, i.e., wearing his priestly garments and fit for service. In the next phrase of the verse, the involvement of the priest is restated: **"And the priest shall be impure until evening"** (Numbers 19:7). This repetition is to teach that even **in** future **generations** the rite is to be performed only by a priest **in his priestly** state.[H]

הָנִיחָא לְמַאן דְּאָמַר לְדוֹרוֹת בְּכֹהֵן הֶדְיוֹט – שַׁפִּיר, אֶלָּא לְמַאן דְּאָמַר לְדוֹרוֹת בְּכֹהֵן גָּדוֹל, הָשְׁתָּא כֹּהֵן גָּדוֹל בָּעֵינַן – בְּכִיהוּנוֹ מִיבָּעֲיָא?! אִין, מִילְּתָא דְּאָתְיָא בְּקַל וָחוֹמֶר טָרַח וְכָתַב לָהּ קְרָא.

The Gemara analyzes this derivation according to the two sides of the dispute the Gemara cited previously: It works out **well according to the one who said** that **for** future **generations** the rite of the red heifer may be performed **by a common priest.** It is therefore understandable that the verse emphasizes that the priest has to perform the rite in his priestly state. **But according to the one who said** that **for** future **generations** it must be performed **by a High Priest, now that we require the High Priest, is** it **necessary** to mention that he must be **in his priestly** state? **Yes,** sometimes there is **a matter that** could **be derived by** means of **an *a fortiori* inference,** and **the verse** nevertheless **unnecessarily writes it** explicitly.[N]

HALAKHA

A priest in his priestly state – כֹּהֵן בְּכִיהוּנוֹ: The priest who performs the rite of the red heifer wears the four priestly garments of the common priest, even if he is himself performing the actions of a High Priest. This is based on the mishna in tractate *Para* and is brought in the Gemara here (Rambam *Sefer Tahara*, *Hilkhot Para Aduma* 1:12).

NOTES

A restrictive expression following a restrictive expression comes only to amplify – אֵין מִיעוּט אַחַר מִיעוּט אֶלָּא לְרַבּוֹת: This hermeneutic principle is unrelated to the phenomenon that occurs in many languages that a double negative indicates a positive. In fact, the principle does not relate specifically to negative terms such as "but" or "only"; rather, it relates to restrictive phrases that limit the scope of the *halakha*.

In fact, it would appear that this principle is more closely related to the principle: Two verses that come for the same purpose do not teach. This principle states that if a *halakha* is expressed by the Torah in one specific case, it may be assumed that the case was just an example, and one should therefore apply the *halakha* to other cases as well. However, if the *halakha* is expressed with regard to two different cases, the assumption is that it applies only in those two specific cases and should not be applied elsewhere. Therefore, the principle: Two verses that come for the same purpose do not teach, means that if two verses teach the same *halakha*, that *halakha* is not applied to additional cases.

The principle: A restrictive expression following a restrictive expression comes only to amplify the *halakha*, follows a similar logic. If the Torah states a *halakha* and then writes a single restrictive expression that concerns that *halakha*, it is assumed that the expression was written to limit the scope of the *halakha*. However, once there are two restrictive expressions, it seems that the expressions are not written to limit the scope, as one such expression would suffice for this. Rather, the fact that there are two such expressions indicates that they are just examples of the *halakha* and so should not be understood as coming to limit the scope of the *halakha*. As such, there is no reason not to apply the *halakha* to additional cases that would have otherwise been excluded had the restrictive expressions been understood as coming to limit the scope of the *halakha*.

Based on this understanding, the principle applies only when the two restrictive expressions do not themselves teach two distinct things. In such a case, both expressions would be necessary, and the logic of the principle would fall away (*Yad Malakhi*).

The verse nevertheless unnecessarily writes it explicitly – טָרַח וְכָתַב לָהּ קְרָא: Some commentators claim that this rule holds true with other hermeneutic principles as well, such as verbal analogy, juxtaposition, and analogy. With regard to the use of this principle for an *a fortiori* inference, the commentators further suggest that there is certainly a good reason for the Torah to explicitly state the *halakha*, either because the logic of the *a fortiori* inference is refutable or because when something is written explicitly it carries a certain stringency beyond a *halakha* derived purely by inference (*Yad Malakhi*). Some note that the principle is never applied in a case where the text seems repetitive or verbose. In such a case, it is clear that there is something to be derived from it (Ritva).

״וְאָסַף אִישׁ טָהוֹר אֵת אֵפֶר הַפָּרָה וְהִנִּיחַ״; ״אִישׁ״ – לְהַכְשִׁיר אֶת הַזָּר, ״טָהוֹר״ – לְהַכְשִׁיר אֶת הָאִשָּׁה, ״וְהִנִּיחַ״ – מִי שֶׁיֵּשׁ בּוֹ דַּעַת לְהַנִּיחַ, יָצְאוּ חֵרֵשׁ שׁוֹטֶה וְקָטָן, שֶׁאֵין בָּהֶן דַּעַת לְהַנִּיחַ.

The Gemara expounds another verse in the passage: **“And a man who is pure shall gather up the ashes of the heifer and place them”** (Numbers 19:9). The verse states **“a man” to qualify a non-priest** to perform this stage of the rite. The verse states **“pure” to qualify** even **a woman** to perform this stage. The verse states **“and place”** to indicate that only **one who has** the basic level of **intelligence to** be able **to** intentionally **place** the ashes in their place is qualified to do so, thereby **excluding a deaf-mute, an imbecile, and a minor,**[N] since **they do not have** the basic level of **intelligence to** be able **to** intentionally **place** the ashes in their place.

תְּנַן הָתָם: הַכֹּל כְּשֵׁרִין לְקַדֵּשׁ, חוּץ מֵחֵרֵשׁ שׁוֹטֶה וְקָטָן. רַבִּי יְהוּדָה מַכְשִׁיר בְּקָטָן, וּפוֹסֵל בְּאִשָּׁה וּבְאַנְדְּרוֹגִינוֹס.

The Gemara prefaces its exposition of another verse in the passage, which details the sanctification of the ashes of the red heifer, by citing a dispute concerning that stage: **We learned** in a mishna **there,** in tractate *Para*: **Everyone** is **qualified to sanctify**[H] the ashes of the red heifer, i.e., to pour the water over them, **except for a deaf-mute, an imbecile, and a minor. Rabbi Yehuda qualifies a minor, but disqualifies a woman and a hermaphrodite.**

מַאי טַעְמָא דְּרַבָּנַן? דִּכְתִיב: ״וְלָקְחוּ לַטָּמֵא מֵעֲפַר שְׂרֵיפַת הַחַטָּאת״ הָנָךְ דִּפְסִלִי לָךְ בַּאֲסִיפָה – פְּסִלִי לָךְ בְּקִידּוּשׁ, וְהָנָךְ דְּאַכְשְׁרִי לָךְ בַּאֲסִיפָה – אַכְשְׁרִי לָךְ בְּקִידּוּשׁ.

What is the reason of the Rabbis, i.e., the first *tanna*? **As it is written: “And they shall take for the impure of the ashes of the burning of the purification from sin,** and he shall put running water thereto in a vessel” (Numbers 19:17). The word “they” is understood as referring to those who perform the previous stage of gathering the ashes. The verse therefore indicates: **Those whom I disqualified for you for gathering** the ashes, **I have disqualified for you** also **for sanctification; and those whom I have qualified for you for gathering** the ashes, **I have qualified for you** for **sanctification.**

וְרַבִּי יְהוּדָה: אִם כֵּן לֵימָא קְרָא ׳וְלָקַח׳ מַאי ׳וְלָקְחוּ׳ דַּאֲפִילּוּ קָטָן דִּפְסִלִי לָךְ הָתָם, הָכָא כָּשֵׁר.

And why does **Rabbi Yehuda** not accept this reasoning? **If so, let the verse say: And he shall take. What** is the meaning of **“and they shall take”?** The use of the plural serves to qualify additional people who were excluded from the previous stage. It means **that** with regard to **even a minor, who I disqualified there** with regard to collecting the ash, **here,** with regard to sanctification, **he is qualified.**

אִשָּׁה מְנָא לֵיהּ? ״וְנָתַן״ וְלֹא וְנָתְנָה. וְרַבָּנַן, אִי כְּתַב רַחֲמָנָא ׳וְלָקַח׳ ׳וְנָתַן׳, הֲוָה אָמִינָא: עַד דְּשָׁקֵיל חַד וְיָהֵיב חַד, כְּתַב רַחֲמָנָא ״וְלָקְחוּ״.

From where does Rabbi Yehuda derive that **a woman** is unfit? The verse states **“and he shall put” and not: And she shall put.**[N] How do **the Rabbis** interpret this verse? They assume that **if the Merciful One had written: And he shall take… and he shall put, I would have said** the rite is not valid **unless one** person **takes and** the same **one puts**[N] the ashes in the water. Therefore, **the Merciful One writes “and they shall take”** to indicate that the taking and the putting need not necessarily be executed by the same individual.

וְאִי כְּתַב רַחֲמָנָא ׳וְלָקְחוּ׳ ׳וְנָתְנוּ׳ – הֲוָה אָמִינָא: עַד דְּשָׁקְלֵי תְּרֵי וְיָהֲבֵי תְּרֵי, כְּתַב רַחֲמָנָא: ׳וְלָקְחוּ׳ ׳וְנָתַן׳, דַּאֲפִילּוּ שָׁקְלֵי תְּרֵי וְיָהֵיב חַד.

And if the Merciful One had written two plural forms such as: **And they shall take… and they shall put,**[H] **I would have said** the rite is not valid **unless two** people **take and two** people **put.** Therefore, **the Merciful One writes** “**and they shall take**” and “**and he shall put**” (Numbers 19:17), to indicate **that even** if **two take and one puts** the rite is nevertheless valid.

״וְלָקַח אֵזוֹב וְטָבַל בַּמַּיִם אִישׁ טָהוֹר״ לְרַבָּנַן: אִישׁ וְלֹא אִשָּׁה, טָהוֹר – לְהַכְשִׁיר אֶת הַקָּטָן. וּלְרַבִּי יְהוּדָה: אִישׁ וְלֹא קָטָן, טָהוֹר לְהַכְשִׁיר אֶת הָאִשָּׁה.

The Gemara continues to expound the verses: “**And a man who is pure shall take hyssop and dip it into the water**” (Numbers 19:18). **According to the Rabbis,** who hold that the sanctification of the ashes in the previous stage may be performed by woman but not a minor, the word **“man”** indicates that for this stage, the taking and dipping of hyssop, only a man is qualified **but not a woman,** and the word **“pure”** is written **to qualify** even **a minor** for this stage. **And according to Rabbi Yehuda,** who holds the previous stage may be performed by a minor but not by a woman, the word **man** indicates that for this stage only an adult is qualified **but not a minor,** and the word **pure** is written **to qualify** even **a woman** for this stage.

מֵיתִיבִי: הַכֹּל כְּשֵׁרִין לְהַזּוֹת חוּץ מִטּוּמְטוּם, וְאַנְדְּרוֹגִינוֹס, וְאִשָּׁה. וְקָטָן (שֶׁיֵּשׁ) בּוֹ דַּעַת – אִשָּׁה מְסַיְּעָתוֹ וּמַזֶּה.

The Gemara **raises an objection** from a mishna in tractate *Para*: **Everyone is qualified to sprinkle**[H] the purification waters, except for **a person whose sexual organs are concealed** [*tumtum*], **and a hermaphrodite** [*androginus*],[LB] **and a woman. And** concerning **a minor who has** a basic level of **intelligence, a woman** may **assist him and he sprinkles** the purification waters. The mishna disqualifies a woman for the sprinkling but qualifies a minor.

NOTES

A deaf-mute, an imbecile, and a minor – חֵרֵשׁ שׁוֹטֶה וְקָטָן: A minor differs from the imbecile and deaf-mute. His disqualification is by definition temporary; when he achieves majority, he will become qualified. However, the disqualification of an imbecile and a deaf-mute is by nature absolute. If they were to be cured of their afflictions, their situation would be considered entirely new and not naturally born out of their previous one (*Tosafot Yeshanim*).

The verse states, and he shall put, and not, and she shall put – וְנָתַן וְלֹא וְנָתְנָה: The inference is not based on the use of the masculine form of the verb, since the entire Torah is written using masculine forms and women are certainly included in many of those instances. The inference here is based on the shift in language from the plural to the singular, which serves to emphasize the masculine form (see *Tosafot*; *Tosafot Yeshanim*; *Gevurat Ari*).

Unless one person takes and the same one puts – עַד דְּשָׁקֵיל חַד וְיָהֵיב חַד: Some suggest that this teaching indicates that it is sufficient for one to do both. However, unlike many other cases, if these actions are performed by two people together, they are not invalidated (see *Gevurat Ari*; Rav Shmuel Strashun).

HALAKHA

Everyone is qualified to sanctify – הַכֹּל כְּשֵׁרִין לְקַדֵּשׁ: Everyone is qualified to sanctify the purification waters except for a deaf-mute, an imbecile and a minor (Rambam *Sefer Tahara*, *Hilkhot Para Aduma* 6:2).

And they shall take…and they shall put – וְלָקְחוּ...וְנָתְנוּ: The one who fills the water to sanctify the heifer's ashes need not be the same individual who sanctifies the water or who sprinkles it. Each step may be performed by a different individual (Rambam *Sefer Tahara*, *Hilkhot Para Aduma* 10:1).

Everyone is qualified to sprinkle – הַכֹּל כְּשֵׁרִין לְהַזּוֹת: Everyone is qualified to sprinkle the purification waters except for the following: A woman, a person whose sexual organs are concealed, a hermaphrodite, a deaf-mute, an imbecile, and a minor who does not have a basic level intelligence. A minor who has intelligence is qualified to sprinkle the waters if a woman assists him, as long as she does not grasp his hand during the actual sprinkling (Rambam *Sefer Tahara*, *Hilkhot Para Aduma* 10:6).

LANGUAGE

Hermaphrodite [*androginus*] – אַנְדְּרוֹגִינוֹס: From the Greek ἀνδρόγυνος, *androgunos*, a composite expression meaning man-woman.

BACKGROUND

A person whose sexual organs are concealed [*tumtum*] and a hermaphrodite – טוּמְטוּם וְאַנְדְּרוֹגִינוֹס: These are two instances in which the primary and secondary gender signs of an individual are found in irregular forms, and it is not clear biologically or halakhically what their gender is. A *tumtum* has no external signs of gender at all, although whether the individual is male or female might become apparent later in life when certain developmental changes take place. A hermaphrodite on the other hand, has both male and female sexual organs.

וְלָא פָּלֵיג רַבִּי יְהוּדָה!

And Rabbi Yehuda does not disagree. The mishna implies that even he agrees with the mishna's ruling.

אָמַר אַבַּיֵי: כֵּיוָן דְּאָמַר מָר מַשְׁמָע מוֹצִיא מִיַּד מַשְׁמָע וּמַשְׁמָע מִמֵּילָא – פָּלֵיג.

Abaye said: Since the Master, i.e., Ulla, **said:** In some stages, the conditions **implied** by the phrasing of the verse **precludes** the application of conditions that are **implied** by a previous verse describing a previous stage, whereas in other stages, the conditions **implied** by the phrasing of the verse stand **on their own** and also apply in subsequent stages. Since it is clear from the opinion of the Rabbis that the verse describing the taking and dipping of hyssop is to be understood as indicating a change of conditions, perforce Rabbi Yehuda must also assume that there is a change in conditions, as explained above. Therefore, he certainly **disagrees** with the mishna's ruling, even though his dissenting opinion is not recorded in the mishna.

״וְהִזָּה הַטָּהוֹר עַל הַטָּמֵא״ ״טָהוֹר״ – מִכְּלָל שֶׁהוּא טָמֵא, לִימֵּד עַל טְבוּל יוֹם שֶׁכָּשֵׁר בְּפָרָה.

The Gemara expounds the next verse: **"And the pure one shall sprinkle upon the impure"** (Numbers 19:19). The previous verse already states that the one who sprinkles must be ritually pure. This requirement is repeated here to make the following inference: He is **pure,** which **by inference** suggests that initially **he was ritually impure**[N] and has now removed that impurity. This fact is significant only if the reference is to a person who has still not completed his purification process. As such, the repetition of the requirement that the one who sprinkles be pure **teaches about one who immersed that day, that he is qualified** to sprinkle the waters **in** the rite of the red **heifer.**[H] This is one who was rendered ritually impure with a type of ritual impurity from which he will become fully ritually pure only upon nightfall.

אָמַר רַבִּי אַסִי: כִּי הָווּ בָּהּ רַבִּי יוֹחָנָן וְרֵישׁ לָקִישׁ בְּפָרָה, לָא מַסְּקִי מִינָּהּ אֶלָּא כְּמַאי דְּמַסִּיק תַּעֲלָא מִבֵּי כְּרָבָא, אֶלָּא אָמְרִי: מַשְׁמָע מוֹצִיא מִיַּד מַשְׁמָע, וּמַשְׁמָע מִמֵּילָא.

Rabbi Asi said: When Rabbi Yoḥanan and Reish Lakish analyzed the passage **of the** red **heifer** to try to identify a consistent pattern in the way the implied conditions should be understood, i.e., when they exist to preclude conditions implied in previous stages, and when they imply conditions that remain in force in subsequent stages. **They brought up from it only as the amount** of earth **that the fox brings up**[B] **from a plowed field,** meaning that they reached few conclusions. **Rather, they said** in conclusion **that** in some verses the conditions **implied** by the phrasing of the verse **preclude** the application of conditions that are **implied** by a previous verse; whereas in other verses, the conditions **implied** by the phrasing of the verse stand **on their own** and apply also in subsequent verses. However, there is no obvious pattern of how to determine which verse employs which style.

תָּנֵי תַּנָּא קַמֵּיהּ דְּרַבִּי יוֹחָנָן: כׇּל הַשְּׁחִיטוֹת כְּשֵׁירוֹת בְּזָר, חוּץ מִשֶּׁל פָּרָה. אֲמַר לֵיהּ רַבִּי יוֹחָנָן: פּוּק תְּנֵי לְבָרָא! לֹא מָצִינוּ שְׁחִיטָה בְּזָר פְּסוּלָה.

A ***tanna***[N] who would recite *baraitot* in the study hall **recited** a *baraita* **before Rabbi Yoḥanan: All slaughterings are valid** if performed **by a non-priest, except that of** the red **heifer. Rabbi Yoḥanan said to him: Go out and teach** that *baraita* **outside** the house of study, but not inside, as it is incorrect. **We have not found** any case of **a slaughtering by a non-priest** that is **invalid.**

NOTES

Pure, which by inference suggests that initially he was ritually impure – טָהוֹר מִכְּלָל שֶׁהוּא טָמֵא: This halakhic midrash has been interpreted in several ways. According to Rashi, the Torah's identification of the individual as pure suggests that he had only just emerged from his state of impurity. The Ritva takes a similar approach and claims that he was impure until this moment but is now pure. The *Sifrei* employs a verbal analogy from other cases, such as tithes, where the term pure is expounded to indicate a case where one has immersed that day. The Rashba argues that identifying him as pure implies that he is pure only to the slightest degree and may not be completely pure. This is the status of one who has immersed that day. Others explain that this is a case of one restrictive expression after another. Because the Torah uses the term pure twice, it includes people who are in fact not thoroughly pure, e.g., those who have begun the purification process.

Tanna – תַּנָּא: The *tanna* referred to here is not a Sage from the tannaitic period. Rather, the term is referring to those who memorized large numbers of *mishnayot* and *baraitot* to be able to quote them for the Sages who were engaged in analysis. Occasionally, the Sage had to emend the versions of these *baraitot* that had become corrupted or that represented minority opinions that had been rejected.

HALAKHA

One who immersed that day with regard to the red heifer – טְבוּל יוֹם בְּפָרָה: One who immersed that day is qualified to participate in any step of the rite of the red heifer, including sanctifying the water and sprinkling it (Rambam *Sefer Tahara*, *Hilkhot Para Aduma* 1:13).

BACKGROUND

As the amount of earth that the fox brings up – כְּמַאי דְּמַסִּיק תַּעֲלָא: The fox's footprints are small, since it walks on the ends of its toes, and because it is a light animal with swift movements, the prints it leaves are faint. Therefore, as a fox walks it unearths only a small amount of soil.

Fox pacing

וְרַבִּי יוֹחָנָן, לָא מִיבָּעֲיָא לְתַנָּא דְּלָא צָיֵית – אֶלָּא אֲפִילּוּ לְרַבֵּיהּ לָא צָיֵית. דְּאָמַר רַבִּי יוֹחָנָן מִשּׁוּם רַבִּי שִׁמְעוֹן בֶּן יְהוֹצָדָק: שְׁחִיטַת פָּרָה בְּזָר – פְּסוּלָה. וַאֲנִי אוֹמֵר: כְּשֵׁירָה. לֹא מָצִינוּ שְׁחִיטָה שֶׁפְּסוּלָה בְּזָר.

The Gemara comments: **And Rabbi Yoḥanan** was very convinced of this. **Needless to say that he did not listen to that *tanna*, but he did not even listen to his own teacher,** who maintained the same opinion as cited by the *tanna*, **as Rabbi Yoḥanan said in the name of Rabbi Shimon ben Yehotzadak: The slaughtering of the** red **heifer by a non-priest is invalid.** Rabbi Yoḥanan added: **And I say it is valid,** for **we have not found** any case of a **slaughtering by a non-priest** that is **invalid.**

״בָּא לוֹ אֵצֶל פָּרוֹ שְׁנִיָּה״. מַאי שְׁנָא בְּוִידּוּי רִאשׁוֹן דְּלֹא אָמַר ״וּבְנֵי אַהֲרֹן עַם קְדוֹשֶׁךָ״ וּמַאי שְׁנָא בְּוִידּוּי שֵׁנִי דְּאָמַר ״וּבְנֵי אַהֲרֹן עַם קְדוֹשֶׁךָ״?

The mishna states: The High Priest **comes** and stands **next to his bull a second** time and confesses: Please God, I have sinned…I and my family and the children of Aaron, your sacred people. The Gemara asks: **What is different about the first confession** that he made over the bull, in **which he did not say: And the children of Aaron, your sacred people, and what is different about the second confession** in **which he said: And the children of Aaron, your sacred people?**

תָּנָא דְּבֵי רַבִּי יִשְׁמָעֵאל: כָּךְ הִיא מִדַּת הַדִּין נוֹתֶנֶת, מוּטָב יָבֹא זַכַּאי וִיכַפֵּר עַל הַחַיָּיב. וְאַל יָבֹא חַיָּיב וִיכַפֵּר עַל הַחַיָּיב.

The school of Rabbi Yishmael taught: That is the method to which **the attribute of justice lends** itself: **Better that an innocent person should come and gain atonement on behalf of the guilty, and a guilty person should not come and gain atonement on behalf of** another **guilty person.** At the first confession, the High Priest has still not achieved atonement for himself. Therefore, it is more appropriate for him to wait until the second confession to seek atonement for the priesthood.

מתני׳ שְׁחָטוֹ וְקִבֵּל בַּמִּזְרָק אֶת דָּמוֹ, וְנוֹתְנוֹ לְמִי שֶׁהוּא מְמָרֵס בּוֹ עַל הָרוֹבֶד הָרְבִיעִי שֶׁבַּהֵיכָל כְּדֵי שֶׁלֹּא יִקְרוֹשׁ. נָטַל מַחְתָּה וְעָלָה לְרֹאשׁ הַמִּזְבֵּחַ, וּפִנָּה גֶּחָלִים אֵילָךְ וְאֵילָךְ, וְחוֹתֶה מִן הַמְעוּכָּלוֹת הַפְּנִימִיּוֹת, וְיָרַד וְהִנִּיחָהּ עַל הָרוֹבֶד הָרְבִיעִי שֶׁבָּעֲזָרָה.

MISHNA The High Priest **would slaughter** the bull[NH] **and receive its blood in a bowl, and give it to the one who stirs it.**[N] The stirrer would stand **on the fourth row**[N] of tiles **in the Sanctuary** and stir the blood **lest it coagulate** while the High Priest sacrificed the incense. **He would take a coal pan and ascend to the top of the altar and clear** the upper layer of **coals to this side and to that side and** with the coal pan **scoop up** coals **from** among **the inner, consumed** coals. **And he would** then **descend and place** the coal pan with the coals **on the fourth row** of tiles **in the** Temple **courtyard.**

בְּכָל יוֹם הָיָה חוֹתֶה בְּשֶׁל כֶּסֶף וּמְעָרֶה בְּתוֹךְ שֶׁל זָהָב, וְהַיּוֹם חוֹתֶה בְּשֶׁל זָהָב וּבָהּ הָיָה מַכְנִיס.

The mishna comments on some of the contrasts between the service and protocols followed on Yom Kippur and those followed throughout the rest of the year: **On every** other **day,** a priest **would scoop up** the coals with a coal pan made **of silver and pour** the coals from there **into** a coal pan **of gold. But on this day,** on Yom Kippur, the High Priest **scoops up with** a coal pan **of gold, and with** that coal pan **he would bring** the coals **into** the Holy of Holies.[N]

בְּכָל יוֹם חוֹתֶה בְּשֶׁל אַרְבַּעַת קַבִּין וּמְעָרֶה לְתוֹךְ שְׁלֹשֶׁת קַבִּין, וְהַיּוֹם חוֹתֶה בִּשְׁלֹשֶׁת קַבִּין, וּבָהּ הָיָה מַכְנִיס. רַבִּי יוֹסֵי אוֹמֵר: בְּכָל יוֹם חוֹתֶה בְּשֶׁל סְאָה וּמְעָרֶה בְּתוֹךְ שְׁלֹשֶׁת קַבִּין, וְהַיּוֹם חוֹתֶה בִּשְׁלֹשֶׁת קַבִּין וּבָהּ הָיָה מַכְנִיס.

On every other **day,** a priest scoops up the coals with a coal pan **of four *kav* and pours** the coals **into** a coal pan of **three *kav*. But** on **this day,** the High Priest **scoops with** one of **three *kav*, and with it he would bring** the coals **into** the Holy of Holies. **Rabbi Yosei says** a variation of this distinction: **On every** other **day,** a priest scoops up the coals with a coal pan **of a *se'a*,** which is six *kav* **and** then **pours** the coals **into** a coal pan of **three *kav*. But on this day,** the High Priest **scoops with** a coal pan of **three *kav*, and with it he would bring** the coals **into** the Holy of Holies.

בְּכָל יוֹם הָיְתָה כְּבֵדָה וְהַיּוֹם קַלָּה, בְּכָל יוֹם הָיְתָה יָדָהּ קְצָרָה וְהַיּוֹם אֲרוּכָּה, בְּכָל יוֹם הָיְתָה זְהָבָהּ יָרוֹק וְהַיּוֹם אָדוֹם, דִּבְרֵי רַבִּי מְנַחֵם.

On every other **day,** the coal pan **was heavy.**[N] **But** on **this day** it was **light,** so as not to tire the High Priest. **On every** other **day, its handle was short, but** on **this day it was long** so that he could also use his arm to support its weight. **On every** other **day, it was** of **greenish gold, but** on **this day** it was of **a red** gold. **These are the statements of Rabbi Menaḥem.**

בְּכָל יוֹם מַקְרִיב פְּרָס בְּשַׁחֲרִית וּפְרָס בֵּין הָעַרְבַּיִם, וְהַיּוֹם מוֹסִיף מְלֹא חׇפְנָיו. בְּכָל יוֹם הָיְתָה דַּקָּה וְהַיּוֹם דַּקָּה מִן הַדַּקָּה,

On every other **day,** a priest **sacrificed a *peras*,** half a *maneh*, of incense **in the morning, and a *peras* in the afternoon, but** on **this day** the High Priest **adds** an additional **handful** of incense and burns it in the Holy of Holies. **On every** other **day,** the incense **was** ground **fine** as prescribed by the Torah, **but** on **this day it was superfine.**

NOTES

The High Priest would slaughter the bull – שְׁחָטוֹ: The High Priest acts in the same way as he does with the daily offering, in that he only begins the slaughter and a second priest completes it. Although this is not mentioned explicitly here, it is obvious: If such a procedure is followed for the daily offering, which is a sheep and whose slaughter takes little exertion, then certainly for the bull on Yom Kippur, when the High Priest must be careful not to overly exert himself, he will also follow the same procedure (*Rid*; see *Tosefot Yom Tov*).

Stirs it – מְמָרֵס בּוֹ: The Rambam explains that this is achieved by swishing the bowl around so that the blood spins around but the bowl does not, in order that the blood not coagulate. The bowl was constructed in such a way that it would tip if it were put down by the priest, which would make the blood spill. This was done to ensure it would not be placed in a stationary position, which would cause the blood to clot.

Bowl for receiving blood

The fourth row – הָרוֹבֶד הָרְבִיעִי: Rabbi Elyakim suggests this is the fourth step leading to the Sanctuary.

And with that coal pan he would bring the coals into the Holy of Holies – וּבָהּ הָיָה מַכְנִיס: Generally, the High Priest does not bring anything gold into the Holy of Holies. This is due to the principle: The prosecutor cannot be counsel for defense. The children of Israel used their gold in order to sin in the incident of the Golden Calf. Gold therefore became associated with that sin and its presence, so to speak, recalls their sin. Therefore, it is inappropriate to use it in order to achieve atonement. However, this principle applies only to the garments of the High Priest, which themselves effect atonement. It does not preclude the use of a gold coal pan or other gold items used inside the Holy of Holies.

On every other day, the coal pan was heavy – בְּכָל יוֹם הָיְתָה כְּבֵדָה: The coal pan was heavy because it was made from thick metal, so that it would not wear away through constant use.

HALAKHA

The slaughter of the bull – שְׁחִיטַת הַפָּר: The High Priest slaughters the bull and collects its blood. He gives the blood to a priest, who stirs it to prevent it from coagulating. He hands the bowl in which he received the blood to a priest standing onto the fourth row of tiles outside the Sanctuary. The High Priest then takes the coal pan and scoops coals off the altar from the western side. He descends and places the coal pan on the row that is in the Temple courtyard (Rambam *Sefer Avoda*, *Hilkhot Avodat Yom HaKippurim* 4:1).

בְּכָל יוֹם כֹּהֲנִים עוֹלִין בְּמִזְרָחוֹ שֶׁל כֶּבֶשׁ וְיוֹרְדִין בְּמַעֲרָבוֹ וְהַיּוֹם כֹּהֵן גָּדוֹל עוֹלֶה בָּאֶמְצַע וְיוֹרֵד בָּאֶמְצַע. רַבִּי יְהוּדָה אוֹמֵר: לְעוֹלָם כֹּהֵן גָּדוֹל עוֹלֶה בָּאֶמְצַע וְיוֹרֵד בָּאֶמְצַע.

On every other **day, priests ascend on the eastern side of the ramp and descend on its western side, but** on **this day the High Priest ascends in the middle** of the ramp **and descends in the middle. Rabbi Yehuda says:** There was no difference in this regard. Even during the rest of the year, **the High Priest always ascends in the middle** of the ramp **and descends in the middle,** due to his eminence.

בְּכָל יוֹם כֹּהֵן גָּדוֹל מְקַדֵּשׁ יָדָיו וְרַגְלָיו מִן הַכִּיּוֹר וְהַיּוֹם מִן הַקִּיתוֹן שֶׁל זָהָב, רַבִּי יְהוּדָה אוֹמֵר: לְעוֹלָם כֹּהֵן גָּדוֹל מְקַדֵּשׁ יָדָיו וְרַגְלָיו מִן הַקִּיתוֹן שֶׁל זָהָב.

On every other **day, the High Priest sanctifies his hands and his feet from the laver** like the other priests, **and on this day** he sanctifies them **from the golden flask,** due to the eminence of the High Priest. **Rabbi Yehuda says** there was no difference in this regard. Even during the rest of the year, **the High Priest always sanctifies his hands and his feet from the golden flask.**[H]

בְּכָל יוֹם הָיוּ שָׁם אַרְבַּע מַעֲרָכוֹת וְהַיּוֹם חָמֵשׁ, דִּבְרֵי רַבִּי מֵאִיר. רַבִּי יוֹסֵי אוֹמֵר: בְּכָל יוֹם שָׁלֹשׁ, וְהַיּוֹם אַרְבַּע. רַבִּי יְהוּדָה אוֹמֵר: בְּכָל יוֹם שְׁתַּיִם וְהַיּוֹם שָׁלֹשׁ.

On every other **day there were four arrangements** of wood **there,** upon the altar, **but** on **this day there were five;** this is **the statement of Rabbi Meir. Rabbi Yosei says: On every** other **day** there were **three, but** on **this day** there were **four. Rabbi Yehuda says: On every** other **day** there were **two, but** on **this day** there were **three.**[H]

גמ׳ וְהָכְתִיב ״וְכׇל אָדָם לֹא יִהְיֶה בְּאֹהֶל מוֹעֵד״! אָמַר רַב יְהוּדָה: תְּנֵי שֶׁל הֵיכָל.

GEMARA The mishna states that the blood of the bull is stirred by a priest standing on the fourth row of tiles in the Sanctuary, while the High Priest sacrifices the incense in the Holy of Holies. The Gemara asks: **But is it** not **written "And there shall be no man in the Tent of Meeting** when he goes in to make atonement in the Sanctuary, until he comes out" (Leviticus 16:17). How then could the stirrer be standing in the Sanctuary? **Rav Yehuda said:** Emend and **teach** the mishna as saying: The fourth row of tiles **of the Sanctuary,** i.e., outside the Sanctuary on the fourth row from its entrance.

תָּנוּ רַבָּנַן: ״וְכׇל אָדָם לֹא יִהְיֶה בְּאֹהֶל מוֹעֵד״.

The Sages taught in a *baraita*: The verse states: **"And there shall be no man in the Tent of Meeting** when he goes in to make atonement in the Sanctuary, until he comes out." The verse prohibits anyone to be inside the Tent of Meeting during the burning of the incense.

יָכוֹל אֲפִילּוּ בָּעֲזָרָה – תַּלְמוּד לוֹמַר: ״בְּאֹהֶל מוֹעֵד״. אֵין לִי אֶלָּא בְּאֹהֶל מוֹעֵד שֶׁבַּמִּדְבָּר, שִׁילֹה וּבֵית עוֹלָמִים מִנַּיִן? תַּלְמוּד לוֹמַר: ״בַּקּוֹדֶשׁ״.

I **might** have thought nobody should be present, **even in the** Temple **courtyard.** Therefore, **the verse states "in the Tent of Meeting,"** limiting the prohibition to the Temple itself. **I have** derived **only** that a prohibition exists **in the Tent of Meeting** of the Tabernacle **that was in the desert, from where** do I derive that the prohibition applies also to the Tabernacle that stood in **Shiloh, and** that it applies also to **the Eternal House,**[N] i.e., the Temple in Jerusalem? **The verse states "in the Sanctuary,"** indicating that the prohibition applies to any Sanctuary.

אֵין לִי אֶלָּא בִּשְׁעַת הַקְטָרָה, בִּשְׁעַת מַתַּן דָּמִים מִנַּיִן – תַּלְמוּד לוֹמַר: ״בְּבוֹאוֹ לְכַפֵּר״. אֵין לִי אֶלָּא בִּכְנִיסָתוֹ, בִּיצִיאָתוֹ מִנַּיִן – תַּלְמוּד לוֹמַר: ״עַד צֵאתוֹ״.

I have derived **only** that a prohibition exists **during the burning** of the incense; **from where** do I derive that the prohibition applies also **during the presentations of the** bull's **blood** in the Holy of Holies? **The verse states: "When he goes in to make atonement,"** and atonement is achieved through the presentations of blood. **I have** derived **only** that a prohibition exists from the time of **his entrance** into the Holy of Holies; **from where** is it derived that the prohibition remains in force until **his exit? The verse states: "Until he comes out."**[H]

HALAKHA

Changes in the Yom Kippur service – **שִׁנּוּיִים בַּעֲבוֹדַת יוֹם הַכִּפּוּרִים:** On every other day, the High Priest sanctifies his hands and feet from the laver; on Yom Kippur he uses a golden flask. On every other day the priests ascend the altar on the eastern side of the ramp and descend on the western side; on Yom Kippur they ascend and descend in the middle of the ramp. On every other day the priest who is privileged to scoop the coals uses a silver coal pan and pours the coals into one made of gold; on Yom Kippur the High Priest scoops the coals with a golden coal pan. The silver coal pan was heavy, but the gold pan was light. The silver coal pan had a short handle, but the gold one had a long handle (Rambam *Sefer Avoda*, *Hilkhot Avodat Yom HaKippurim* 2:5).

The arrangements of wood on the altar – **הַמַּעֲרָכוֹת עַל הַמִּזְבֵּחַ:** On every other day there were three arrangements of wood on the altar, but on Yom Kippur there were four, in accordance with the opinion of Rabbi Yosei in his dispute with Rabbi Meir and Rabbi Yehuda (Rambam *Sefer Avoda*, *Hilkhot Avodat Yom HaKippurim* 2:5).

Perek **IV**
Daf **44** Amud **a**

NOTES

From where do I derive Shiloh and the Eternal House – **שִׁילֹה וּבֵית עוֹלָמִים מִנַּיִן:** *Tosafot* note that usually the Gemara does not seek an independent source to demonstrate that *halakhot* that applied to the Tabernacle apply equally to the Temple. Indeed, in many places in the Bible, the Temple is itself referred to as a Tabernacle and vice versa. It is generally assumed that what holds true for one holds true for the other. Nevertheless, when dealing with *halakhot* based on the sanctity of a specific place, an independent source is needed to demonstrate that a given *halakha* applies to the various holy places. In this respect, the Temple is distinct from the Tabernacle in Shiloh and all the more so from the Tabernacle in the desert (see *Tosafot Yeshanim*).

HALAKHA

Removing oneself during the inner service – **פְּרִישָׁה בִּשְׁעַת עֲבוֹדוֹת פְּנִים:** Every day, during the burning of the incense, all priests vacated the entire Sanctuary area as well as the area between the Entrance Hall and the altar, until the priest burning the incense exited. Similarly on Yom Kippur, those same areas were empty of people when the High Priest went into the Sanctuary to sprinkle blood of the sin-offering there. However, only the Sanctuary itself had to be empty when the High Priest entered the Holy of Holies to burn incense; the area between the Entrance Hall and altar was not off limits then. This follows the details presented in the *mishnayot* and *baraitot* cited in the Gemara here (Rambam *Sefer Avoda*, *Hilkhot Temidin UMusafin* 3:3, *Hilkhot Avodat Yom HaKippurim* 4:2).

״וְכִפֶּר בַּעֲדוֹ וּבְעַד בֵּיתוֹ וּבְעַד כׇּל קְהַל יִשְׂרָאֵל״ – כַּפָּרָתוֹ קוֹדֶמֶת לְכַפָּרַת בֵּיתוֹ, כַּפָּרַת בֵּיתוֹ קוֹדֶמֶת לְכַפָּרַת אֶחָיו הַכֹּהֲנִים, וְכַפָּרַת אֶחָיו הַכֹּהֲנִים קוֹדֶמֶת לְכַפָּרַת כׇּל קְהַל יִשְׂרָאֵל.

The *baraita* concludes by expounding the final part of the verse: **"And have made atonement for himself, and for his household, and for all the assembly of Israel"** (Leviticus 16:17). This teaches that **his atonement precedes the atonement of his household;**[N] **the atonement of his household precedes that atonement of his brethren, the priests; the atonement of his brethren, the priests, precedes the atonement of the entire community of Israel.**

אָמַר מָר: אֵין לִי אֶלָּא בִּשְׁעַת הַקְטָרָה. מַאי מַשְׁמַע? אָמַר רָבָא, וְכֵן אָמַר רַבִּי יִצְחָק בַּר אַבְדִּימִי, וְכֵן אָמַר רַבִּי אֶלְעָזָר: אָמַר קְרָא: ״וְכִפֶּר בַּעֲדוֹ וּבְעַד בֵּיתוֹ וּבְעַד כׇּל קְהַל יִשְׂרָאֵל״ אֵיזֶהוּ כַּפָּרָה שֶׁשָּׁוָה לוֹ וּלְבֵיתוֹ וּלְאֶחָיו הַכֹּהֲנִים וּלְכׇל קְהַל יִשְׂרָאֵל – הֱוֵי אוֹמֵר זֶה הַקְטָרַת הַקְּטוֹרֶת.

The Gemara analyzes the *baraita*: **The Master said** in the *baraita*: **I have** derived **only** that a prohibition exists **during the burning** of the incense. From **where** in the verse could this have **been inferred? Rava said, and similarly Rabbi Yitzḥak bar Avdimi said, and similarly Rabbi Elazar said:** The conclusion of that **verse states: "And have made atonement for himself, and for his household, and for all the assembly of Israel." Which** act of **atonement is the same for him, and for his household, and for his brethren, the priests, and for the entire community of Israel? You must say this is the burning of the incense.**

וּקְטוֹרֶת מְכַפֶּרֶת?! אִין, דְּהָא תָּנֵי רַבִּי חֲנַנְיָא: לָמַדְנוּ לַקְּטוֹרֶת שֶׁמְּכַפֶּרֶת, שֶׁנֶּאֱמַר ״וַיִּתֵּן אֶת הַקְּטוֹרֶת וַיְכַפֵּר עַל הָעָם״. וְתָנָא דְּבֵי רַבִּי יִשְׁמָעֵאל: עַל מָה קְטוֹרֶת מְכַפֶּרֶת – עַל לָשׁוֹן הָרָע, יָבֹא דָּבָר שֶׁבַּחֲשַׁאי וִיכַפֵּר עַל מַעֲשֵׂה חֲשַׁאי.

Does **incense effect atonement?** The Torah mentions the concept of atonement only with regard to offerings. **Yes, as Rabbi Ḥananya teaches** in a *baraita*: **We learned of the incense that it effects atonement,** as **it is stated: "And he put on the incense and made atonement for the people"** (Numbers 17:12). **And the school of Rabbi Yishmael taught: For what does incense effect atonement? For slander.** And why is that? **Let something that** is done **in secret,**[N] i.e., the incense, which is burned in seclusion within the Sanctuary, **come and effect atonement for an act done in secret,** i.e., slander, which is generally said in private.

תְּנַן הָתָם: פּוֹרְשִׁין מִבֵּין הָאוּלָם וְלַמִּזְבֵּחַ בִּשְׁעַת הַקְטָרָה. אָמַר רַבִּי אֶלְעָזָר: לֹא שָׁנוּ אֶלָּא בִּשְׁעַת הַקְטָרָה דְּהֵיכָל, אֲבָל בִּשְׁעַת הַקְטָרָה דְּלִפְנַי לִפְנִים, מֵהֵיכָל – פָּרְשִׁי, מִבֵּין הָאוּלָם וְלַמִּזְבֵּחַ – לָא פָּרְשִׁי.

We learned in a mishna **there: They remove** themselves **from** the area **between the Entrance Hall and the altar during the burning** of the incense. **Rabbi Elazar said: They taught** that this is true **only during the burning** of the incense **of the Sanctuary, but during the burning** of the incense **in the innermost** chamber, i.e., the Holy of Holies, people are required to **remove** themselves only **from the Sanctuary. They do not need to remove themselves** from the area **between the Entrance Hall and the altar.**[N]

מְתִיב רַב אַדָּא בַּר אַהֲבָה וְאָמְרִי לַהּ כְּדִי: רַבִּי יוֹסֵי אוֹמֵר כְּשֵׁם שֶׁפּוֹרְשִׁין מִבֵּין הָאוּלָם וְלַמִּזְבֵּחַ בִּשְׁעַת הַקְטָרָה כָּךְ פּוֹרְשִׁין בִּשְׁעַת מַתַּן פַּר כֹּהֵן מָשִׁיחַ וּפַר הֶעְלֵם דָּבָר שֶׁל צִיבּוּר, וּשְׂעִירֵי עֲבוֹדָה זָרָה.

Rav Adda bar Ahava raised an objection to Rabbi Elazar's opinion from a *baraita*, **and some say it unattributed:**[N] **Rabbi Yosei says: Just as they remove** themselves **from** the area **between the Entrance Hall and the altar during the burning** of the incense, **they similarly remove** themselves **during the** blood **presentations of the bull of the anointed priest,** i.e., of the High Priest, which he brings if he issues an erroneous halakhic ruling and acts upon it; and also during the blood presentations **of the bull for an unwitting** communal **sin** brought if the Sanhedrin issues an erroneous halakhic ruling and the community acts upon it; and also during the blood presentations **of the goats of idol worship** brought for an inadvertent communal transgression of idol worship.

הָא מָה מַעֲלָה יֵשׁ בֵּין הַהֵיכָל לְבֵין הָאוּלָם וְלַמִּזְבֵּחַ? אֶלָּא, שֶׁבַּהֵיכָל פּוֹרְשִׁין בֵּין בִּשְׁעַת הַקְטָרָה וּבֵין שֶׁלֹּא בִּשְׁעַת הַקְטָרָה, וּמִבֵּין הָאוּלָם וְלַמִּזְבֵּחַ – אֵין פּוֹרְשִׁין אֶלָּא בִּשְׁעַת הַקְטָרָה.

The *baraita* continues: If so, **what higher standard is** applicable **to the Sanctuary relative to** the area **between the Entrance Hall and the altar? Only that** those **in the Sanctuary remove** themselves **both during the** incense **burning and also** during the blood presentations, which is **not during the** incense **burning.** Those who are in the area **between the Entrance Hall and the altar remove** themselves **only during the** incense **burning** but not during the blood presentations.

בִּשְׁעַת הַקְטָרָה מִיהָא פָּרְשִׁי, מַאי לָאו – בִּשְׁעַת הַקְטָרָה דְּלִפְנַי לִפְנִים!

The Gemara explains the challenge: **In any case,** it is evident from the *baraita* that **during the** incense **burning they do remove** themselves. **What, is it not** referring to **during the burning** of the incense **of the innermost** chamber, i.e., the Holy of Holies? This would contradict Rabbi Elazar's opinion.

NOTES

His atonement precedes the atonement of his household – כַּפָּרָתוֹ קוֹדֶמֶת לְכַפָּרַת בֵּיתוֹ: This is true only of the confession but not of the offerings, as there was no unique offering that was brought to atone just for the High Priest, or his household, or the priesthood; however, he did make three discrete confessions (*Tosafot Yeshanim*).

Something that is done in secret – דָּבָר שֶׁבַּחֲשַׁאי: Although the sprinkling of the blood inside the Sanctuary was also done in secret, it was accompanied by the counting. The priest said: One, one and one, etc. The incense was burned in silence (*Tosafot Yeshanim*; Ritva). Other sources suggest that it was the tunic that atoned for slander because it made noise, as does slander. It is possible that the different sources discuss different types of slander, slander exchanged privately and slander spoken publicly (see *Gevurat Ari*).

The burning of the incense of the innermost chamber – הַקְטָרָה דְּלִפְנַי לִפְנִים: What is the rationale for Rabbi Elazar's distinction? Why did the Sages not decree that it should also be prohibited to be present in the area between the Entrance Hall and the altar during the burning of the incense inside the Holy of Holies, as is indeed prohibited during the burning of the incense in the Sanctuary? Surely, the burning of incense in the Holy of Holies has greater sanctity and should be treated more seriously. Some suggest that it is in fact desirable to have priests in close proximity to the High Priest when he burns the incense, lest he behave like a Sadducee during the service (Ritva). Another possibility maintains that there is no need to extend the prohibition because the reverence the priests accord to Yom Kippur as well as to the Holy of Holies will certainly prevent them from moving any closer (*Siaḥ Yitzḥak*). Others point out that burning incense on the golden altar was a daily occurrence and hence subject to a decree. However, burning the incense inside on Yom Kippur was too infrequent to justify issuing an independent decree (*Gevurat Ari*).

And some say it unattributed [*kedi*] – וְאָמְרִי לַהּ כְּדִי: This phrase appears in several places in the Gemara. Rashi in some places explains that some people believe that *Kadi* was the name of a Sage. However, it seems that the term generally indicates a lack, as in the phrase *bikhdi*, meaning in vain. Its usage here therefore indicates that the teaching is being reported anonymously (*Tosafot Yeshanim*; *Me'iri*).

לָא, בִּשְׁעַת הַקְטָרָה דְּהֵיכָל. אִי הָכִי, הָא מָה מַעֲלָה וְתוּ לָא? הָא אִיכָּא הָא מַעֲלָה: דְּאִילּוּ מֵהֵיכָל פָּרְשִׁי בֵּין בִּשְׁעַת הַקְטָרָה דִּידֵיהּ בֵּין בִּשְׁעַת הַקְטָרָה דְּלִפְנַי לִפְנִים, וְאִילּוּ מִבֵּין הָאוּלָם וְלַמִּזְבֵּחַ לָא פָּרְשִׁי אֶלָּא בִּשְׁעַת הַקְטָרָה דְּהֵיכָל!

The Gemara defends his opinion: **No,** it is referring to **during the burning of the** incense **of the Sanctuary.** The Gemara asks: **If so,** how can the *baraita* say: **What higher standard** is applicable to the Sanctuary? This implies that it is superior only with respect to one higher standard. **Are there not more? Surely, there is this higher standard, that whereas** the people **in the Sanctuary remove** themselves **both during its own,** i.e., the Sanctuary's, incense **burning and during the** incense **burning of the innermost** chamber, i.e., the Holy of Holies, **but in** the area **between the Entrance Hall and the altar they remove** themselves **only during the burning** of the incense **of the Sanctuary.**

הָא קָתָנֵי: אֶלָּא שֶׁבַּהֵיכָל פּוֹרְשִׁין בֵּין בִּשְׁעַת הַקְטָרָה וּבֵין שֶׁלֹּא בִּשְׁעַת הַקְטָרָה, וּמִבֵּין הָאוּלָם וְלַמִּזְבֵּחַ אֵין פּוֹרְשִׁין,

The Gemara explains: **This is** in fact what the *baraita* **is teaching:** It is teaching **only that** those **in the Sanctuary remove** themselves **both during the burning** of the incense **and also** during the blood presentations, which is **not during the burning** of the incense; **from** the area **between the Entrance Hall and the altar they do not remove** themselves,

Perek **IV**
Daf **44** Amud **b**

NOTES

The higher standards are defined by Torah law – מַעֲלוֹת דְּאוֹרַיְיתָא: The mishna in *Kelim 1:8* delineates the different areas of the Temple, their increasing degrees of sanctity, and the people and items of different levels of purity that may enter or be brought into each area. According to some authorities, some of the areas are defined by the Torah while others were transmitted to Moses from Sinai; still others were defined by the Sages. Some suggest that the division between the areas is defined by the Torah, but the rules of which levels of purity may enter are rabbinic (Ramban). Others suggest the opposite is true; the levels of purity are from the Torah but the distinctions governing the different areas are not (*Megillat Esther*, a commentary on the Rambam's *Sefer HaMitzvot*).

אֶלָּא בִּשְׁעַת הַקְטָרָה.

except during the **burning** of the incense.

וְהָא אִיכָּא הָא מַעֲלָה: דְּאִילּוּ מֵהֵיכָל פָּרְשִׁי בֵּין בִּקְדוּשָּׁה דִּידֵיהּ בֵּין בִּקְדוּשָּׁה דְּלִפְנַי וְלִפְנִים, וְאִילּוּ מִבֵּין הָאוּלָם וְלַמִּזְבֵּחַ לָא פָּרְשִׁי אֶלָּא בִּקְדוּשָּׁה דְּהֵיכָל! אָמַר רָבָא: שֵׁם פְּרִישָׁה אַחַת הִיא.

But there is also **this higher standard, that whereas from the Sanctuary they remove** themselves **both during its own sanctification,** i.e., the blood presentations in the Sanctuary, **and during the sanctification of the innermost** chamber, i.e., the Holy of Holies, **but from** the area **between the Entrance Hall and the altar, they remove** themselves **only during the sanctification of the Sanctuary. Rava said:** Indeed, there are numerous distinctions, but the *baraita* teaches only one because all the distinctions fit into **one category of removal.**

אָמַר מָר: כָּךְ פּוֹרְשִׁין בִּשְׁעַת מַתַּן פַּר כֹּהֵן מָשִׁיחַ, וּפַר הֶעְלֵם דָּבָר שֶׁל צִבּוּר, וּשְׂעִירֵי עֲבוֹדָה זָרָה. מְנָא לַן? אָמַר רַבִּי פְּדָת: אָתְיָא כַּפָּרָה כַּפָּרָה מִיּוֹם הַכִּפּוּרִים.

The Gemara continues to analyze the *baraita*: **The Master said** in the *baraita*: Just as they remove themselves from the area between the Entrance Hall and the altar during the burning of the incense, **they similarly remove** themselves **during the** blood **presentations of the bull of the anointed priest; of the bull for an unwitting** communal **sin; and of the goats of idol worship. From where do we** derive this? **Rabbi Pedat said:** It is derived by a verbal analogy between the word **atonement** said in connection with those offerings and the word **atonement from** the prohibition on **Yom Kippur.**

אָמַר רַב אַחָא בַּר אַהֲבָה: שְׁמַע מִינָּהּ מַעֲלוֹת דְּאוֹרַיְיתָא, וְהָכִי גְּמִירִי לְהוּ.

Rav Aḥa bar Ahava said: Learn from this that there is a prohibition in the area between the Entrance Hall and the altar. The **higher standards** applied to the various areas in the Temple are defined **by Torah law,**[N] **and** the Sages **learned them** as a tradition.

דְּאִי סָלְקָא דַּעְתָּךְ דְּרַבָּנַן – מַאי שְׁנָא בֵּין הָאוּלָם וְלַמִּזְבֵּחַ – דִּילְמָא מִיקְרוּ וְעָיְילִי, מִכּוּלָּהּ עֲזָרָה נַמִּי נִפְרְשׁוּ דִּילְמָא מִיקְרוּ וְעָיְילִי!

As if it could enter your mind that these standards are defined **by rabbinic law, what is different** about the area **between the Entrance Hall and the altar** that the prohibition applies only there? **Perhaps** other priests would accidentally **happen to enter** the Sanctuary while incense is burning there. But if that is the reason, then the rabbinic decree should require that **they remove** themselves **also from the entire Temple courtyard,** since **perhaps they** would accidentally **happen to enter.** The fact that the prohibition does not extend to the Temple courtyard suggests that the standards are defined by Torah law.

בֵּין הָאוּלָם וְלַמִּזְבֵּחַ, כֵּיוָן דְּלָא מַפְסִיק מִידֵּי – לָא מִינְכְּרָא מִילְּתָא, עֲזָרָה כֵּיוָן דְּאִיכָּא מִזְבֵּחַ הַחִיצוֹן דְּמַפְסִיק – מִינְכְּרָא מִילְּתָא.

The Gemara rejects Rav Aḥa bar Ahava's reasoning: The prohibition could indeed be rabbinic. Nevertheless, it is reasonable to limit it to the area **between the Entrance Hall and the altar,** as follows: **Since there is nothing that separates it** from the Sanctuary, the distinction between the two areas **is not conspicuous,** and therefore people may err and enter. But with regard to the **Temple courtyard, since there is the outer altar that separates** the rest of the Temple courtyard from the Sanctuary, the distinction between the areas **is conspicuous,** and therefore there is no need to extend the prohibition throughout the Temple courtyard.

אָמַר רָבָא: שְׁמַע מִינָּהּ קְדוּשַּׁת אוּלָם וְהֵיכָל חֲדָא מִילְּתָא הִיא, דְּאִי סָלְקָא דַּעֲתָךְ שְׁתֵּי קְדוּשּׁוֹת נִינְהוּ – אוּלָם גּוּפֵיהּ גְּזֵירָה, וְנֵיקוּם וְנִגְזוֹר גְּזֵירָה לִגְזֵירָה?

Rava said: Learn from this fact that there is a rabbinic prohibition in the area between the Entrance Hall and the altar. **The sanctity of the Entrance Hall** and the sanctity of the **Sanctuary is one matter,** i.e., there they share the same sanctity, and therefore the Torah prohibition applies to the Entrance Hall as well. **For if it could enter your mind** to say that **these** areas **have two** distinct levels **of sanctity,** it would emerge that the prohibition to be in the **Entrance Hall is itself** a rabbinic **decree. But will we arise and issue** one **decree to** prevent violation of another **decree** by prohibiting being present in the area between the Entrance Hall and the altar, lest one enter the Entrance Hall itself?

לֹא, אוּלָם וּבֵין הָאוּלָם וְלַמִּזְבֵּחַ חֲדָא קְדוּשָּׁה הִיא, הֵיכָל וְאוּלָם שְׁתֵּי קְדוּשּׁוֹת.

The Gemara rejects Rava's reasoning: **No,** this would not be a case of issuing one decree to prevent violation of another decree, because **the Entrance Hall and the** area **between the Entrance Hall and the altar** share **one sanctity.** Consequently, any prohibition applied to one will certainly also apply to the other. However, **the Sanctuary and the Entrance Hall have two** distinct **sanctities.**

״בְּכׇל יוֹם הָיָה חוֹתֶה בְּשֶׁל כֶּסֶף״ וכו׳. מַאי טַעְמָא? הַתּוֹרָה חָסָה עַל מָמוֹנָן שֶׁל יִשְׂרָאֵל.

§ The mishna states: **On every** other **day,** a priest **would scoop up** the coals with a coal pan made **of silver and pour** the coals from there **into** a coal pan **of gold.** The Gemara asks: **What is the reason** the gold pan was not used to scoop the coals? The Gemara answers: Because **the Torah spared the money of the Jewish people.**[N] Since the pan is worn away with use, it is preferable to use a less expensive silver pan.

״וְהַיּוֹם חוֹתֶה בְּשֶׁל זָהָב וּבָהּ הָיָה מַכְנִיס״. מַאי טַעְמָא? מִשּׁוּם חוּלְשָׁא דְּכֹהֵן גָּדוֹל.

§ The mishna continues: **But** on **this day,** on Yom Kippur, the High Priest **scoops up with** a coal pan **of gold, and with** that coal pan, **he would bring** the coals **into** the Holy of Holies. The Gemara asks: **What is the reason** that on Yom Kippur only one pan is used? **Due to the weakness** of the **High Priest.**[H] He has to perform the entire service by himself while fasting; using only one pan minimizes his exertion.

״בְּכׇל יוֹם בְּשֶׁל אַרְבַּעַת קַבִּין״ וכו׳. תָּנָא: נִתְפַּזְּרוּ לוֹ קַב גֶּחָלִים – מְכַבְּדָן לָאַמָּה.

§ The mishna states: **On every** other **day,** a priest scoops up the coals with a coal pan **of four *kav*** and pours the coals into a coal pan of three *kav*. Rabbi Yosei says: On every other day, a priest scoops with a coal pan of a *se'a*, which is six *kav*, and then pours the coals into a coal pan of three *kav*. **It was taught** in a mishna (*Tamid* 33a): As he poured from a pan of four *kav* to a pan of three *kav*, **a *kav* of coals**[H] **became scattered, and he swept them into the canal**[N] that passed through the Temple and ran to the Kidron brook.

תָּנֵי חֲדָא: קַב, וְתַנְיָא אִידָךְ: קַבַּיִים. בִּשְׁלָמָא הַךְ דְּתָנֵי קַב – רַבָּנַן, אֶלָּא הַךְ דְּתָנֵי קַבַּיִים מַנִּי? לָא רַבָּנַן וְלָא רַבִּי יוֹסֵי!

It **was taught** in **one** *baraita*: **A *kav*** of coals was scattered. **And it was taught in another** *baraita*: **Two *kav*** were scattered. The Gemara comments: **Granted, this** *baraita*, which **teaches that** a single ***kav*** was scattered, is understandable. It is in accordance with the opinion of **the Rabbis,** the first *tanna* of the mishna, who maintain that coals are poured from a coal pan of four *kav* to one of three. **But that** *baraita*, which **teaches** that **two *kav*** of coals were scattered, in accordance **with whose** opinion is it? **It is not** in accordance with the opinion of **the Rabbis and not** in accordance with the opinion of **Rabbi Yosei.** According to Rabbi Yosei, three *kav* of coals would have been scattered.

אָמַר רַב חִסְדָּא: רַבִּי יִשְׁמָעֵאל בְּנוֹ שֶׁל רַבִּי יוֹחָנָן בֶּן בְּרוֹקָה הִיא. דְּתַנְיָא, רַבִּי יִשְׁמָעֵאל בְּנוֹ שֶׁל רַבִּי יוֹחָנָן בֶּן בְּרוֹקָה אוֹמֵר: בְּשֶׁל קַבַּיִים הָיָה מַכְנִיס.

Rav Ḥisda said: It is in accordance with the opinion of **Rabbi Yishmael, son of Rabbi Yoḥanan ben Beroka, as it was taught** in a *baraita*: **Rabbi Yishmael, son of Rabbi Yoḥanan ben Beroka, says: With** a coal pan **of two *kav* he would bring** the coals **into** the Holy of Holies. If one accepts the opinion of the Rabbis that the coals were scooped with a coal pan of four *kav*, two *kav* were scattered.

רַב אַשִׁי אָמַר: אֲפִילּוּ תֵּימָא רַבִּי יוֹסֵי, וְהָכִי קָאָמַר: בְּכׇל יוֹם הָיָה חוֹתֶה בְּשֶׁל סְאָה מִדְבָּרִית, וּמְעָרֶה לְתוֹךְ שְׁלֹשֶׁת קַבִּין יְרוּשַׁלְמִיּוֹת.

Rav Ashi said: You can even say that this *baraita* is in accordance with the opinion of **Rabbi Yosei, and this is what he is saying: On every** other **day,** a priest **scooped with** a coal pan **of a desert *se'a*, which** is five Jerusalem *kav*, **and** then **he poured** the coals **into a coal pan of three Jerusalem *kav*.** Therefore, two *kav* would be scattered.[B]

NOTES

The Torah spared the money of the Jewish people – הַתּוֹרָה חָסָה עַל מָמוֹנָן שֶׁל יִשְׂרָאֵל: This principle did not prevent the use of a gold coal pan on Yom Kippur. Since the gold pan was used only once a year, it did not get worn out quickly and was not frequently replaced. Therefore, its cost was considered negligible (Rabbeinu Yehonatan).

He swept them into the canal – מְכַבְּדָן לָאַמָּה: Rav Nissim Gaon asks how the coals could be treated so disrespectfully. After all, surely they were sanctified in a sacred vessel. Rabbeinu Tam suggests that the extra coals did not achieve a level of sanctity because the priest did not intend to sanctify more than he needed. Rav Nissim Gaon himself posits that the first vessel did not sanctify the coals because it was not a service utensil; the coals became sanctified only in the second coal pan (see *Tosefot HaRosh*; Ritva).

HALAKHA

Due to the weakness of the High Priest – מִשּׁוּם חוּלְשָׁא דְּכֹהֵן גָּדוֹל: On every other day, the priest who is privileged to scoop the coals uses a coal pan made of silver. He then pours the coals into a second coal pan made of gold. On Yom Kippur, the High Priest scoops the coals with a gold coal pan, which he then takes inside. This helps the High Priest avoid overexertion during the day (Rambam *Sefer Avoda*, *Hilkhot Avodat Yom HaKippurim* 2:5).

A *kav* of coals – קַב גֶּחָלִים: If a *kav* or less of the coals that were scooped scatter onto the floor, they are swept into the water canal in the Temple. However, it is prohibited to do this on Shabbat, since the coals might be extinguished. They are instead covered with a utensil called a *pesakhter*. If more than a *kav* of coals is scattered, the priest scoops the coals again (Rambam *Sefer Avoda*, *Hilkhot Temidin UMusafin* 3:5).

BACKGROUND

Desert and Jerusalem units – מִדּוֹת מִדְבָּרִיּוֹת וִירוּשַׁלְמִיּוֹת: The measurements mentioned in the writings of the Sages are based on more than one basic measurement. Practically speaking, there are three base measurements: The first is the desert unit, which is the smallest. This was used by the Jewish people when traveling through the desert. The second, the Jerusalem unit, was introduced when Jerusalem was settled and one-sixth was added to the desert units. Consequently, five Jerusalem *kav* are approximately six desert *kav*. The third, the Tzippori unit, also known as the Galilean, is bigger than the Jerusalem units by a sixth.

HALAKHA

His arm…could assist him – שֶׁתְּהֵא זְרוֹעוֹ…מְסַיַּיעְתּוֹ: On every other day of the year, the handle of the coal pan is short. On Yom Kippur it is longer to make the job of carrying the coal pan easier, lest the High Priest overexert himself and become weak (Rambam *Sefer Avoda*, *Hilkhot Avodat Yom HaKippurim* 3:2).

״בְּכׇל יוֹם הָיְתָה כְּבֵידָה וְהַיּוֹם קַלָּה״. תָּנָא: בְּכׇל יוֹם הָיְתָה גְּלְדָּהּ עָבֶה, וְהַיּוֹם רַךְ. בְּכׇל יוֹם הָיְתָה קְצָרָה וְהַיּוֹם אֲרוּכָּה. מַאי טַעְמָא – כְּדֵי שֶׁתְּהֵא זְרוֹעוֹ שֶׁל כֹּהֵן גָּדוֹל מְסַיַּיעְתּוֹ.

§ The mishna states: **On every** other **day,** the coal pan **was heavy, but** on **this day** it was **light. It was taught** in a *baraita*: **On every** other **day its side was thick but** on **this day** it was **soft** and thin.[N] **On every** other **day** its handle **was short but** on **this day it was long. What is the reason? So that the arm of the High Priest could assist him**[NH] in carrying the coal pan, i.e., he could support the coal pan by resting it against his arm rather than bear the entire weight in his hand.

תָּנָא: בְּכׇל יוֹם לֹא הָיָה לָהּ נִיאַשְׁתִּיק, וְהַיּוֹם הָיָה לָהּ נִיאַשְׁתִּיק, דִּבְרֵי בֶּן הַסְּגָן.

It was **taught** in a *baraita*: **On every** other **day it did not have a ring, but** on **this day it has a ring** on the end of the handle, which clatters against it and makes a noise in fulfillment of the verse "And the sound thereof shall be heard when he goes in to the Sanctuary" (Exodus 28:35); this is **the statement of the son of the Deputy.**

״בְּכׇל יוֹם הָיָה זְהָבָהּ יָרוֹק״. אָמַר רַב חִסְדָּא: שִׁבְעָה זְהָבִים הֵן: זָהָב, וְזָהָב טוֹב, וּזְהַב אוֹפִיר, וְזָהָב מוּפָז, וְזָהָב שָׁחוּט, וְזָהָב סָגוּר, וּזְהַב פַּרְוַיִם. זָהָב וְזָהָב טוֹב – דִּכְתִיב: ״וּזְהַב הָאָרֶץ הַהִוא טוֹב״, זְהַב אוֹפִיר – דְּאָתֵי מֵאוֹפִיר, זָהָב מוּפָז – שֶׁדּוֹמֶה לְפָז, זָהָב שָׁחוּט – שֶׁנִּטְוֶה כְּחוּט, זָהָב סָגוּר – בְּשָׁעָה שֶׁנִּפְתָּח כׇּל הַחֲנוּיוֹת נִסְגָּרוֹת, זְהַב פַּרְוַיִם – שֶׁדּוֹמֶה לְדַם הַפָּרִים.

§ The mishna states: **On every** other **day, it was** of **greenish gold** but on this day it was of a red gold.[N] **Rav Ḥisda said: There are seven** types **of gold** mentioned in the Bible: **Gold, and good gold, and gold of Ophir** (I Kings 10:11), **and glistering gold** (I Kings 10:18), **and *shaḥut* gold** (I Kings 10:17), **and closed gold** (I Kings 10:21), **and *parvayim* gold** (II Chronicles 3:6). The Gemara explains the reason for these names: There is a distinction between **gold and good gold, as it is written** in the verse: **"And the gold of that land is good"** (Genesis 2:12), which indicates the existence of gold of a higher quality. **Gold of Ophir** is gold **that comes from Ophir. Glistering** [*mufaz*] **gold** is so named **because it resembles the luster of pearls** [*paz*][N] in the way it glistens. ***Shaḥut* gold** is named as such **because** it is very malleable and **is spun like thread** [***shenitve keḥut***]. *Shaḥut* is a contraction of the words *shenitve keḥut*. **Closed gold** is so called **because when** a shop **opens** to sell it, **all the other shops close,** as no one is interested in purchasing any other type of gold. ***Parvayim* gold** is so called **because** its redness **resembles the blood of bulls** [*parim*].

NOTES

But on this day it was soft and thin – וְהַיּוֹם רַךְ: Since the coal pan used on Yom Kippur had a longer handle, had it not been made of thinner material it would have been heavier than the coal pan used throughout the year (*Siaḥ Yitzḥak*).

The arm of the High Priest could assist him – זְרוֹעוֹ שֶׁל כֹּהֵן גָּדוֹל מְסַיַּיעְתּוֹ: The handle extended to his underarm. He could therefore support it with his hands and the full length of his arm (*Me'iri*).

Ring [*niashtik*] – נִיאַשְׁתִּיק: There are many suggested interpretations for this. Rashi and several *ge'onim* explain that there were two rings on it that clattered together when moved. The *Me'iri* suggests that the *niashtik* was a base upon which the coal pan was placed. Others suggest that the *niashtik* was a type of sheath that was placed over the coal pan's handle. Because the coals sat on the coal pan for a time, the handle naturally became very hot and the sheath protected the priest's hand (*Tosafot*; *Tosafot Yeshanim*). Some *ge'onim* explain that the sheath covered the entire coal pan to prevent the coals from becoming extinguished.

Red gold – זְהָבָהּ אָדוֹם: Some suggest the red gold was used because it was the most esteemed of the various types of gold, which is why it appears last in Rav Ḥisda's list (*Me'iri*). Others write that red gold was used because it was reminiscent of the sprinkling of the bull's blood (*Gevurat Ari*; see *Siaḥ Yitzḥak*).

Perek **IV**
Daf **45** Amud **a**

NOTES

Resembles the luster of pearls [*paz*] – שֶׁדּוֹמֶה לְפָז: Rashi explains the reference is to the luster of pearls. The Jerusalem Talmud explains that it looks like the flame of a burning splint. According to another interpretation, *mofaz* is an abbreviation of *zahav mi'ofaz*, meaning gold from a place called Ofaz.

BACKGROUND

Types of gold – מִינֵי זָהָב: Pure gold has a dark yellow color and is soft and malleable. For practical purposes, such as the fashioning of vessels and the like, silver, bronze, and other substances must be added to create harder alloys. Even the addition of a small amount of a secondary metal has a great effect on the color and physical attributes of the gold, giving it a range of appearance from silvery white to blood red to bright green.

רַב אַשִׁי אָמַר: חֲמִשָּׁה הֵן, וְכׇל חַד וְחַד אִית בֵּיהּ זָהָב וְזָהָב טוֹב. תַּנְיָא נַמִי הָכִי: בְּכׇל יוֹם הָיָה זְהָבָהּ יָרוֹק וְהַיּוֹם אָדוֹם, וְהַיְינוּ זְהַב פַּרְוַיִם שֶׁדּוֹמֶה לְדַם הַפָּרִים.

Rav Ashi said: There are in fact only **five** types of gold, the last five in Rav Ḥisda's list. Gold and good gold are not independent categories; rather, **each and every one** of the types of gold has two varieties: Regular **gold and** a superior variety called **good gold. That was also taught** in a *baraita* with regard to *parvayim* gold: **On every** other **day** the coal pan was made **of greenish gold, but** on **this day** it was made of **a red** gold, **and this is the *parvayim* gold which resembles the blood of bulls.**[B]

״בְּכָל יוֹם מַקְרִיב פְּרָס שַׁחֲרִית וכו׳ בְּכָל יוֹם הָיְתָה דַּקָּה וְהַיּוֹם דַּקָּה מִן הַדַּקָּה״. תָּנוּ רַבָּנַן: ׳דַּקָּה׳ מַה תַּלְמוּד לוֹמַר? וַהֲלֹא כְּבָר נֶאֱמַר: ״וְשָׁחַקְתָּ מִמֶּנָּה הָדֵק״! אֶלָּא: לְהָבִיא דַּקָּה מִן הַדַּקָּה.

§ The mishna states: **On every** other **day,** a priest **sacrificed a** ***peras***, half of a *maneh*, of incense **in the morning,** and a *peras* in the afternoon, but on this day the High Priest adds an additional handful of incense and burns it in the Holy of Holies. **On every** other **day,** the incense **was** ground **fine** as prescribed by the Torah, **but** on **this day it was superfine. The Sages taught** in a *baraita*: The verse states with regard to the incense on Yom Kippur that it is **"finely ground** aromatic incense" (Leviticus 16:12). **What** does the **verse** mean to **teach** by this? **Has it not already been stated: "And you shall grind some of it finely"** (Exodus 30:36)? **Rather, it teaches** that on Yom Kippur the incense has to be **superfine.**

״בְּכָל יוֹם כֹּהֲנִים עוֹלִין בְּמִזְרָחוֹ שֶׁל כֶּבֶשׁ״. דְּאָמַר מָר: כׇּל פִּינּוֹת שֶׁאַתָּה פּוֹנֶה לֹא יְהוּ אֶלָּא דֶּרֶךְ יָמִין לַמִּזְרָח.

§ The mishna states: **On every** other **day, priests ascend on the eastern side of the ramp.** A *baraita* explains the reason for this: **As the Master said: All the turns that you turn should be only to the right,** which, after ascending the altar, means one will turn **to the east** and will mean one will circulate the altar in a counterclockwise fashion. When they descended, they again turned to the right, which is to the west of the ramp.[H]

״וְהַיּוֹם (עוֹלִין) בָּאֶמְצַע (וְיוֹרְדִין) בָּאֶמְצַע״. מַאי טַעְמָא – מִשּׁוּם כְּבוֹדוֹ דְּכֹהֵן גָּדוֹל.

§ The mishna continues: **But** on **this day** the priests **ascend in the middle** of the ramp[N] **and descend in the middle. What is the reason? Due to the eminence** of the **High Priest** he should not walk on the side but in the middle.

״בְּכָל יוֹם כֹּהֵן [גָּדוֹל] מְקַדֵּשׁ יָדָיו וְרַגְלָיו מִן הַכִּיּוֹר״ וכו׳. מַאי טַעְמָא – מִשּׁוּם כְּבוֹדוֹ שֶׁל כֹּהֵן גָּדוֹל.

§ We learned in the mishna that **every** other **day the High Priest sanctifies his hands and his feet from the laver** like the other priests, and on this day he sanctifies them from the golden flask. **What is the reason? Due to the eminence** of the **High Priest.**[H]

״בְּכָל יוֹם הָיוּ שָׁם אַרְבַּע מַעֲרָכוֹת״. תָּנוּ רַבָּנַן: בְּכָל יוֹם הָיוּ שְׁתַּיִם מַעֲרָכוֹת וְהַיּוֹם שָׁלֹשׁ. אַחַת מַעֲרָכָה גְּדוֹלָה, וְאַחַת מַעֲרָכָה שְׁנִיָּה שֶׁל קְטוֹרֶת, וְאַחַת שֶׁמּוֹסִיפִין בּוֹ בַּיּוֹם, דִּבְרֵי רַבִּי יְהוּדָה.

§ The mishna states: **On every** other **day, there were four arrangements** of wood **there,** upon the altar, but on this day there were five. **The Sages taught** in the *Tosefta*: **On every** other **day there were two arrangements** of wood on the altar, **but** on **this day** there were **three: One,** the **large arrangement; and one,** the **second arrangement** for coals **for the incense; and one,** the additional arrangement of wood, **which they add on that day** for the incense that is burned in the Holy of Holies. This is **the statement of Rabbi Yehuda.**

רַבִּי יוֹסֵי אוֹמֵר: בְּכָל יוֹם שָׁלֹשׁ וְהַיּוֹם אַרְבַּע; אַחַת שֶׁל מַעֲרָכָה גְּדוֹלָה, וְאַחַת מַעֲרָכָה שְׁנִיָּה שֶׁל קְטוֹרֶת, וְאַחַת שֶׁל קִיּוּם הָאֵשׁ, וְאַחַת שֶׁמּוֹסִיפִין בּוֹ בַּיּוֹם.

Rabbi Yosei says: On every other **day** there were **three** arrangements, **but** on **this day** there were **four:**[H] **One, the large arrangement; and one,** the **second arrangement for the incense; and one, for the upkeep of the fire,**[NH] so that if the fire of the large arrangement begins to die down, wood from this arrangement may be added to it to raise the flames; **and one,** the additional arrangement of wood **that they add on that day** for the incense that is burned in the Holy of Holies.

רַבִּי (מֵאִיר) אוֹמֵר: בְּכָל יוֹם אַרְבַּע וְהַיּוֹם חָמֵשׁ: אַחַת שֶׁל מַעֲרָכָה גְּדוֹלָה, וְאַחַת שֶׁל מַעֲרָכָה שְׁנִיָּה שֶׁל קְטוֹרֶת, וְאַחַת שֶׁל קִיּוּם הָאֵשׁ, וְאַחַת לְאֵיבָרִים וּפְדָרִים שֶׁלֹּא נִתְעַכְּלוּ מִבָּעֶרֶב, וְאַחַת שֶׁמּוֹסִיפִין בּוֹ בַּיּוֹם.

Rabbi Meir says: On every other **day there were four** arrangements of wood on the altar **but** on **this day** there were **five: One,** the **large arrangement; and one,** the **second arrangement for the incense; and one, for the upkeep of the fire;** and **one, for** burning **the limbs and fats that were not** fully **consumed** on the altar **the** previous **evening; and one,** the additional arrangement of wood **that they add on that day** for the incense that is burned in the Holy of Holies.

דְּכוּלֵּי עָלְמָא מִיהַת תַּרְתֵּי אִית לְהוּ, מְנָלַן? אָמַר קְרָא: ״הִיא הָעוֹלָה עַל מוֹקְדָה עַל הַמִּזְבֵּחַ כׇּל הַלַּיְלָה״ – זוֹ מַעֲרָכָה גְּדוֹלָה, ״וְאֵשׁ הַמִּזְבֵּחַ תּוּקַד בּוֹ״ – זוֹ מַעֲרָכָה שְׁנִיָּה שֶׁל קְטוֹרֶת. וְרַבִּי יוֹסֵי, קִיּוּם הָאֵשׁ מְנָא לֵיהּ? נָפְקָא לֵיהּ מִ״וְהָאֵשׁ עַל הַמִּזְבֵּחַ תּוּקַד בּוֹ״.

The Gemara analyzes the different opinions: **At any rate, everyone has** at least **two** arrangements in their calculations. **From where do we** derive this? **The verse states: "It is the burnt-offering on the flame on the altar all night"** (Leviticus 6:2); **this** is referring to **the large arrangement.** It states further: **"And the fire of the altar shall be kept burning thereby"** (Leviticus 6:2), **this** additional mention of a fire is referring to **the second arrangement,** which is **for the incense. And from where does Rabbi Yosei** learn about the additional arrangement **for the upkeep of the fire? He derives it** from the verse: **"And the fire upon the altar shall be kept burning thereby"** (Leviticus 6:5), which mentions fire for the third time.

HALAKHA

Ascending the ramp – עֲלִיָּה לַמִּזְבֵּחַ: Every day, the priests ascend the altar on its eastern side and descend on its western side. On Yom Kippur, they ascend and descend in the middle of the altar, out of respect for the eminence for the High Priest (Rambam *Sefer Avoda*, *Hilkhot Avodat Yom HaKippurim* 2:5).

Sanctifying the hands and feet – קִדּוּשׁ יָדַיִם וְרַגְלַיִם: Every day, the High Priest sanctifies his hands and feet using the laver, in the same way the rest of the priests do. On Yom Kippur, due to his eminence, he sanctifies himself using a golden flask (Rambam *Sefer Avoda*, *Hilkhot Avodat Yom HaKippurim* 2:5).

The arrangements on the altar – הַמַּעֲרָכוֹת עַל הַמִּזְבֵּחַ: Every day, there were three arrangements of wood on the altar, but on Yom Kippur, there were four arrangements. This is in accordance with the ruling of Rabbi Yosei, as the *halakha* follows his opinion in disputes with his colleagues (Rambam *Sefer Avoda*, *Hilkhot Avodat Yom HaKippurim* 2:5).

One for the upkeep of the fire – אַחַת שֶׁל קִיּוּם הָאֵשׁ: There was a large arrangement on the altar on which the limbs and the fats were burned. A second arrangement supplied the coals for the incense, while a third arrangement served to maintain the fire of the main arrangement (Rambam *Sefer Avoda*, *Hilkhot Temidin UMusafin* 2:4).

NOTES

The priests ascend in the middle of the ramp – עוֹלִין בָּאֶמְצַע: The present text of the Gemara states: They ascend, which implies more than one person ascended the ramp, even on Yom Kippur. This is a reference to the two additional priests, the deputy High Priest and the head of the patrilineal family, who would accompany the High Priest and assist him with various tasks. Since their presence was only for the sake of the High Priest, it was befitting that, on account of his eminence, they too were afforded the privilege of ascending in the middle of the ramp (*Tosafot Yeshanim*; *Me'iri*).

One for the upkeep [*kiyyum*] of the fire – אַחַת שֶׁל קִיּוּם הָאֵשׁ: Some interpret the word *kiyyum* as referring to the maintenance of the fire on the large arrangement. If it began to die down, wood was added to it from this arrangement (Rashi; Rabbi Elyakim; *Me'iri*). Others interpret the word *kiyyum* as referring to the very existence of fire, i.e., it was made to fulfill the requirement of having a fire constantly burning upon the altar (Rambam; *Me'iri*).

וְרַבִּי יְהוּדָה? הַהוּא לְהַצָּתַת אֲלִיתָא הוּא דַּאֲתָא. דְּתַנְיָא, הָיָה רַבִּי יְהוּדָה אוֹמֵר: מִנַּיִן לְהַצָּתַת אֲלִיתָא שֶׁלֹּא תְּהֵא אֶלָּא בְּרֹאשׁוֹ שֶׁל מִזְבֵּחַ – תַּלְמוּד לוֹמַר: ״וְהָאֵשׁ עַל הַמִּזְבֵּחַ תּוּקַד בּוֹ״. אָמַר רַבִּי יוֹסֵי: מִנַּיִן שֶׁעוֹשֶׂה מַעֲרָכָה לְקִיּוּם הָאֵשׁ – תַּלְמוּד לוֹמַר: ״וְהָאֵשׁ עַל הַמִּזְבֵּחַ תּוּקַד בּוֹ״.

And how does **Rabbi Yehuda,** who holds that normally there are only two arrangements, explain this third mention of a fire? **That** additional mention **comes to** teach about **the kindling** of the **thin wood chips,**[H] which were used to ignite the fires on the altar, **as it was taught** in a *baraita*: **Rabbi Yehuda would say: From where** is it derived **that the kindling of the wood chips should** be done **only at the top of the altar,** rather than setting them alight at the bottom of the altar and carrying them up? **The verse states: "And the fire upon the altar shall be kept burning thereby"** (Leviticus 6:5), which indicates that the fire that is brought there has to be lit on the altar itself. **Rabbi Yosei said: From where** is it derived **that an arrangement for the upkeep of the fire is made? The verse states: "And the fire upon the altar shall be kept burning thereby"** (Leviticus 6:5).

וְרַבִּי יוֹסֵי, הַצָּתַת אֲלִיתָא מְנָא לֵיהּ? נָפְקָא לֵיהּ מֵהֵיכָא דְּנָפְקָא לֵיהּ לְרַבִּי שִׁמְעוֹן, דְּתַנְיָא: ״וְנָתְנוּ בְּנֵי אַהֲרֹן הַכֹּהֵן אֵשׁ עַל הַמִּזְבֵּחַ״ – לִימֵּד עַל הַצָּתַת אֲלִיתָא שֶׁלֹּא תְּהֵא אֶלָּא בְּכֹהֵן כָּשֵׁר, וּבִכְלֵי שָׁרֵת, דִּבְרֵי רַבִּי יְהוּדָה, אָמַר לוֹ רַבִּי שִׁמְעוֹן: וְכִי תַּעֲלֶה עַל דַּעְתְּךָ שֶׁזָּר קָרֵב לְגַבֵּי מִזְבֵּחַ? אֶלָּא: לִימֵּד עַל הַצָּתַת אֲלִיתָא שֶׁלֹּא תְּהֵא אֶלָּא בְּרֹאשׁוֹ שֶׁל מִזְבֵּחַ.

And from where does **Rabbi Yosei** derive that the **kindling of the wood chips** should be at the top of the altar? **He derives it from the** same **place** that **Rabbi Shimon derives it. As it was taught** in a *baraita*: The verse states: **"And the sons of Aaron the priest shall put fire upon the altar"** (Leviticus 1:7), which **teaches about the kindling of** the **wood chips that it may be** done **only by a fit priest and** one who is robed **in** the priestly **vestments of service;** this is **the statement of Rabbi Yehuda. Rabbi Shimon said to him:** There is no need for a verse to teach that a priest must kindle the chips, **for could it enter your mind that a non-priest could approach the altar?**[N] **Rather,** this verse **teaches** about the **kindling of the wood chips, that they may be lit only at the top of the altar.**

וְרַבִּי יְהוּדָה – אִי מֵהָתָם הֲוָה אָמִינָא: קָאֵי אַאַרְעָא וְעָבֵיד בְּמַפּוּחָא, קָא מַשְׁמַע לָן.

And what would **Rabbi Yehuda** respond to Rabbi Shimon's reasoning? **If** this *halakha* was derived **from there, I would have said** a non-priest could light the fire on the altar by **standing on the ground** below **and using a bellows** to fan the flames on the top of the altar. Therefore, this verse **teaches us** that in all circumstances the person kindling the fire must be a priest.

וְרַבִּי מֵאִיר, אֵיבָרִים וּפְדָרִים שֶׁלֹּא נִתְעַכְּלוּ מִבָּעֶרֶב מְנָא לֵיהּ? נָפְקָא לֵיהּ מִ״וְאֵשׁ״ – וְרַבָּנַן, וא״ו לָא דָּרְשִׁי.

And from where does Rabbi Meir learn about an additional arrangement for the **limbs and the fats that were not** fully **consumed** on the altar **the** previous **evening? He derives it** from the phrase **"and the fire."** The apparently superfluous word "and" alludes to the existence of an additional arrangement. **And the Rabbis,** i.e., Rabbi Yosei and Rabbi Yehuda, who disagree, **do not expound** the word **"and."**[N]

וְרַבָּנַן, אֵיבָרִים וּפְדָרִים שֶׁלֹּא נִתְעַכְּלוּ מִבָּעֶרֶב מַאי עָבֵיד לְהוּ? מְהַדַּר לְהוּ לְמַעֲרָכָה גְּדוֹלָה. דְּתַנְיָא: מִנַּיִן לְאֵיבָרִים וּפְדָרִים שֶׁלֹּא נִתְעַכְּלוּ מִבָּעֶרֶב

And according to **the Rabbis, what do they do with the limbs and the fats that were not** fully **consumed** on the altar **the** previous **evening?** Where are they burned? A priest **returns them to the large arrangement,** where the process of their burning is completed. **As it was taught** in a *baraita*: **From where** is it derived that **for limbs and fats that were not** fully **consumed** on the altar **the** previous **evening,**

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Daf **45** Amud **b**

שֶׁסּוֹדְרָן עַל גַּבֵּי מִזְבֵּחַ, וְאִם אֵין מַחֲזִיקָן – שֶׁסּוֹדְרָן עַל הַכֶּבֶשׁ אוֹ עַל גַּבֵּי סוֹבֵב עַד שֶׁיֵּעָשֶׂה מַעֲרָכָה גְּדוֹלָה וְסוֹדְרָן, תַּלְמוּד לוֹמַר: ״אֲשֶׁר תֹּאכַל הָאֵשׁ אֶת הָעוֹלָה עַל הַמִּזְבֵּחַ״.

that they are arranged upon the altar, and if the space on the altar **cannot hold them, that they are arranged upon the ramp or upon the ledge** that protrudes from the altar, **until the large arrangement is made** the following day **and** then **they are arranged** upon it? **The verse states: "That which the fire will consume of the burnt-offering, on the altar"** (Leviticus 6:3). This is taken to mean that those items that the fire already consumed are once again placed upon the altar.

HALAKHA

Thin wood chips – הַצָּתַת אֲלִיתָא: The flame for keeping up the fire of the large arrangement is not lit below but upon the top of the altar itself (Rambam *Sefer Avoda*, *Hilkhot Temidin UMusafin* 2:9).

NOTES

That a non-priest could approach the altar – שֶׁזָּר קָרֵב לְגַבֵּי מִזְבֵּחַ: The Torah states: "But they must not draw near to the sacred utensils, nor to the altar, that they not die, neither they, nor you" (Numbers 18:3). This applies even to the Levites who serve in the Temple. Since a non-priest is prohibited to approach the altar, any service that is performed on the altar is necessarily executed by priests.

Do not expound the word and – וא״ו לָא דָּרְשִׁי: The word "and," indicated by the single-letter prefix *vav*, usually functions as a conjunction. However, sometimes it has no obvious purpose. Furthermore, even when it does serve as a conjunction of two clauses, since in many cases the Torah presents a similar construction without the use of the *vav*, whenever it is used it can be deemed to be superfluous. Therefore the Sages often expound a *vav* to include additional *halakhot* that are not mentioned explicitly in the verse.

וְרַבִּי מֵאִיר: עִיכּוּלֵי עוֹלָה – אַתָּה מַחֲזִיר, וְאִי אַתָּה מַחֲזִיר עִיכּוּלֵי קְטוֹרֶת. דְּתָנֵי רַבִּי חֲנַנְיָא בַּר מִנְיוֹמִי בִּדְבֵי רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב: ״אֲשֶׁר תֹּאכַל הָאֵשׁ אֶת הָעוֹלָה עַל הַמִּזְבֵּחַ״ – עִיכּוּלֵי עוֹלָה אַתָּה מַחֲזִיר וְאִי אַתָּה מַחֲזִיר עִיכּוּלֵי קְטוֹרֶת.

And how does **Rabbi Meir** expound this verse? He derives from it that if **parts of a burnt-offering** that were already partially **consumed** on the altar fell off the altar, **you should return them** to continue burning; **but you do not return incense** that was **consumed** and fell off of the inner incense altar. **As Rabbi Ḥananya bar Minyomi from the school of Rabbi Eliezer ben Ya'akov taught** in a *baraita*: The verse states: **"That which the fire will consume of the burnt-offering on the altar"** (Leviticus 6:3). This teaches that if **parts of a burnt-offering** that were partially **consumed** fell off the altar, **you should return them; but you do not return incense** that was partially **consumed** and fell off the altar.[H]

דְּכוּלֵּי עָלְמָא מִיהַת מוֹסִיפִין בּוֹ בַּיּוֹם אִית לְהוּ, מְנָא לְהוּ? נָפְקָא לְהוּ מִ״וְהָאֵשׁ״, וַאֲפִילּוּ לְמַאן דְּלָא דָּרֵישׁ ׳וא״ו׳ – ׳וא״ו ה״א׳ דָּרֵישׁ.

At any rate, everyone assumes there is an additional arrangement of wood **that they add on that day,** i.e., Yom Kippur, for the incense that is burned in the Holy of Holies. **From where** do **they** derive this? **They derive it** from the verse **"And the fire** upon the altar" (Leviticus 6:5). The apparently superfluous words "and the" allude to an additional fire. **And even one who does not** generally **expound** the word **"and" does expound** the phrase **"and the."**[N]

״אֵשׁ תָּמִיד״ לְמַאי אֲתָא? מִבָּעֵי לֵיהּ לְכִדְתַנְיָא: ״אֵשׁ תָּמִיד תּוּקַד עַל הַמִּזְבֵּחַ לֹא תִכְבֶּה״ לִימֵּד עַל מַעֲרָכָה שְׁנִיָּה שֶׁל קְטוֹרֶת שֶׁלֹּא תְּהֵא אֶלָּא עַל הַמִּזְבֵּחַ הַחִיצוֹן.

The Gemara notes that there is an additional mention of the altar fire, which has not yet been explained: The phrase **"a perpetual fire"** (Leviticus 6:6), **for what** *halakha* does it **come** to teach? **It is required for** the *halakha* **that was taught** in the following *baraita*: The verse states: **"A perpetual fire shall be kept burning**[N] **on the altar, it shall not go out"** (Leviticus 6:6). This **teaches about the second arrangement** of wood to produce coals **for** the **incense, that it is** set up **only on the outer altar.**

אֵשׁ מַחְתָּה וּמְנוֹרָה מִנַּיִין? וְדִין הוּא: נֶאֶמְרָה אֵשׁ בִּקְטוֹרֶת, וְנֶאֶמְרָה אֵשׁ בְּמַחְתָּה וּמְנוֹרָה, מַה לְּהַלָּן עַל מִזְבֵּחַ הַחִיצוֹן – אַף כָּאן עַל הַמִּזְבֵּחַ הַחִיצוֹן.

From where is it derived that coals of **fire** that are taken with **a coal pan**[N] for the incense on Yom Kippur **and** for the fire **for** lighting **the candelabrum**[H] must also be from the outer altar? **It is a logical derivation. "Fire" is stated**[N] **with regard to the** daily **incense** offering, **and "fire" is stated with regard to the** incense **coal pan and the candelabrum. Just as there,** in the case of the daily incense offering, the fire is taken from **upon the outer altar, so too** here, in the case of the incense coal pan and the candelabrum, the fire should be taken from **upon the outer altar.**[H]

אוֹ כְּלָךְ לְדֶרֶךְ זוֹ: נֶאֶמְרָה אֵשׁ בִּקְטוֹרֶת, וְנֶאֶמְרָה אֵשׁ בְּמַחְתָּה וּמְנוֹרָה, מַה לְּהַלָּן בְּסָמוּךְ לוֹ – אַף מַחְתָּה וּמְנוֹרָה בְּסָמוּךְ לוֹ,

If the matter is derived through reasoning, it is also possible to posit an alternative argument: **Or,** alternatively, one could **go this way. "Fire" is stated with regard to the** daily **incense** offering, **and "fire" is stated with regard to the** incense **coal pan and the candelabrum. Just as there,** in the case of the daily incense offering, the fire is taken from a place **near to it,** i.e., the outer altar, **so too,** in the case of the incense **coal pan and the candelabrum,** the fire should be taken from a place **near to it,** i.e., the inner altar.

תַּלְמוּד לוֹמַר: ״אֵשׁ תָּמִיד תּוּקַד עַל הַמִּזְבֵּחַ לֹא תִכְבֶּה״ – אֵשׁ תָּמִיד שֶׁאָמַרְתִּי לְךָ לֹא תְּהֵא אֶלָּא בְּרֹאשׁוֹ שֶׁל מִזְבֵּחַ הַחִיצוֹן.

Since there are two equally logical derivations, a verse is required to teach the *halakha*. **The verse states: "A perpetual fire shall be kept burning on the altar, it shall not go out"** (Leviticus 6:6). The **"perpetual fire" that I told you,** i.e., the fire of the candelabrum, about which the Torah states "a lamp to burn continually" (Exodus 27:20), **should** be lit **only** from a fire that is **upon the top of the outer altar.**

לָמַדְנוּ אֵשׁ לִמְנוֹרָה, אֵשׁ לְמַחְתָּה מִנַּיִין? וְדִין הוּא: נֶאֶמְרָה אֵשׁ בְּמַחְתָּה וְנֶאֶמְרָה אֵשׁ בִּמְנוֹרָה, מַה לְּהַלָּן עַל גַּבֵּי מִזְבֵּחַ הַחִיצוֹן – אַף כָּאן עַל מִזְבֵּחַ הַחִיצוֹן,

We have therefore **learned** the source for the **fire for** the **candelabrum. From where** do we derive the same *halakha* for the **fire for the** incense **coal pan** on Yom Kippur? **It is a logical derivation. "Fire" is stated with regard to** the incense **coal pan** on Yom Kippur, **and "fire" is stated with regard to** the **candelabrum. Just as there,** in the case of the candelabrum, the fire is taken from **upon the outer altar, so too, here,** in the case of the incense coal pan, the fire should be taken from **upon the outer altar.**

אוֹ כְּלָךְ לְדֶרֶךְ זוֹ: נֶאֶמְרָה אֵשׁ בִּקְטוֹרֶת וְנֶאֶמְרָה אֵשׁ בְּמַחְתָּה, מַה לְּהַלָּן בְּסָמוּךְ לוֹ אַף כָּאן בְּסָמוּךְ לוֹ –

If the matter is derived through reasoning, it is also possible to posit an alternative argument: **Or,** alternatively, one could **go this way: "Fire" is stated with regard to the** daily **incense** offering, **and "fire" is stated with regard to the** incense **coal pan** on Yom Kippur. **Just as there,** in the case of the daily incense offering, the fire is taken from a place **near to it,** i.e., the outer altar, **so too, here,** in the case of fire for the incense coal pan, the fire should be taken from a place **near to it,** i.e., the inner altar.

HALAKHA

Incense that fell off the altar – קְטֹרֶת שֶׁפָּקְעָה: Incense that falls off the altar is not returned to it, even whole pieces that were not burned (Rambam *Sefer Avoda*, *Hilkhot Temidin UMusafin* 3:2).

Fire for lighting the candelabrum – אֵשׁ מְנוֹרָה: The Rambam rules that if the westernmost lamp of the candelabrum goes out, it is relit only from the fire of the outer altar. The other lamps, however, are lit from each other. The Ra'avad challenges and rejects this approach. He claims that there is no distinction between the westernmost lamp and the other lamps and that as long as there is a single lamp burning in the candelabrum, the other lamps may be lit from it. Otherwise, fire is taken from the outer altar (Rambam *Sefer Avoda*, *Hilkhot Temidin UMusafin* 3:13, and in the comments of *Kesef Mishne* and *Leḥem Mishne*).

An arrangement for the incense – מַעֲרָכָה שְׁנִיָּה שֶׁל קְטֹרֶת: A second arrangement of wood from which coals were taken for the incense sat next to the large arrangement on the outer altar (Rambam *Sefer Avoda*, *Hilkhot Temidin UMusafin* 2:4).

NOTES

Expound the phrase "and the" – וא״ו ה״א דָּרֵישׁ: The combination of the letters *vav* and *heh* cannot be explained as merely a conjunction without further significance. The *vav* must therefore teach that something additional should be expounded.

A perpetual fire shall be kept burning – אֵשׁ תָּמִיד תּוּקַד: Several commentators point out that this verse is used elsewhere for a different derivation. They suggest that this *halakha* is actually derived from the verse: "And the fire upon the altar shall be kept burning" (Leviticus 6:5), and this is indeed how the *Sifrei* derives the *halakha* (*Givat Shaul*).

From where is derived fire with the coal pan – אֵשׁ לְמַחְתָּה...מִנַּיִין: The additional fire for the incense coal pan is derived from the phrase "and the fire," which is referring to the outer altar. However, since the verse also teaches that there is an additional special arrangement for a particular day, i.e., Yom Kippur, it makes sense that that arrangement could be located in a different place. Therefore, another derivation is required to teach otherwise (*Tosefot HaRosh*).

Fire is stated – נֶאֶמְרָה אֵשׁ: The Gemara derivation that the fire used both for the coal pan for the Yom Kippur incense offering and for the candelabrum must come from the outer altar is apparently based on the common use of the word fire in relation to those vessels and in relation to the daily incense offering. However, this is problematic. While the word fire does explicitly appear with regard to the coals taken for the Yom Kippur incense offering (see Leviticus 16:12), it does not appear either with regard to the daily incense offering or with regard to the candelabrum. Rashi therefore explains that the Gemara does not mean to expound from the actual word fire but from the obvious fact that fire was required in all three contexts.

NOTES

Only partially before the Lord – **שֶׁמִּקְצָתוֹ לִפְנֵי ה׳**: According to the present text of the Gemara, the reference is to the position of the altar vis-à-vis the Sanctuary and the Holy of Holies. According to other versions of the text, the reference is not to the location but to the purpose: The offerings brought upon the inner altar are always burned entirely, and therefore this altar may be described as entirely for God. In contrast, offerings brought on the outer alter are sometimes eaten by the priesthood and those who brought the offerings. This alter is therefore only partially for God (Rabbi Elyakim).

תַּלְמוּד לוֹמַר: ״וְלָקַח מְלֹא הַמַּחְתָּה גַּחֲלֵי אֵשׁ מֵעַל הַמִּזְבֵּחַ מִלִּפְנֵי ה׳״, אֵיזֶהוּ מִזְבֵּחַ שֶׁמִּקְצָתוֹ לִפְנֵי ה׳ וְאֵין כּוּלּוֹ לִפְנֵי ה׳ – הֱוֵי אוֹמֵר זֶה מִזְבֵּחַ הַחִיצוֹן.

Since there are two equally logical derivations, a verse is required to teach the *halakha*: **The verse states: "And he shall take a pan full of coals of fire from upon the altar from before the Lord"** (Leviticus 16:12). The description of the altar being "from before the Lord" suggests it is not entirely before the Lord. **Which altar** is only **partially before the Lord,**[N] **but not all of it is before the Lord,** i.e., part of it lies directly parallel to the Sanctuary, but part of it does not? **You must say** that **this is the outer altar.** Only the western side of it lies parallel to the entrance to the Sanctuary. In contrast, the inner altar is entirely within the Sanctuary and so is considered entirely before the Lord.

וְאִיצְטְרִיךְ לְמִיכְתַּב ״מֵעַל הַמִּזְבֵּחַ״ וְאִיצְטְרִיךְ לְמִיכְתַּב ״מִלִּפְנֵי ה׳״; דְּאִי כָּתַב רַחֲמָנָא ״מֵעַל הַמִּזְבֵּחַ״ – הֲוָה אָמִינָא: מַאי מִזְבֵּחַ – מִזְבֵּחַ פְּנִימִי, כָּתַב רַחֲמָנָא ״מִלִּפְנֵי ה׳״ – וְאִי כָּתַב רַחֲמָנָא ״מִלִּפְנֵי ה׳״ – הֲוָה אָמִינָא: דַּוְקָא מִלִּפְנֵי ה׳,

And it is necessary to write "from upon the altar" and it is necessary to write "from before God" because if the Merciful One had written only **"from upon the altar" I would have said: What altar** is the verse referring to? The **inner altar.** Therefore, **the Merciful One writes "from before God." And if the Merciful One had written** only **"from before God," I would have said** it means **specifically from** the part of the altar that lies **before God,** i.e., from the northwestern corner, which lies directly parallel to the entrance of the Sanctuary;

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NOTES

Even on Shabbat – **וַאֲפִילּוּ בְּשַׁבָּת**: Bar Kappara's statement concerning the Shabbat is actually an independent, novel ruling beyond the first ruling, as indicated by the inclusion of the word "and." The novelty of the first ruling relates to the status of offerings that are initially invalid, as the Gemara continues to explain. The second ruling, however, provides an additional novel element to the laws of Shabbat: Burning even invalid offerings may override Shabbat (*Eshkol HaKofer*).

אֲבָל מֵהַאי גִּיסָא וּמֵהַאי גִּיסָא אֵימָא לָא – צְרִיכָא.

but from this side or from that side of the altar, both of which are not directly in front of the Sanctuary's entrance, I would **say** that **no,** the fire may not be taken from there. Therefore, it is **necessary** to write both terms in order to teach this *halakha*.

אָמַר רַבִּי אֶלְעָזָר מִשּׁוּם בַּר קַפָּרָא, אוֹמֵר הָיָה רַבִּי מֵאִיר: אֵיבְרֵי עוֹלָה שֶׁנִּתּוֹתְרוּ – עוֹשֶׂה לָהֶן מַעֲרָכָה בִּפְנֵי עַצְמָהּ וְסוֹדְרָן, וַאֲפִילּוּ בְּשַׁבָּת.

Rabbi Elazar said in the name of bar Kappara: Rabbi Meir would say: With regard to **limbs of a burnt-offering that remained** on the altar from the previous night and which were not fully consumed, **one should make a separate arrangement** of wood **for them and arrange them** upon it to be burned. **And** this is done **even on Shabbat.**[N]

מַאי קָא מַשְׁמַע לָן? תָּנֵינָא: בְּכָל יוֹם הָיוּ שָׁם אַרְבַּע מַעֲרָכוֹת! אָמַר רַבִּי אָבִין: לֹא נִצְרְכָה אֶלָּא לִפְסוּלִין.

What is bar Kappara **teaching us** when he informs us that Rabbi Meir requires a separate arrangement to be made? Surely, **we** already **learned** this in the mishna that cites Rabbi Meir as saying: **On every** other **day, there were four arrangements** of wood **there,** upon the altar. The Gemara answers: **Rabbi Avin said:** Bar Kappara's teaching **is needed only** in order to teach the requirement to set up a fourth arrangement, even though it is only for limbs of **disqualified** offerings. As certain disqualifications apply only *ab initio*, if the offering is nevertheless brought upon the altar it should not then be removed. Bar Kappara teaches that Rabbi Meir's ruling applies in the event that limbs of such an offering were not fully consumed.

וְדַוְקָא שֶׁמָּשְׁלָה בָּהֶן הָאוּר, אֲבָל לֹא מָשְׁלָה בָּהֶן הָאוּר – לָא.

The Gemara qualifies this: **But** this applies **specifically** when **the fire has** already **taken hold of them** and they have begun to burn. **But** if **the fire** has not yet **taken hold of them, no,** a separate arrangement is not made in order to burn them.

אִיכָּא דְּאָמְרִי: אֶחָד כְּשֵׁירִין וְאֶחָד פְּסוּלִין, אִי מָשְׁלָה בָּהֶן הָאוּר – אִין, וְאִי לָא – לָא.

There are those **who say** a different version of this qualification: **Both** with regard to the limbs of **valid** offerings **and** of **disqualified** offerings, **if the fire has** already **taken hold of them** and they have begun to burn, **yes,** a separate arrangement is made to burn them, **but if** the fire did not take hold of them, **no,** a separate arrangement is not made in order to burn them.

״וַאֲפִילּוּ בְּשַׁבָּת״. תָּנֵינָא: וְהַיּוֹם חָמֵשׁ!

Bar Kappara concluded: **And** this is done **even on Shabbat.** But surely, **we** already **learned** this in the mishna that cites Rabbi Meir as saying: **But** on **this day,** on Yom Kippur, there are **five.** This means that the arrangement for burning any remaining limbs is made also on Yom Kippur, despite the fact that all the Shabbat prohibitions apply.

אָמַר רַב אַחָא בַּר יַעֲקֹב: אִיצְטְרִיךְ, סָלְקָא דַּעְתָּךְ אָמִינָא: הָנֵי מִילֵּי – הֵיכָא דְּחָל יוֹם הַכִּפּוּרִים לִהְיוֹת אַחַר הַשַּׁבָּת, דְּחֶלְבֵי שַׁבָּת קְרֵבִין בְּיוֹם הַכִּפּוּרִים. אֲבָל בְּאֶמְצַע שַׁבָּת – לֹא, קָא מַשְׁמַע לָן.

The Gemara answers: **Rav Aḥa bar Ya'akov said:** Nevertheless, bar Kappara's teaching **is necessary,** for **it could enter your mind to say** that **this applies** only **when Yom Kippur occurs after Shabbat,** i.e., on Sunday. Perhaps only in such a case is a separate arrangement made, based on the accepted law **that** leftover **fats of Shabbat** offerings **are sacrificed** and burned **on Yom Kippur. However,** if Yom Kippur occurs **in the middle of the week,** then perhaps **no,** a separate arrangement is not made in order to burn them. Therefore, bar Kappara **teaches us** that Rabbi Meir's ruling applies in all cases.

אָמַר רָבָא: מַאן הַאי דְּלָא חָיֵישׁ לְקִמְחֵיהּ? הָא ״בְּכָל יוֹם״ תְּנַן! קַשְׁיָא.

Rava said: Who is this that does not care about his flour,[N] i.e., he does not truly care about what he says and speaks imprecisely? **Did we** not **learn** in the mishna: **On every** other **day.** This clearly implies that Rabbi Meir's ruling applies equally to all days of the week. As such, Rav Aḥa bar Ya'akov's justification for bar Kappara's teaching is already implied in Rabbi Meir's words in the mishna. The Gemara comments: Indeed, it is **difficult.**[N]

וּפְלִיגָא דְּרַב הוּנָא, דְּאָמַר: תְּחִילָּתוֹ – דּוֹחָה, סוֹפוֹ – אֵינוֹ דּוֹחֶה.

The Gemara comments: Both Rava and bar Kappara hold that a separate arrangement is made even on Shabbat. This **disagrees with** the opinion of **Rav Huna, who said: The beginning** of the sacrificial service of the daily offering, i.e., its slaughter, the sprinkling of its blood, and its burning **overrides** Shabbat; **the end** of its service, i.e., the burning of its sacrificial parts, **does not override** Shabbat.[H]

גּוּפָא, אָמַר רַב הוּנָא: תָּמִיד, תְּחִילָּתוֹ – דּוֹחָה, סוֹפוֹ – אֵינוֹ דּוֹחֶה.

The Gemara analyzes Rav Huna's statement: Returning to **the** matter **itself: Rav Huna said: The beginning** of the sacrificial service of the **daily offering overrides** a *halakha*, whereas **the end** of its service **does not override** a *halakha*.

מַאי אֵינוֹ דּוֹחֶה? רַב חִסְדָּא אָמַר: דּוֹחֶה אֶת הַשַּׁבָּת וְאֵינוֹ דּוֹחֶה אֶת הַטּוּמְאָה, (וְרָבָא) אָמַר: דּוֹחֶה אֶת הַטּוּמְאָה וְאֵינוֹ דּוֹחֶה אֶת הַשַּׁבָּת.

Previously, the Gemara assumed that Rav Huna was discussing the possibility that the sacrifice of the daily offering overrides Shabbat. The Gemara now clarifies if this was his intention: **What** is meant by saying that the end of its service **does not override** the *halakha*? **Rav Ḥisda said:** Although the end of its service **does override Shabbat, it does not override** the *halakha* that it should not be brought in a state of **ritual impurity.** This is true although the beginning of the sacrificial service of the daily offering may, if necessary, be brought in a state of ritual impurity. **And Rabba**[N] **said:** The end of its service **overrides** only the *halakha* that it should not be brought in a state of **ritual impurity, but it does not override Shabbat.**

אֲמַר לֵיהּ אַבַּיֵי (לְרָבָא): לְדִידָךְ קַשְׁיָא, וּלְרַב חִסְדָּא קַשְׁיָא. לְדִידָךְ קַשְׁיָא: מַאי שְׁנָא טוּמְאָה – דִּכְתִיב ״בְּמוֹעֲדוֹ״ וַאֲפִילּוּ בְּטוּמְאָה, שַׁבָּת נַמִי – ״בְּמוֹעֲדוֹ״ וַאֲפִילּוּ בְּשַׁבָּת!

Abaye said to Rabba: **It** poses **a difficulty to your** opinion, **and it** poses **a difficulty to** the opinion **of Rav Ḥisda. It** is **difficult to your opinion** as follows: **What is different** about the prohibition of bringing an offering in a state of **ritual impurity** that the daily offering overrides it? **Because it is written** with regard to the daily offering **"in its season"** (Numbers 28:2), to emphasize that it should be brought under all circumstances, even if that means that it will be brought **in** a state of **ritual impurity.** But, by that logic, the daily offering should **also** override **Shabbat.** Because the term **"in its season"** emphasizes that it should be brought under all circumstances, this means **even on Shabbat.**[N]

וּלְרַב חִסְדָּא קַשְׁיָא: מַאי שְׁנָא שַׁבָּת דִּכְתִיב ״בְּמוֹעֲדוֹ״ אֲפִילּוּ בְּשַׁבָּת, טוּמְאָה נַמִי: ״בְּמוֹעֲדוֹ״ וַאֲפִילּוּ בְּטוּמְאָה!

And it is **difficult to** the opinion of **Rav Ḥisda: What is different** about **Shabbat** that the daily offering overrides it? **Because it is written "in its season,"** to emphasize that it should be brought under all circumstances, **even on Shabbat.** But by that logic, the daily offering should **also** override the prohibition of bringing an offering in a state of **ritual impurity.** Because the term **"in its season"** emphasizes that it should be brought under all circumstances, this means **even in** a state of **ritual impurity.**

אֲמַר לֵיהּ: לָא לְדִידִי קַשְׁיָא, וְלָא לְרַב חִסְדָּא קַשְׁיָא. לְדִידִי לָא קַשְׁיָא; סוֹפוֹ – כִּתְחִילָּתוֹ.

Rabba **said to him: It** is **not difficult to my** opinion **and it does not** pose **a difficulty to** the opinion of **Rav Ḥisda. It** is **not difficult to my** opinion, because I hold that **the end of** its sacrificial rite **is like its beginning.**

NOTES

That does not care about his flour – דְּלָא חָיֵישׁ לְקִמְחֵיהּ: There are several different explanations of this aphorism. Some suggest that the individual in question is not concerned with the flour he eats. He wastes the energy he gains from eating by not thoroughly using it for the study of Torah (*Arukh*). Others explain that he pays no attention to whether he eats flour or barley, meaning he is careless in his speech (Rabbi Elyakim). Finally, a different version of the text reads *likame*, in front of him, rather than *lekimḥei*, his flour. According to this, the intention is that he does not notice even an obvious difficulty (*ge'onim*; Rabbi Elyakim).

It is difficult [*kashya*] – קַשְׁיָא: The commentators point out that the term *kashya* suggests there is a strong question but that there may be a solution to it, as opposed to the term *teyuvta*, it is a refutation, which indicates a position is indefensible. The Ritva suggests that despite the simple reading of: On every other day, as applying even to Shabbat, one could have interpreted it as referring only to weekdays. This is apparently how Rav Huna and Rabba understood it.

Some commentators understand the word *kashya* as referring all the way back to the first question, which tried to justify the need for bar Kappara's statement. Since all the subsequent stages of reasoning have now been refuted, the original question remains (*Kashot Meyushav*).

Rabba – רָבָא: In the standard Vilna edition of the Gemara, the Sage who disagreed with Rav Ḥisda is rendered as Rav. The *Mesoret HaShas* changes the text to Rabba. Rabba was active in the same generation as Rav Ḥisda, and was in fact one of his disciples. Rava, however, was active only in the following generation. The change from Rava to Rabba applies also to the next lines in the Gemara, in which Abaye, in the following generation, began to analyze the opinions of Rabba and Rav Ḥisda.

In its season, even on Shabbat – בְּמוֹעֲדוֹ וַאֲפִילּוּ בְּשַׁבָּת: *Tosafot Yeshanim* comment that this law is not derived from the cited text but from an explicit verse: "This is the burnt-offering of every Shabbat, beside the continual burnt-offering and its libation" (Numbers 28:10). It is clear from that verse that burnt-offerings are sacrificed on Shabbat. They explain that the words "in its time" are required to serve a verbal analogy on a different issue. However, *Siaḥ Yitzḥak* notes that from the analysis of *Tosafot* on tractate *Shabbat*, it seems that there is tannaitic dispute concerning which of these verses is the source of this *halakha*.

HALAKHA

The beginning overrides, the end does not override – תְּחִילָּתוֹ דּוֹחָה, סוֹפוֹ אֵינוֹ דּוֹחֶה: The burning of the limbs of the daily offering overrides the prohibition to sacrifice it in a state of impurity, but does not override the prohibitions of Shabbat. Therefore, the limbs of the Friday offering must be burned on that day, as the beginning stages of the daily offering overrides Shabbat but the end stages don't override it. This ruling is in accordance with the opinion of Rabba (*Kesef Mishne* and *Leḥem Mishne*, Rambam *Sefer Avoda*, *Hilkhot Temidin UMusafin* 1:7).

טוּמְאָה דִּתְחִילָּתוֹ בַּר מִידְחָא טוּמְאָה הוּא – סוֹפוֹ נַמִּי דָּחֵי, שַׁבָּת דִּתְחִילָּתוֹ לָאו בַּר מִידְחָא שַׁבָּת הוּא – סוֹפוֹ נַמִּי לָא דָּחֵי.

Therefore, with regard to overriding the prohibition to bring an offering in a state of **ritual impurity,** since **the beginning** of the sacrifice of the daily offering **is fit to override** the prohibition of offering it in a state of **ritual impurity,** so too, **its end also overrides** the prohibition. However, in the case of **Shabbat, the beginning** of a daily offering of the weekday **is not fit to override** Shabbat, since by definition it must be brought on its appropriate day. Therefore, **its end also does not override** Shabbat in the event that limbs remain from Friday's daily offering.

לְרַב חִסְדָּא לָא קַשְׁיָא; סוֹפוֹ כִּתְחִילָּתוֹ (תְּחִילָּתוֹ) לֵית לֵיהּ, שַׁבָּת דְּהוּתְּרָה הִיא בְּצִיבּוּר – סוֹפוֹ נַמִּי דָּחֵי.

And it is also **not difficult to the** opinion of **Rav Ḥisda,** because **he does not hold** that **its end is like its beginning.** Rather, he has the following reasoning: The prohibitions of **Shabbat** are not merely overridden **in** the case of **a communal** offering, but they are actually **permitted,** such that there is no need to try to avoid performing the necessary labors when sacrificing it. Therefore, **its end also overrides** Shabbat.

טוּמְאָה, דִּדְחוּיָה הִיא בַּצִּיבּוּר, תְּחִלָּתוֹ דְּעִיקַּר כַּפָּרָה – דָּחֵי, סוֹפוֹ דְּלָאו עִיקַּר כַּפָּרָה – לָא דָּחֵי.

However, in the case of the prohibition to bring an offering in a state of **ritual impurity, which is** merely **overridden in** the case of **a communal** offering, it is preferable to avoid doing so. Therefore, **the beginning of** its sacrifice, i.e., its slaughter and the sprinkling of its blood, and its burning, **which is the essential** stage that provides **atonement, overrides** the prohibition and should be done even in a state of ritual impurity. However, **its end,** i.e., the burning of the sacrificial parts, **which is not the essential** stage that provides **atonement, does not override** the prohibitions.

אִיתְּמַר, הַמְכַבֶּה אֵשׁ מַחְתָּה וּמְנוֹרָה, אַבַּיֵּי אָמַר: חַיָּיב, רָבָא אָמַר: פָּטוּר.

The Torah prohibits the fire on the altar to be extinguished: "A perpetual fire shall be kept burning on the altar, it shall not go out" (Leviticus 6:6). With regard to this prohibition, an amoraic dispute **was stated:** With regard to **one who extinguishes the fire of** the coals that are taken with **the coal pan** for the incense on Yom Kippur **or** the fire **of** the coals that are taken in order to light **the candelabrum, Abaye said: He is liable. Rava said: He is not liable.**[H]

דְּכַבְיֵיהּ בְּרֹאשׁוֹ שֶׁל מִזְבֵּחַ – דְּכוּלֵּי עָלְמָא לָא פְּלִיגִי דְּחַיָּיב. כִּי פְּלִיגִי – דְּאַחְתֵּיהּ אַאַרְעָא וְכַבְיֵיהּ. אַבַּיֵּי אָמַר: חַיָּיב, אֵשׁ הַמִּזְבֵּחַ הוּא. רָבָא אָמַר: פָּטוּר, כֵּיוָן דְּנִתְּקָה – נִתְּקָה.

The Gemara elaborates on the dispute: In a case **where one extinguished** a coal while still standing **upon the top of the altar, everyone agrees that he is liable.** This is because the verse explicitly is referring to extinguishing a flame "upon the altar." **When they disagree,** it is in a case **where he brought** the coals **down to ground** level **and extinguished** a coal there. **Abaye said: He is liable,** since it is still considered **fire of the altar. Rava said: He is not liable,** because **once it has been removed** from the altar **it is** considered **removed** and no longer part of the altar's fire. Therefore, the prohibition does not apply to it.

אֶלָּא הָא דְּאָמַר רַב נַחְמָן אָמַר רַבָּה בַּר אֲבוּהּ: הַמּוֹרִיד גַּחֶלֶת מֵעַל גַּבֵּי הַמִּזְבֵּחַ וְכִיבָּה – חַיָּיב. כְּמַאן – כְּאַבַּיֵּי?

The Gemara asks: **But** if so, with regard to **this** ruling **that Rav Naḥman said** that **Rabba bar Avuh said: One who takes down a coal from upon the altar and extinguishes it is liable, in accordance with whose** opinion is he ruling? Could he possibly be ruling **in accordance with** the opinion of **Abaye?** Certainly not. In disputes between Abaye and Rava, the *halakha* follows Rava.

אֲפִילּוּ תֵּימָא כְּרָבָא, הָתָם לָא אִינַּתִּיק לְמִצְוָתָהּ, הָכָא אִינַּתְּקָה לְמִצְוָתָהּ.

The Gemara explains: **You can even say** his ruling **is in accordance with** the opinion of **Rava** by making the following distinction: **There,** in the ruling of Rav Naḥman, the coal **was not removed to fulfill its mitzva.** Therefore, it is still considered to be part of the fire of the altar and the prohibition still applies. Whereas, **here,** in the dispute between Abaye and Rava, this is a case of coal that **was removed to fulfill its mitzva.**[N] Therefore, it is associated with its mitzva and no longer considered the fire of the altar.

HALAKHA

Extinguishing the fire of the altar – כִּיבּוּי אֵשׁ מִזְבֵּחַ: One who extinguishes the fire of the altar transgresses a negative commandment and receives lashes for doing so. He is similarly punished for extinguishing even a single coal or for removing a coal from the altar and then extinguishing it. But one does not receive lashes for extinguishing the fire for the incense coal pan or the candelabrum, even if he does so upon the top of the altar. This is because these fires are removed from their original designated purpose for other mitzvot. This is in accordance with the opinion of Rava in the second version of his dispute with Abaye (Rambam *Sefer Avoda*, *Hilkhot Temidin UMusafin* 2:6).

NOTES

Removed to fulfill its mitzva – אִינַּתְּקָה לְמִצְוָתָהּ: With regard to the fulfillment of mitzvot in general, Rabbeinu Nissim says that even those who assert that one who performs a mitzva without intention does fulfill his obligation, even they admit that if one actively intends to perform a different mitzva, he does not fulfill his obligation. Some adduce proof for his claim from the principle laid out in this Gemara: Removing a coal from the altar's fire for another mitzva breaks its association with the first mitzva, i.e., having a fire on the altar (Rabbi Tzvi Hirsch Chajes).

אִיכָּא דְּאָמְרִי:

There are those **who say** a different version of the dispute:

דְּאַחְתֵּיהּ אַאַרְעָא וְכַבְיֵיהּ – דְּכוּלֵּי עָלְמָא לָא פְּלִיגִי דְּפָטוּר, כִּי פְּלִיגִי – דְּכַבְיֵיהּ בְּרֹאשׁוֹ שֶׁל מִזְבֵּחַ. אַבַּיֵּי אָמַר: חַיָּיב, אֵשׁ הַמִּזְבֵּחַ הוּא. רָבָא אָמַר: פָּטוּר, כֵּיוָן דְּנִתְּקָה – נִתְּקָה.

In a case **where he brought** the coals **down to the ground and extinguished** a coal there, **everyone agrees that he is not liable. When they disagree** it is in a case **where one extinguished** a coal while still standing **upon the top of the altar. Abaye said: He is liable,** since it is still considered **fire of the altar. Rava said: He is not liable,** because **once it has been removed** from the altar **it is** considered **removed** and no longer part of the altar's fire. Therefore, the prohibition does not apply to it.

אֶלָּא הָא דְּאָמַר רַב נַחְמָן אָמַר רַבָּה בַּר אֲבוּהּ: הַמּוֹרִיד גַּחֶלֶת מֵעַל גַּבֵּי הַמִּזְבֵּחַ וְכִבָּה – חַיָּיב, כְּמַאן? לֹא כְּאַבַּיֵּי וְלֹא כְּרָבָא! הָתָם לָא אִינְתִּיק לְמִצְוָתָהּ, הָכָא אִינְתִּיק לְמִצְוָתָהּ.

The Gemara asks: **But** if so, with regard to **this** ruling **that Rav Naḥman said** that **Rabba bar Avuh said: He who takes down a coal from upon the altar and extinguishes it is liable, in accordance with whose** opinion is his ruling? It would appear that it is **neither in accordance with** the opinion of **Abaye, nor in accordance** with the opinion of **Rava.** The Gemara explains: You can even say that his ruling is in accordance with the opinion of Rava by making the following distinction: **There,** in the ruling of Rav Naḥman, the coal **was not removed to fulfill its mitzva;** it is therefore still considered to be part of the fire of the altar and the prohibition applies. Whereas, **here,** in the dispute between Abaye and Rava, this is a case of coal that **was removed to fulfill its mitzva,** and it is therefore associated with its mitzva and no longer considered the fire of the altar.

הדרן עלך טרף בקלפי

Summary of
Perek IV

The chapter began with a lengthy discussion of the lottery with which the two goats were designated. The Gemara concluded that while the lottery is not to be classified as part of the sacrificial service, it is indispensable in designating the goats, and no other method can achieve that end. However, besides the drawing of the lots themselves, all the other *halakhot* of the lottery, such as placing the lots upon the goats, the nature of the lots and the lottery box, and how the lots are to be drawn, are not indispensable. Nevertheless, there is certainly a mitzva to fulfill all those *halakhot* correctly, and the Gemara considered the various details.

Since the goats were not slaughtered and sent away immediately, a strip of crimson thread was tied to them in order that they be clearly identifiable and not be confused with each other or with other goats that might be around. On the goat sin-offering the strip was tied to the neck, symbolic of the fact that it was to be slaughtered there, and the second strip was tied around the horns of the goat to be sent to Azazel.

Apropos the discussion concerning the crimson strip of the goats, the Gemara turned its attention to the crimson strip used in the rite of the red heifer and then proceeded to analyze many of the other details pertaining to the rite. The Gemara expounded many of the verses in the Torah passage of the red heifer and specifically considered a number of *halakhot* that are common to both the red heifer and the goats on Yom Kippur.

The next stage in the day's service was the confession of the High Priest upon the bull. After the confession, the High Priest slaughtered the bull and collected its blood. However, the blood was not used immediately. The High Priest first went to collect the coals for the burning of the incense in the Holy of Holies, and the blood of the bull was sprinkled only later. Therefore, in the meantime, the blood was given to a priest to hold and stir to ensure that it did not congeal.

The burning of the incense in the Holy of Holies was the high point of the Yom Kippur service. As such, there were many unique parts of the service and preparations for it that were performed only on Yom Kippur. For example, the coals were scooped in a way that was different from the normal manner, a special arrangement of wood was made to provide the coals with which to burn the incense, and the incense was ground much more finely that it normally was. The Gemara considered these and many other distinctions between how the service was performed on Yom Kippur and how it was performed during the rest of the year, with regard to both the incense and the other rites of the day.

The chapter also expanded on various *halakhot* that are mentioned concerning the Yom Kippur service but are in fact applicable throughout the year. This included a discussion of the various arrangements of wood and the prohibition against extinguishing coals from the fire on the altar.

Introduction to
Perek V

And he shall take a coal pan full of coals of fire from off the altar from before the Lord, and his hands full of sweet incense beaten small and bring it within the veil. And he shall put the incense upon the fire before the Lord, and the incense cloud shall cover the Ark cover that is upon the Testimony, and he will not die. And he shall take from the blood of the bull, and he shall sprinkle it with his finger upon the Ark cover to the east, and before the Ark cover he shall sprinkle seven times from the blood with his finger. And he shall slaughter the goat of the sin-offering that is for the people, and bring its blood within the veil, and he shall do with its blood as he did with the blood of the bull, and sprinkle it upon the Ark cover and before the Ark cover. And he shall make atonement for the sacred place because of the impurities of the children of Israel, and because of their transgressions, even all their sins; and so shall he do for the Tent of Meeting that dwells with them in the midst of their impurity. And there shall be no man in the Tent of Meeting when he goes in to make atonement in the sacred place, until he comes out and has atoned for himself and for his household and for the assembly of Israel. And he shall go out to the altar that is before the Lord, and make atonement for it; and he shall take of the blood of the bull and of the blood of the goat, and put it on the corners of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it and sanctify it from the impurities of the children of Israel.

(Leviticus 16:12–19)

And you shall make an altar to burn incense, of acacia wood you shall make it. A cubit shall be its length and a cubit its breadth, it shall be square, and two cubits shall be its height, and its corners shall be one piece with it… And Aaron shall make atonement upon its corners once a year; with the blood of the sin-offering of atonement once a year he shall make atonement for it throughout your generations; it is most sacred to the Lord.

(Exodus 30:1–2; 10)

This chapter continues to describe, following the order of the verses and the service of the day, the rites of the High Priest. It focuses mainly on the services that are at the heart of Yom Kippur, namely the rites performed within the inner sanctum, the Holy of Holies. The High Priest is permitted to enter this chamber only on Yom Kippur, and solely for the purpose of these services.

The first stage of these rites is the scooping of a handful of incense and its presentation. The practical performance of this action entails numerous difficulties with regard to the scooping itself, the amount of incense required, and the manner in which it is burned inside the Holy of Holies.

Furthermore, the Second Temple differed from both the First Temple and the Tabernacle in the wilderness in that it lacked the Ark of the Covenant and possessed certain structural differences. Therefore, the precise route of the High Priest's entrance into the Holy of Holies and his service inside the inner sanctum require elucidation. Likewise, the commandment that the High Priest be alone in the Sanctuary while performing the service in the Holy of Holies raises various issues, particularly with regard to the exact delineation of the Sanctuary area.

After concluding the service in the Holy of Holies, the High Priest performed additional rites in the Sanctuary, i.e., the sprinkling of the blood on the curtain and the golden altar, also called the incense altar. These rites too are performed almost exclusively on Yom Kippur. The order of the sprinklings on the curtain and the altar must be clarified in detail, from the spot where they are performed to the disposal of the remainder of the blood.

The Yom Kippur service differs from the regular Temple service in two ways: On the one hand, it is especially important that the Yom Kippur service is performed in the exact order prescribed by the Torah. If the High Priest deviates from this order, the service is invalid. On the other hand, generally speaking, the High Priest does not complete all the rites of one offering from start to finish without interruption; rather, he is constantly moving from one rite to another, and from one offering to another. Consequently, it is easy to fall prey to error in one of the rites, particularly with respect to their order. This chapter addresses those cases where the High Priest made a mistake in this regard, and discusses which errors disqualify the service and which do not. Similarly, if a certain rite was disqualified or interrupted, the Gemara inquires as to at what point in the service the High Priest is obligated to start over.

These and related issues form the content of Chapter Five.

מתני׳ הוֹצִיאוּ לוֹ אֶת הַכַּף וְאֶת הַמַּחְתָּה, חָפַן מְלֹא חָפְנָיו וְנָתַן לְתוֹךְ הַכַּף, הַגָּדוֹל לְפִי גׇדְלוֹ וְהַקָּטָן לְפִי קׇטְנוֹ, וְכָךְ הָיְתָה מִדָּתָהּ. נָטַל אֶת הַמַּחְתָּה בִּימִינוֹ, וְאֶת הַכַּף בִּשְׂמֹאלוֹ.

MISHNA **They brought out the spoon and the coal pan** to the High Priest so he may perform the service of the incense. **He scoops his handfuls** from the incense **and places it into the spoon. The** High Priest with **large** hands fills the spoon with incense in an amount **corresponding to the large** size of his hands, **and the** High Priest with **small** hands fills the spoon with incense in an amount **corresponding to the small** size of his hands. **And this was the measure** of the spoon, i.e., it was made to correspond to the size of his hands. **He took the coal pan in his right** hand **and the spoon in his left** hand.[H]

גמ׳ מַחְתָּה תְּנָא לֵיהּ נָטַל אֶת הַמַּחְתָּה וְעָלָה לְרֹאשׁ הַמִּזְבֵּחַ וְחוֹתֶה וְיוֹרֵד! הָתָם מַחְתָּה דְּגֶחָלִים, וְהָכָא מַחְתָּה דִּקְטוֹרֶת. דְּתַנְיָא: הוֹצִיאוּ לוֹ כַּף רֵיקָן מִלִּשְׁכַּת הַכֵּלִים, וּמַחְתָּה גְּדוּשָׁה שֶׁל קְטוֹרֶת מִלִּשְׁכַּת בֵּית אַבְטִינָס.

GEMARA The Gemara expresses surprise at the statement of the mishna. In an earlier mishna, the *tanna* already **taught** that the High Priest must bring the **coal pan: He takes a coal pan and ascends to the top of the altar and rakes and descends.** Why does the *tanna* mention the taking of the coal pan again? The Gemara explains: **There** the mishna deals with the **coal pan of** burning **coals, and here** the mishna is referring to the **coal pan of incense,** which he would later scoop out. **As it was** explicitly **taught** in a *baraita*: **They brought out an empty spoon for him from the chamber of vessels, and a coal pan heaped with incense from the Chamber of the House of Avtinas.**

״חָפַן מְלֹא חָפְנָיו וְנוֹתֵן לְתוֹךְ הַכַּף הַגָּדוֹל לְפִי גׇדְלוֹ וְהַקָּטָן לְפִי קׇטְנוֹ וְכָךְ הָיְתָה מִדָּתָהּ״. כַּף בְּיוֹם הַכִּפּוּרִים לָמָּה לִי? ״מְלֹא חָפְנָיו וְהֵבִיא״ אָמַר רַחֲמָנָא!

§ The mishna taught: **He scoops his handfuls** from the incense **and places it into the spoon. The** High Priest with **large** hands fills the spoon with incense **corresponding to the large** size of his hands, **and** the High Priest with **small** hands fills the spoon **corresponding to the small** size of his hands, **and this was the measure** of the spoon, according to the size of his hands. The Gemara asks: **Why do I** need **a spoon on Yom Kippur?** After all, **the Merciful One states:** "And he shall take a coal pan full of coals of fire from off the altar from before the Lord, and **his hands full** of sweet incense beaten small **and bring** it within the veil" (Leviticus 16:12). This verse suggests that the handfuls are brought by hand rather than in a vessel.

מִשּׁוּם דְּלָא אֶפְשָׁר; דְּהֵיכִי נַעֲבֵיד? נְעַיֵּיל וַהֲדַר נְעַיֵּיל – הֲבָאָה אַחַת אָמַר רַחֲמָנָא, וְלֹא שְׁתֵּי הֲבָאוֹת.

The Gemara answers: The High Priest uses a spoon **because it is impossible** to perform the service otherwise. The Gemara elaborates: **As what should we do? Let him bring in** the coal pan **and then bring in** the incense? **The Merciful One states one** act of **bringing** for the coals and the incense, **and not two** acts of **bringing.**

נִשְׁקְלֵיהּ לִקְטוֹרֶת בְּחוּפְנָיו וְנַחְתֵּיהּ [לַמַּחְתָּה] עֲלָהּ, וְלֵיעוּל, כִּי מָטֵי הָתָם הֵיכִי לַעֲבֵיד? נִשְׁקְלֵיהּ בְּשִׁינֵּיהּ וְנַחְתֵּיהּ לַמַּחְתָּה – הַשְׁתָּא לִפְנֵי מֶלֶךְ בָּשָׂר וָדָם אֵין עוֹשִׂין כֵּן, לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא עַל אַחַת כַּמָּה וְכַמָּה!

Instead, **let him take** the **incense by his handfuls and place** the **coal pan on top of** his two handfuls **and enter,** carrying it all in one go. This suggestion is also impractical, as **when he arrives there,** in the Holy of Holies, **what should he do?** How can the High Priest put down the coal pan where it is? **Let him take** the **coal pan in his teeth and lower** it. **Now, before a king of flesh and blood one would not do so,** as it is disrespectful. **All the more so,** one would not act in this manner **before the King of kings, the Holy One, Blessed be He.**

הִלְכָּךְ, לֹא אֶפְשָׁר. וְכֵיוָן דְּלֹא אֶפְשָׁר – עָבְדִינַן כִּדְאַשְׁכְּחַן בַּנְּשִׂיאִים.

The Gemara concludes: **Therefore, it is impossible** for the High Priest to behave in another way, **and since it is impossible** to act in any other manner, **he acts**[N] **as we find** with regard to the sacrifices of the **princes** during the dedication of the Tabernacle. On that occasion, the princes brought spoons filled with incense: "One golden spoon of ten shekels full of incense" (Numbers 7:14).

HALAKHA

The spoon and the coal pan – הַכַּף וְהַמַּחְתָּה: A spoon and a vessel filled with very fine incense is brought out to the High Priest. He scoops a handful of incense, which he places in the spoon. Next, he takes the coal pan in his right hand and the spoon in his left. Due to the weight of the coal pan and its heat, the High Priest is permitted to carry it in his right hand, although ideally he should carry the spoon in his right hand (Rambam *Sefer Avoda*, *Hilkhot Avodat Yom HaKippurim* 4:1).

NOTES

And since it is impossible, he acts – וְכֵיוָן דְּלֹא אֶפְשָׁר עָבְדִינַן: This consideration explains why it is permitted for the High Priest to carry the spoon in his left hand, despite the fact that in general, carrying items in one's left hand during the Temple service invalidates the rite. Since there is no other way to carry the spoon, the Torah permits the High Priest to use his left hand here.

״נָטַל אֶת הַמַּחְתָּה בַּיָּמִין וְאֶת הַכַּף בִּשְׂמֹאל״. יַצִּיבָא בְּאַרְעָא וְגִיּוֹרָא בִּשְׁמֵי שְׁמַיָּא?!

§ The mishna taught that the High Priest **took the coal pan in his right** hand **and the spoon in his left** hand. The Gemara questions this arrangement by citing a well-known maxim: **The native is on the ground**[N] **and the stranger is in the heavens;** i.e., this is the opposite of what one would expect. The main component of the mitzva is the incense, while the coal pan is required only for burning the incense. Consequently, the High priest should carry the spoon, which contains the main component of the service, in his right hand, and the accessory in his left hand.

זוֹ מְרוּבָּה וְזוֹ מוּעֶטֶת. וַאֲפִילּוּ בִּזְמַן שֶׁשְּׁנֵיהֶן שָׁוִין, וּכְמַעֲשֶׂה דְּרַבִּי יִשְׁמָעֵאל בֶּן קִמְחִית – זוֹ חַמָּה וְזוֹ צוֹנֶנֶת.

The Gemara explains: The service is performed in this manner for reasons of comfort, as **this** coal pan is **greater** in weight, since it holds the coals, **and that** spoon of incense weighs **less. And even when the two of them are equal,**[N] when the spoon contains three *kav* of incense **like the action of Rabbi Yishmael ben Kimḥit,** who could hold several *kav* in his exceptionally large hands, nevertheless, **this** coal pan **is hot** and must be held carefully in the right hand, **and that** spoon of incense **is cold** and is easily carried in the left.

אָמְרוּ עָלָיו עַל רַבִּי יִשְׁמָעֵאל בֶּן קִמְחִית שֶׁהָיָה חוֹפֵן אַרְבַּעַת קַבִּין בִּמְלוֹא חׇפְנָיו, וְאוֹמֵר: כׇּל הַנָּשִׁים זֵרְדוּ, וְזֵרֶד אִימָּא עָלָה לַגַּג. אִיכָּא דְּאָמְרִי: בְּעַרְסָן, וְכִדְרַבָּה בַּר יוֹנָתָן. דְּאָמַר רַבָּה בַּר יוֹנָתָן אָמַר רַבִּי יְחִיאֵל: עַרְסָן יָפֶה לַחוֹלֶה.

§ Since the Gemara has mentioned Rabbi Yishmael ben Kimḥit, it discusses him further. **They said about Rabbi Yishmael ben Kimḥit** that his hands were so large **that he would scoop** up **four** ***kav***, which he would hold **by his handfuls, and say: All the women selected** the best they could for their children, **but the selection of my mother rose to the roof,**[N] i.e., my mother chose the best. Rabbi Yishmael ben Kimḥit is referring to himself, as he matured to a great height and stature. **Some say** he was referring to his mother's selection **of flour, in accordance with** the statement of **Rabba bar Yonatan. As Rabba bar Yonatan said** that **Rabbi Yeḥiel said: Flour is beneficial** and healthy **for the sick.** Since his mother ate this flour when she was pregnant with him, her son grew heartily.

וְאִיכָּא דְּאָמְרִי: בְּשִׁכְבַת זֶרַע, וְכִדְרַבִּי אַבָּהוּ. דְּרַבִּי אַבָּהוּ רָמֵי: כְּתִיב: ״וַתַּזְּרֵנִי [חַיִל] לַמִּלְחָמָה״ וּכְתִיב: ״הַמְאַזְּרֵנִי חָיִל״! אָמַר דָּוִד לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא: רִבּוֹנוֹ שֶׁל עוֹלָם, זֵרִיתָנִי וְזֵרַזְתָּנִי.

And some say this reference to selection is a euphemism for semen, **in accordance with** a statement of **Rabbi Abbahu, as Rabbi Abbahu raised a contradiction** between two verses. **It is written: "For You have girded me** [*vatazreni*] **with strength for battle"** (II Samuel 22:40), **and it is written** in a parallel verse: **"Who girds me** [*hame'azreni*] **with strength"** (Psalms 18:33). What is the difference between these two expressions? **David said before the Holy One, Blessed be He: Master of the Universe: You selected me** [*zeritani*] with the best drop of semen that my mother absorbed, with which, **You fashioned me** [*zeraztani*] within her. This accounts for the variant forms of this expression.

אָמְרוּ עָלָיו עַל רַבִּי יִשְׁמָעֵאל בֶּן קִמְחִית: פַּעַם אַחַת סִיפֵּר דְּבָרִים עִם עַרְבִי אֶחָד בַּשּׁוּק, וְנִתְּזָה צִינּוֹרָא מִפִּיו עַל בְּגָדָיו, וְנִכְנַס יְשֵׁבָב אָחִיו וְשִׁמֵּשׁ תַּחְתָּיו, וְרָאֲתָה אִמָּן שְׁנֵי כֹּהֲנִים גְּדוֹלִים בְּיוֹם אֶחָד.

The Gemara continues to discuss Rabbi Yishmael ben Kimḥit. **They said about Rabbi Yishmael ben Kimḥit: Once he was talking to a certain Arab**[N] **in the market** on Yom Kippur, **and a drop** of saliva **sprayed**[N] **from** the Arab's **mouth onto the clothes** of Rabbi Yishmael, who was the High Priest at the time. This spittle rendered him ritually impure by rabbinic law, like the ritual impurity of a *zav*, preventing him from serving in the Temple. **And his brother Yeshevav entered and served** as High Priest on that day **in his stead. And,** consequently, **their mother saw two** of her sons serving as **High Priests on a single day.**

וְשׁוּב אָמְרוּ עָלָיו עַל רַבִּי יִשְׁמָעֵאל בֶּן קִמְחִית: פַּעַם אַחַת יָצָא וְסִיפֵּר עִם הֶגְמוֹן אֶחָד בַּשּׁוּק, וְנִתְּזָה צִינּוֹרָא מִפִּיו עַל בְּגָדָיו, וְנִכְנַס יוֹסֵף (עִם) אָחִיו וְשִׁמֵּשׁ תַּחְתָּיו, וְרָאֲתָה אִמָּן שְׁנֵי כֹּהֲנִים גְּדוֹלִים בְּיוֹם אֶחָד.

And they further said about Rabbi Yishmael ben Kimḥit: Once he went out and talked to a certain officer [*hegmon*][L] **in the market, and a drop of saliva sprayed from** the officer's **mouth onto the clothes** of Rabbi Yishmael, **and his brother Yosef entered and served** as High Priest **in his stead. And,** again, **their mother saw two** of her sons serving as **High Priests on a single day.**

NOTES

The native is on the ground, etc. – יַצִּיבָא בְּאַרְעָא וכו׳: This saying is based on the verse: "The stranger who is in the midst of you will rise above you higher and higher, and you shall come down lower and lower" (Deuteronomy 28:43).

And even when the two of them are equal – וַאֲפִילּוּ בִּזְמַן שֶׁשְּׁנֵיהֶן שָׁוִין: The commentaries discuss this passage at great length. As *Tosafot Yeshanim* point out, the incident involving Yishmael ben Kimḥit actually indicates that the spoon had a greater capacity than the coal pan, which means that the two were not, in fact, equal. The Maharsha suggests that the phrase: Like the act of, introduces a new question: What can be done in a case like that of Yishmael ben Kimḥit, when the spoon is larger than the coal pan, and therefore the first solution is not applicable? At this stage, the Gemara provides its second answer, i.e., that the two vessels differ in temperature. Most of the later commentaries reject this interpretation, as do the Rambam and the *Me'iri*. One commentary raises a difficulty with the Maharsha's interpretation by noting that even in the case of Yishmael ben Kimḥit, the shovel was heavy only due to its long handle and the sheath that covered it, not because of its contents (*Li Lishua*).

But the selection [*zered*] of my mother rose to the roof – וְזֵרֶד אִימָּא עָלָה לַגַּג: In the Jerusalem Talmud it is stated that this is a metaphor involving wood-gathering women. Yishmael ben Kimḥit is saying that his mother's bundle of twigs [*zeradim*] was the largest.

With a certain Arab – עִם עַרְבִי אֶחָד: According to the Jerusalem Talmud and various *midrashim*, this episode refers to an Arab king, which explains why the High Priest went out to talk to him.

A drop sprayed – נִתְּזָה צִינּוֹרָא: One of the enactments established by the courts of the Hasmoneans was that gentiles are considered to be ritually impure to the same extent as a *zav*. Consequently, their saliva is like that of a *zav*, which the Torah explicitly declares to be ritually impure (see Leviticus 15:8).

LANGUAGE

Officer [*hegmon*] – הֶגְמוֹן: From the Greek ἡγεμών, *hegemon*, meaning the overseer of a Roman province. It is also a title for an important minister or prince.

תָּנוּ רַבָּנַן: שִׁבְעָה בָּנִים הָיוּ לָהּ לְקִמְחִית וְכוּלָּן שִׁמְּשׁוּ בִּכְהוּנָּה גְּדוֹלָה. אָמְרוּ לָהּ חֲכָמִים: מֶה עָשִׂית שֶׁזָּכִית לְכָךְ? אָמְרָה לָהֶם: מִיָּמַי לֹא רָאוּ קוֹרוֹת בֵּיתִי קַלְעֵי שְׂעָרִי. אָמְרוּ לָהּ: הַרְבֵּה עָשׂוּ כֵּן, וְלֹא הוֹעִילוּ.

The Sages taught in a *baraita*: **Kimḥit had seven sons,**[N] **and they all served** in the office **of the High Priesthood,** as High Priests or as his substitute. **The Sages said to her: What** good deeds **did you perform to merit this? She said to them: In all my days, the beams of my house never saw the braids of my hair,** as she was extremely modest and was strict about covering her hair even inside her own house. **They said to her: Many** women **did so and did not succeed**[N] to such a degree; you must have been granted a special gift from God.

תָּנוּ רַבָּנַן: ״בְּקוּמְצוֹ״ – שֶׁלֹּא יַעֲשֶׂה מִדָּה לַקּוֹמֶץ. אִיבַּעְיָא לְהוּ: מַהוּ שֶׁיַּעֲשֶׂה מִדָּה לַחֲפִינָה?

§ **The Sages taught:** "And he shall take up from it **his handful,** of the fine flour of the meal-offering, and of its oil" (Leviticus 6:8). This verse teaches **that he should not measure an amount for the handful**[N] of a meal-offering with a utensil, but he should separate it directly by hand.[H] **A dilemma was raised before** the Sages: **What is** the *halakha* as to whether the High Priest may **measure an amount for the handful** of incense? Must the incense also be scooped by hand?

הָתָם הוּא דִּכְתִיב ״בְּקוּמְצוֹ״, אֲבָל הָכָא דְּלָא כְּתִיב בְּחׇפְנָיו אֶלָּא ״מְלֹא חׇפְנָיו קְטוֹרֶת סַמִּים דַּקָּה״ – לָא. אוֹ דִּילְמָא: יָלֵיף ׳מְלֹא׳ ׳מְלֹא׳ מִקּוּמְצוֹ?

The Gemara explains the two sides of the dilemma: Perhaps **there,** in the case of the handful of a meal-offering, **it** is different, **as it is written "in his handful,"** which indicates that he must use his hand rather than a vessel. **However here, where it is not written: In his hands, but "and his hands full**[B] **of sweet incense beaten small"** (Leviticus 16:12), perhaps this teaches that the handfuls of incense need **not** be taken directly by hand, and the High Priest may use a vessel to scoop out the required amount. **Or perhaps** this *halakha* **is derived** by means of a verbal analogy between **"full"** and **"full," from "his handful,"** which is stated regarding the meal-offering. If this verbal analogy is accepted, the High Priest may likewise scoop the incense only by hand.

תָּא שְׁמַע: וְכָךְ הָיְתָה מִדָּתָהּ. מַאי לָאו, שֶׁאִם רָצָה לַעֲשׂוֹת מִדָּה אַחֶרֶת – עוֹשֶׂה! לֹא, הָכִי קָאָמַר: וְכָךְ הָיָה חוֹזֵר וְחוֹפְנָהּ לִפְנִים.

The Gemara suggests: **Come** and **hear** an answer from the mishna: **And this was the measure** of the spoon. **What, is it not** correct to infer from the mishna **that** although the required measure is a handful, the High Priest is not obligated to scoop with his hand, and **if he wanted to measure a different amount, he** may **measure** the incense with a vessel? The Gemara rejects this contention: **No, this is** what the mishna **said;** this is what it means: **And so too,** the High Priest **would return and scoop** the incense **inside** the Holy of Holies in precisely the same manner.

שָׁמְעַתְּ מִינָּהּ: חוֹפֵן וְחוֹזֵר וְחוֹפֵן!

The Gemara asks: If so, I can **learn from this** that the High Priest **scoops** the incense, **and again scoops.** That is, after scooping once, the High Priest repeats the action and scoops again in the Holy of Holies. This issue is subject to a dispute in the Gemara below.

דִּילְמָא שֶׁאִם רָצָה לַעֲשׂוֹת מִדָּה – עוֹשֶׂה, אִי נַמִּי: שֶׁלֹּא יְחַסֵּר וְשֶׁלֹּא יוֹתִיר.

The Gemara rejects this claim: No; **perhaps** the mishna indeed means **that if he wanted to measure a different amount, he** may **measure** the incense with a vessel. The language of the mishna does not conclusively prove which interpretation is correct, and it is possible that the Gemara's previous inference from the mishna is accurate. Consequently, the issue of whether or not the High Priest scoops incense a second time in the Holy of Holies cannot be considered resolved. **Alternatively,** the mishna may mean **that** the High Priest must **take neither less nor more,** and therefore this statement has no bearing on the dispute with regard to his scooping.

תָּנוּ רַבָּנַן: ״מְלֹא קוּמְצוֹ״, יָכוֹל מְבוֹרָץ – תַּלְמוּד לוֹמַר ״בְּקוּמְצוֹ״, אִי ״בְּקוּמְצוֹ״ – יָכוֹל אֲפִילּוּ בְּרָאשֵׁי אֶצְבְּעוֹתָיו, תַּלְמוּד לוֹמַר ״מְלֹא קוּמְצוֹ״ – כִּדְקָמְצִי אֱינָשֵׁי. הָא כֵּיצַד? חוֹפֶה שָׁלֹשׁ אֶצְבְּעוֹתָיו עַל פִּיסַּת יָדוֹ, וְקוֹמֵץ.

§ **The Sages taught: "His handfuls"** (Leviticus 2:2). I **might** have thought it should **be overflowing** from the handful, and therefore **the verse states: "His handful"** (Leviticus 6:8), which indicates a precise amount. **If** the *halakha* is based solely on the phrase **"his handful,"** I **might** have thought the priest may pinch a small amount **even with** just **his fingertips,** not with his entire finger. Therefore, **the verse states: "His handfuls"** (Leviticus 2:2), meaning **as people** usually **take a handful,** i.e., with their whole hand. **How** should he perform this service? **He scoops** by closing **his three fingers over the palm of his hand, and takes a handful** from the flour of the meal-offering.

NOTES

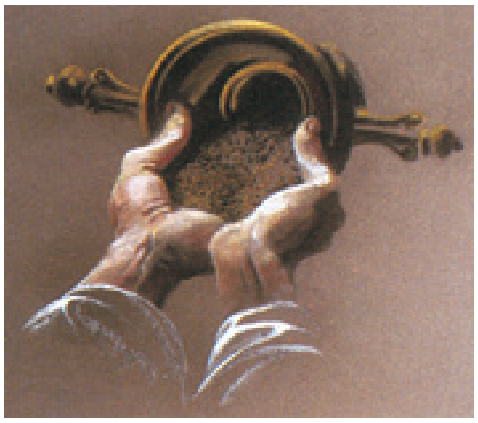
Kimḥit had seven sons – שִׁבְעָה בָּנִים הָיוּ לָהּ לְקִמְחִית: Apparently, the brothers were not all the sons of a single man, which is why only the mother was praised and not the father (Maharsha).

Many did so and did not succeed – הַרְבֵּה עָשׂוּ כֵּן וְלֹא הוֹעִילוּ: In the version of this episode that appears in the Jerusalem Talmud, the Sages informed Kimḥit that she deserved to be rewarded with successful sons due to her modesty. In the Gemara here, however, the Sages note that her modesty could not have been the sole cause of the family's greatness. Since other modest women do not all merit this achievement, other factors must have been involved in Kimḥit's mother's particular case (see *Me'iri*).

That he should not measure an amount for the handful – שֶׁלֹּא יַעֲשֶׂה מִדָּה לַקּוֹמֶץ: According to the Rashba, it is obvious that the priest is obligated to scoop a handful directly with his hands. Rather, the phrase "his handful" teaches that he may not even pour his handful into a vessel designed for this purpose before once again collecting the flour by hand (*Tosafot Yeshanim*).

BACKGROUND

Hands full of incense – מְלֹא חׇפְנָיו קְטוֹרֶת:



Priest scooping hands full of incense

HALAKHA

The manner of taking a handful – דֶּרֶךְ קְמִיצָה: How is the handful of a meal-offering taken? The priest extends his fingers over his palm and scoops out the flour (Rambam *Sefer Avoda*, *Hilkhot Ma'aseh HaKorbanot* 13:13).

וּבְמַחֲבַת וּבְמַרְחֶשֶׁת מוֹחֵק בְּגוּדָלוֹ מִלְּמַעְלָה, וּבְאֶצְבָּעוֹ קְטַנָּה מִלְּמַטָּה, וְזוֹ הִיא עֲבוֹדָה קָשָׁה שֶׁבַּמִּקְדָּשׁ. זוֹ הִיא וְתוּ לָא?! וְהָא אִיכָּא מְלִיקָה, וְהָא אִיכָּא חֲפִינָה! אֶלָּא: זוֹ הִיא מֵעֲבוֹדוֹת קָשׁוֹת שֶׁבַּמִּקְדָּשׁ.

And in a case of a meal-offering prepared in **a pan and** with regard **to** a meal-offering prepared in **a deep container,** when the flour was fried before being scooped and was therefore hard, the priest **smooths with his thumb** any flour that was overflowing **above** his handful, **and with his little finger** he smooths the flour that was pushing out **below.**[B] **And this** precise taking of a handful of a meal-offering **is** the most **difficult** sacrificial **rite in the Temple.** The Gemara asks: **This one** is the hardest rite, **and no other? But there is pinching,** which is also considered extremely difficult, **and there is taking** the **handful** of incense, another complex rite. **Rather, this** taking of a handful of a meal-offering **is** one **of** the most **difficult rites in the Temple.**

אָמַר רַבִּי יוֹחָנָן, בָּעֵי רַבִּי יְהוֹשֻׁעַ בֶּן עוּזָּאָה: בֵּין הַבֵּינַיִם שֶׁל מְלֹא קוּמְצוֹ מַהוּ? אָמַר רַב פַּפָּא: דְּגַוָּאֵי – לָא תִּיבָּעֵי לָךְ דְּוַדַּאי קוֹמֶץ הוּא, דְּבָרָאֵי – לָא תִּיבָּעֵי לָךְ דְּוַדַּאי שִׁירַיִם הוּא

§ **Rabbi Yoḥanan said** that **Rabbi Yehoshua ben Uza'a raised a dilemma: What** is the *halakha* with regard to the flour that remains **between** the fingers **of his handfuls?** Is this flour considered to be part of his handful, or is it considered part of the remainder of the meal-offering? The Gemara elaborates: **Rav Pappa said** that with regard to the flour **that is on the inside,** toward the hand, **do not raise the dilemma, as it** is **certainly** part of **the handful.** Likewise, with regard to the flour **that is on the outside, do not raise the dilemma, as it** is **certainly** part of the **remainder** of the flour, like the rest of the meal-offering.

כִּי תִּיבָּעֵי לָךְ – דְּבֵינֵי בֵּינֵי, מַאי? אָמַר רַבִּי יוֹחָנָן הֲדַר פַּשְׁטָהּ יְהוֹשֻׁעַ [בֶּן] עוּזָּאָה: בֵּין הַבֵּינַיִם סָפֵק נִינְהוּ.

Rather, **let the dilemma be raised** with regard to the flour **between** the inside and the outside. **What is** the status of this flour? **Rav Yoḥanan said: Yehoshua ben Uza'a then resolved** his own dilemma: The flour that is **between is doubtful,**[N] and should be treated as questionable in status.

הֵיכִי עָבֵיד? אָמַר רַבִּי חֲנִינָא: מַקְטִיר קוֹמֶץ לְחוּדֵיהּ תְּחִלָּה, וַהֲדַר בֵּין הַבֵּינַיִם. דְּאִי אָמְרַתְּ בֵּין הַבֵּינַיִם בְּרֵישָׁא – דִּילְמָא שִׁירַיִם נִינְהוּ, וְהָווּ לְהוּ שִׁירַיִם שֶׁחָסְרוּ בֵּין קְמִיצָה [לְהַקְטָרָה], וְאָמַר מָר: שִׁירַיִם שֶׁחָסְרוּ בֵּין קְמִיצָה לְהַקְטָרָה – אֵין מַקְטִירִין עֲלֵיהֶן אֶת הַקּוֹמֶץ.

The Gemara asks: **How does one perform** the Temple service in this doubtful case? **Rabbi Ḥanina said:** The priest **first burns the handful by itself, and then** he burns the flour that was **between. For if you say** that he should **first** burn the flour that was **between, perhaps they are remainders, and they are** therefore considered like **remainders that became reduced between taking the handful and burning,** as the priest has taken flour from the remainders of the meal-offering. **And the Master said:** With regard to **remainders that became reduced**[H] **between taking the handful and the burning, one** may **not burn the handful on their** account.

אִי הָכִי, הַשְׁתָּא נַמִּי אִיקְרֵי כָּאן: כָּל שֶׁמִּמֶּנּוּ לָאִשִּׁים הֲרֵי הוּא בְּבַל תַּקְטִירוּ!

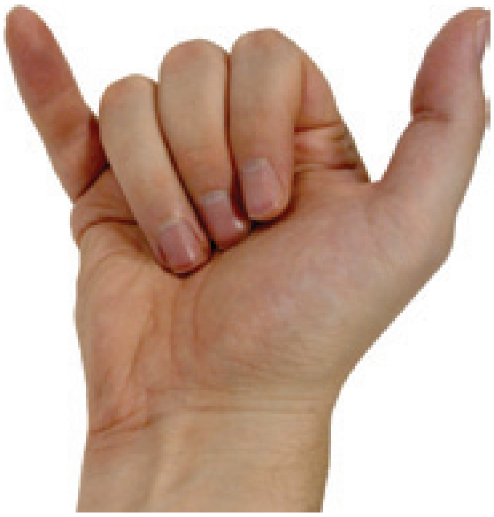
The Gemara asks: **If so,** that there is uncertainty as to whether or not this flour is considered part of the remainder of the meal-offering, **now too,** if the priest burns the in-between flour after burning the handful, one should **apply here** the principle: **Whatever is partly** burned **in the fire**[H] of the altar **is subject to** the prohibition **do not burn.** This principle states that if part of an item is burned on the altar, one who burns any other part of it, which is not designated for burning, has violated a prohibition. In this case, if the in-between flour is considered part of the remainder of the meal-offering, the priest who burns it transgresses that prohibition.

אָמַר רַבִּי יְהוּדָה בְּרֵיהּ דְּרַבִּי שִׁמְעוֹן בֶּן פַּזִּי: דְּמַקְטִיר לֵיהּ לְשׁוּם עֵצִים, כְּרַבִּי אֱלִיעֶזֶר. דְּתַנְיָא, רַבִּי אֱלִיעֶזֶר אוֹמֵר: ״לְרֵיחַ נִיחוֹחַ״ – אִי אַתָּה מַעֲלֶה, אֲבָל אַתָּה מַעֲלֶה לְשׁוּם עֵצִים.

Rav Yehuda, son of Rabbi Shimon ben Pazi, said that the priest does not burn the flour as part of the meal-offering but **burns it for the purpose of wood.** In other words, he does not burn the flour as part of an offering but merely as fuel for the altar, which is permitted **in accordance with** the opinion of **Rabbi Eliezer. As it was taught** in a *baraita* that **Rabbi Eliezer says:** "But they shall not come up **for a sweet savor** on the altar" (Leviticus 2:12). This verse indicates that **you** may **not bring up** leaven and honey as a "sweet savor," an offering. **However, you** may **bring up** leaven and honey and other materials **for the purpose of wood.**

BACKGROUND

With his thumb above and with his little finger below – בְּגוּדָלוֹ מִלְּמַעְלָה וּבְאֶצְבָּעוֹ קְטַנָּה מִלְּמַטָּה: After the priest would smooth out the handful, he would be left with a smaller portion.



Position of priest's hand after smoothing

NOTES

Then resolved…is doubtful – הֲדַר פַּשְׁטָהּ...סְפֵק נִינְהוּ: *Tosafot* question the nature of the answer provided by merely a statement that the status of the flour is in doubt. *Tosafot* suggest that the doubt in this situation is not merely an inability to resolve the question, but a fundamental category for which there is no solution. This is similar to one opinion with regard to the definition of twilight, i.e., that it is a period of doubt, positively defined by the Torah as an intermediate period. It has been pointed out that instances of pure doubt require different treatment than cases where it is simply unclear how to categorize a situation.

HALAKHA

Remainders that became reduced – שִׁירַיִם שֶׁחָסְרוּ: In a case where a priest took a handful of the meal-offering, and the meal-offering was subsequently lost, the handful is not burned. However, if some of the meal-offering that was not taken in the handful remains intact, the handful is burned. The *halakha* is in accordance with the opinion of Rabbi Yehoshua (Rambam *Sefer Avoda, Hilkhot Pesulei HaMukdashin* 1:20).

Whatever is partly burned in the fire – כָּל שֶׁמִּמֶּנּוּ לָאִשִּׁים: If part of an item is burned on the altar, it is prohibited to burn any of the part not designated for burning (Rambam *Sefer Avoda, Hilkhot Issurei Mizbe'aḥ* 5:5 and *Kesef Mishne* there).

הָנִיחָא לְרַבִּי אֱלִיעֶזֶר, אֶלָּא לְרַבָּנַן מַאי אִיכָּא לְמֵימַר? אָמַר רַב מָרִי: דְּקָמְצִי שְׁמִינֵי. הַשְׁתָּא דְּאָתֵית לְהָכִי, רַבִּי אֱלִיעֶזֶר נַמִּי, לְכַתְּחִילָּה דְּקָמְצִי שְׁמִינֵי.

The Gemara asks: It works out **well according to** the opinion of **Rabbi Eliezer, but according to** the opinion of **the Rabbis,** who reject Rabbi Eliezer's *halakha*, **what can be said? Rav Mari said:** The solution is **that fat** priests **take** the **handfuls**[N] of meal-offerings, as their fleshy fingers press against everything between them, and therefore no flour remains between the fingers. The Gemara states: **Now that you have arrived at this** conclusion, according to **Rabbi Eliezer as well,** it is appropriate **that fat** priests should **take** the **handfuls *ab initio*,** to avoid a situation of doubt.

(בֵּין הַבֵּינַיִי״ם פָּשַׁ״ט וּמָחַ״ץ וּפִזֵּ״ר וְחִשֵּׁ״ב בַּחֲפִינַ״ת חֲבֵיר״וֹ סִימָן). בָּעֵי רַב פַּפָּא: בֵּין הַבֵּינַיִם שֶׁל מְלֹא חָפְנָיו מַהוּ? מַאי קָא מִבַּעְיָא לֵיהּ? אִי גָּמַר ׳מְלֹא׳ ׳מְלֹא׳ מֵהָתָם – הַיְינוּ הָךְ!

§ ***Bein habeinayim, pashat,***[N] ***umaḥatz, ufizer, veḥishev, baḥafinat, ḥaveiro*:** This is **a mnemonic** for the ensuing questions of Rav Pappa. **Rav Pappa raised a dilemma: What is** the *halakha* with regard to the **in-between** incense **of his handfuls?** The Gemara asks: **What is his dilemma? If he derives** the verbal analogy between **"full"** and **"full"** from his handfuls **there,** the case of the meal-offering handful, **this** case **is** the same as **that** one, and therefore the incense between his fingers is invalid. If Rav Pappa does not accept this verbal analogy, what is the basis of his dilemma?

רַב פַּפָּא הָכִי בָּעֵי לֵיהּ: ״מְלֹא חָפְנָיו וְהֵבִיא״ בָּעֵינַן – וְהָא אִיכָּא, אוֹ דִּילְמָא ״וְלָקַח וְהֵבִיא״ בָּעֵינַן – וְהָא לֵיכָּא? תֵּיקוּ.

The Gemara explains that **Rav Pappa raised the dilemma** as follows: When the verse states: "And **his hands full** of sweet incense beaten small, **and bring** it within the veil" (Leviticus 16:12), does it mean that **we** merely **require** him to bring his handfuls, and **that is** fulfilled here, as in practice the High Priest brought full handfuls? **Or perhaps we require** that he must fulfill the following two commands in a similar manner: **"And he shall take…and he shall bring"** (Leviticus 16:12)? In other words, just as he must have the intention to take the flour, so too, he must intend to bring all of it. **And that** requirement **is not** fulfilled here, as he did not intend to bring the extra flour between his fingers. No answer was found for this question, and the Gemara concludes: **Let it stand** unresolved.

אָמַר רַב פַּפָּא: פְּשִׁיטָא לִי; מְלֹא קוּמְצוֹ – כִּדְקָמְצִי אֱינָשֵׁי. בָּעֵי רַב פַּפָּא: קָמַץ בְּרָאשֵׁי אֶצְבְּעוֹתָיו מַהוּ?

Rav Pappa said: It is **obvious to me** that the act of **his handfuls** of a meal-offering should be performed *ab initio* in the manner that **people** usually **take a handful,** with their fingertips pointed downward. However, **Rav Pappa raised a dilemma: What is** the *halakha* if **he took a handful with his fingertips,**[H] i.e., if he first put his palm into the vessel and filled his palm with flour by extending his fingers and drawing them in? Does this invalidate the taking of the handful or not?

מִלְּמַטָּה לְמַעְלָה מַהוּ? מִן הַצְּדָדִין מַהוּ? תֵּיקוּ.

Furthermore, **what is** the *halakha* if he took the handful with the back of his hand placed **downward** in the vessel, and with his fingers collected the flour **upward** into his palm? Lastly, **what is** the *halakha* if he took the flour **from the sides,**[N] by passing the back of his hand to and fro over the flour in the vessel with his fingers spread apart, so that the flour collects in his palm? As no answers were found for these dilemmas, the Gemara states: **Let it stand** unresolved.

אָמַר רַב פַּפָּא: פְּשִׁיטָא לִי; מְלֹא חָפְנָיו – כִּדְחָפְנִי אֱינָשֵׁי. בָּעֵי רַב פַּפָּא: חָפַן בְּרָאשֵׁי אֶצְבְּעוֹתָיו מַהוּ? מִלְּמַטָּה לְמַעְלָה מַהוּ? מִן הַצַּד מַהוּ? חָפַן בְּזוֹ וּבְזוֹ וְקֵירְבָן זוֹ אֵצֶל זוֹ מַהוּ? תֵּיקוּ.

Likewise, **Rav Pappa said:** It is **obvious to me** that when the Torah states: **"His hands full"** (Leviticus 16:12), it means in the manner that **people** usually **fill their hands,** by placing the backs of their hands into the vessel and bringing their hands together. However, **Rav Pappa raised a dilemma: What is** the *halakha* if the High Priest **scooped a handful with his fingertips?**[H] Again, **what is** the *halakha* if he took a handful **from downward** to **upward? What is** the *halakha* if he took a handful **from the side?** And **what is** the *halakha* if **he scooped a handful with this** hand **and with this** hand **and brought them together?** These questions are not answered either, and the Gemara states: **Let it stand** unresolved.

בָּעֵי

§ Another **dilemma** was **raised** by

NOTES

That fat priests take the handfuls – דְּקָמְצִי שְׁמִינֵי: The Rambam does not cite this conclusion at all. In his view, once the Gemara states that handfuls are taken in the usual manner, there is no longer any concern about the flour that remains between one's fingers. The Torah did not require greater care with regard to this handful than any other, and therefore the in-between flour is not part of the handful (*Me'iri*; see *Siaḥ Yitzḥak*).

***Bein habeinayim, pashat*, etc. – בֵּין הַבֵּינַיִי״ם פָּשַׁ״ט וכו׳:** This mnemonic is referring to the dilemmas posed by Rav Pappa, most of which are left unresolved. The mnemonic is corrupted here and is incomplete in various manuscripts.

What is the *halakha* if he took from the sides – מִן הַצְּדָדִים מַהוּ: The *Me'iri* explains this case slightly differently: The priest places his hand on its side in the flour, so that the flour on the edges of the vessel enters his hand. Rashi on *Menaḥot* explains this similarly.

HALAKHA

He took a handful with his fingertips – קָמַץ בְּרָאשֵׁי אֶצְבְּעוֹתָיו: If a priest takes a handful of the meal-offering with his fingertips or from the sides, it should not be burned *ab initio*, but if it was burned, the offering is valid, as this dilemma was left unresolved (Rambam *Sefer Avoda*, *Hilkhot Ma'aseh HaKorbanot* 13:13 and *Kesef Mishne* there).

Scooped a handful with his fingertips – חָפַן בְּרָאשֵׁי אֶצְבְּעוֹתָיו: If the High Priest takes a handful with his fingertips or from the sides, or from downward to upward, or if he takes a handful with each hand separately and subsequently brings them together, the incense should not be burned *ab initio*; but if it was burned, it is valid (Rambam *Sefer Avoda*, *Hilkhot Avodat Yom HaKippurim* 5:28).

רַב פַּפָּא: דַּבְקֵיהּ לַקּוֹמֶץ בְּדוֹפְנֵיהּ דְּמָנָא מַאי? תּוֹךְ כְּלִי בָּעֵינַן – וְהָא אִיכָּא, אוֹ דִּילְמָא הַנָּחָה בְּתוֹכוֹ כְּתִקְנוֹ בָּעֵינַן – וְהָא לֵיכָּא? תֵּיקוּ.

Rav Pappa: What is the *halakha* in a case where **he stuck the handful** of flour **onto the side of the vessel?** After the flour of a meal-offering has been separated, it must be placed in a vessel for burning, an action that sanctifies the flour. Rav Pappa inquires as to what the *halakha* is if the priest places the flour on the sides, instead of on the bottom of the vessel. The Gemara clarifies the two sides of the dilemma: Do **we require** the handful to be **inside the vessel, and that is** the case here? **Or perhaps we require** the handful to be **placed properly inside** the vessel, **and that is not** fulfilled in this instance. No answer is found for this question, and the Gemara concludes: **Let it stand** unresolved.

בָּעֵי מָר בַּר רַב אַשִׁי: אַפְּכֵיהּ לְמָנָא, וְדַבְקֵיהּ לַקּוֹמֶץ בְּאַרְעִיתֵיהּ דְּמָנָא, מַהוּ? הַנָּחָה בְּתוֹכוֹ בָּעֵינַן – וְהָא אִיכָּא, אוֹ דִּילְמָא: הַנָּחָה כְּתִקְנוֹ בָּעֵינַן – וְלֵיכָּא? תֵּיקוּ.

Mar bar Rav Ashi raised a similar **dilemma: What** is the *halakha* if the priest **overturned the vessel**[N] **and stuck** the **handful to the underside of the vessel?** Do **we require** the handful to be **inside** the vessel, **and that** requirement **is** fulfilled here, as the **handful to** an indentation in **the underside**; **or perhaps we require** it to be **placed properly** in the vessel, **and that is not** the case here?[H] With regard to this question as well, the Gemara states: **Let it stand** unresolved.

בָּעֵי רַב פַּפָּא: מְלֹא חָפְנָיו שֶׁאָמְרוּ מְחוּקוֹת אוֹ גְּדוּשׁוֹת? אֲמַר לֵיהּ רַבִּי אַבָּא לְרַב אַשִׁי, תָּא שְׁמַע: מְלֹא חָפְנָיו שֶׁאָמְרוּ לֹא מְחוּקוֹת וְלֹא גְּדוּשׁוֹת אֶלָּא טְפוּפוֹת.

§ **Rav Pappa raised a dilemma:** Should **the handfuls to which** the Sages **referred** be **smoothed** over **or** slightly **overflowing?**[N] **Rabbi Abba said to Rav Ashi: Come** and **hear** an explicit statement in a *baraita*: **The handfuls**[H] **to which** the Sages **referred** should be **neither smoothed** over **nor overflowing, but full,** without any flour spilling out.

תְּנַן הָתָם: נִשְׁפַּךְ הַדָּם עַל הָרִצְפָּה וַאֲסָפוֹ – פָּסוּל, מִן הַכְּלִי עַל הָרִצְפָּה וַאֲסָפוֹ – כָּשֵׁר.

§ **We learned** in a mishna **there,** in *Zevaḥim* 32a: If **the blood** of the sacrificial animal **spilled**[H] **on the floor** instead of being collected directly into a vessel, **and** a priest **collected it** from there into a vessel, **it is disqualified,** as it was not collected properly. Conversely, if the blood spilled **from the vessel onto the floor,** after it was collected properly, **and** a priest **collected it** and put it back in the vessel, **it is valid.**

מְנָא הָנֵי מִילֵּי? תָּנוּ רַבָּנַן: ״וְלָקַח מִדַּם הַפָּר״ – מִדַּם הַנֶּפֶשׁ וְלֹא מִדַּם הָעוֹר, וְלֹא מִדַּם הַתַּמְצִית.

The Gemara asks: **From where are these matters** derived? **As the Sages taught** in a halakhic midrash: **"And** the anointed priest **shall take from the blood of the bull"** (Leviticus 4:5); this means that the priest shall take **from the blood of the soul,**[H] i.e., the bull's blood that flows from the place of slaughter as the animal dies, **and not from the blood of the skin,** which bleeds out when the skin is cut before the slaughter, **nor from the blood squeezed** from an animal after the initial spurt.

״מִדַּם הַפָּר״ – דָּם מֵהַפָּר יְקַבְּלֶנּוּ. דְּאִי סָלְקָא דַּעְתָּךְ ״מִדַּם הַפָּר״ ״מִדָּם״ וַאֲפִילּוּ מִקְצָת דָּם, וְהָאָמַר רַב יְהוּדָה: הַמְקַבֵּל צָרִיךְ שֶׁיְּקַבֵּל אֶת כׇּל דָּמוֹ שֶׁל פַּר שֶׁנֶּאֱמַר ״וְאֵת כׇּל דַּם הַפָּר יִשְׁפֹּךְ אֶל יְסוֹד מִזְבַּח״.

The *baraita* interprets the phrase **"from the blood of the bull,"** as though these words were written in a different order: **Blood from the bull,** i.e., the priest shall **receive it** directly. **For if it should enter your mind** that the letter *mem*, which means "from" in the phrase **"from the blood of the bull,"** is limiting **and** indicates that **even** if the priest received **some of the blood,** his action is acceptable, **didn't Rav Yehuda say: He who receives** the blood **must receive all of the blood**[H] **of the bull, as it is stated: "And all the blood of the bull he shall pour out on the base of the altar"** (Leviticus 4:7)? This verse emphasizes that the priest must pour all of the bull's blood, which is possible only if he has collected all of it.

HALAKHA

The handful placed irregularly – קוֹמֶץ שֶׁלֹּא כְּדַרְכּוֹ: If the handful of flour was stuck to the sides of the vessel, or if the vessel was turned upside down when the priest took the handful, the flour should not be burned, but if it was burned, it is valid. Since the *halakha* of these situations was not conclusively determined, they should not be performed in this manner *ab initio*, but are valid after the fact (Rambam *Sefer Avoda*, *Hilkhot Pesulei HaMukdashin* 1:25).

The handfuls – מְלֹא חָפְנָיו: The High Priest takes a full handful, neither smoothed over nor overflowing, but full without spilling (Rambam *Sefer Avoda*, *Hilkhot Avodat Yom HaKippurim* 4:1).

The blood spilled – נִשְׁפַּךְ הַדָּם: If the blood of an offering spilled onto the floor from the vessel and was subsequently collected, the offering is valid. Conversely, if it spilled onto the floor from the neck of the animal and was collected into a vessel from there, the offering is disqualified (Rambam *Sefer Avoda*, *Hilkhot Pesulei HaMukdashin* 1:25).

From the blood of the soul – מִדַּם הַנֶּפֶשׁ: If some of the blood from the neck of the animal spilled, so that not all of the blood was collected in a vessel, the rite is valid provided that the collected blood was the so-called blood of the soul, not blood squeezed from it after the initial spurt concluded or the blood that bled from the skin. This *halakha* is in accordance with the *baraita* cited here. Apparently, the Rambam maintains that although all the blood must be collected *ab initio*, this is not an indispensable requirement of the rite (Rambam *Sefer Avoda*, *Hilkhot Pesulei HaMukdashin* 1:26).

Receiving all of the blood – קַבָּלַת כׇּל הַדָּם: The priest must intend to collect all of the sacrificial animal's blood in a vessel (Rambam *Sefer Avoda*, *Hilkhot Ma'aseh HaKorbanot* 4:8).

NOTES

The priest overturned the vessel – אַפְּכֵיהּ לְמָנָא: The simplest understanding of the case is that the priest placed the flour inside the vessel in the proper manner, but the vessel itself was positioned irregularly, upside down. The *Me'iri* explains that the vessel was turned upside down with the flour placed on the outside, in its concave bottom. The question is whether this space is considered to be equivalent to the inside bottom of the vessel, or whether this is not considered to be a proper placement.

Smoothed or overflowing – מְחוּקוֹת אוֹ גְּדוּשׁוֹת: The Gemara already stated that the handful should be taken in the regular manner, but although a handful of a meal-offering is typically a single hand's worth without much variance, a handful of incense is different. A handful of incense can be a little less than a full hand or it can be overflowing, and both would still be considered the way that people take handfuls. This explains the need for the Gemara's question (*Tosafot Yeshanim*, *Tosefot HaRosh*).

אֶלָּא שְׁמַע מִינָּהּ: מַאי ״מִדַּם הַפָּר״ – ״דָּם מֵהַפָּר״ יְקַבְּלֶנּוּ, וְקָסָבַר: גּוֹרְעִין וּמוֹסִיפִין וְדוֹרְשִׁין.

Rather, learn from this that **what is** the meaning of the phrase: **“From the blood of the bull”?** It means that the priest must **receive** the **blood** directly **from the bull. And** this Sage **maintains** that the Sages **subtract and add and interpret homiletically,**[N] i.e., one may take a letter from one word, insert it into a second word, and explain the phrase in that manner.

בָּעֵי רַב פַּפָּא: נִתְפַּזֵּר הַקְּטוֹרֶת מִמְּלוֹא חׇפְנָיו, מַהוּ? יָדוֹ כְּצַוַּאר בְּהֵמָה דָּמֵי – וּפְסוּלָה, אוֹ דִילְמָא: כִּכְלִי שָׁרֵת דָּמֵי – וְלָא פְּסוּלָה? תֵּיקוּ.

§ **Rav Pappa raised a dilemma** based on the above ruling: **What** is the *halakha* if **the incense from his handfuls scattered?**[H] Is **his hand considered like the neck of the animal, and** the incense is **disqualified? Or perhaps** his hand **is considered like a vessel used in the Temple service, and** if the incense fell from his hand **it is not disqualified.** No answer was found for this question either, and the Gemara again concludes: **Let it stand** unresolved.

בָּעֵי רַב פַּפָּא: חִישֵּׁב בַּחֲפִינַת קְטוֹרֶת מַהוּ? מִי אָמְרִינַן: יָלֵיף ׳מְלֹא׳ ׳מְלֹא׳ מִמִּנְחָה, מָה הָתָם – מְהַנְיָא בָּהּ מַחֲשָׁבָה, אוֹ לָא?

§ **Rav Pappa raised** another **dilemma: What** is the *halakha* if the High Priest **thought** a disqualifying thought **during the taking of the handful of the incense,** e.g., if he intended to burn it after its appropriate time? Does this thought invalidate the rite or not? **Do we say** that this *halakha* **is derived** by means of a verbal analogy of **“handfuls”** and **“handfuls,” from** the case of **a meal-offering,** as follows: **Just as there,** with regard to the meal-offering, **thought is effective** to invalidate **it, so too** here, with regard to taking a handful of incense, **thought is effective** to invalidate **it? Or** should the two cases **not** be compared?[NH]

אָמַר לֵיהּ רַב שִׁימִי בַּר אַשִׁי לְרַב פַּפָּא, תָּא שְׁמַע: הוֹסִיף רַבִּי עֲקִיבָא (הַקּוֹמֶץ) וְהַקְּטוֹרֶת וְהַלְּבוֹנָה וְהַגֶּחָלִים שֶׁאִם נָגַע טְבוּל יוֹם בְּמִקְצָתָן – פָּסַל אֶת כּוּלָּן.

Rav Shimi bar Ashi said to Rav Pappa: Come and **hear** a resolution to your dilemma: **Rabbi Akiva added the handful** of fine flour **and the incense, and the frankincense, and the coals** that are collected in a vessel, to the ruling of the Sages **that if one who immersed himself during the day touched part of them,**[N] **he disqualifies all of them.** Due to the respect in which sacred objects are held, these objects are treated as one solid unit. This is so despite the fact that its parts are not really attached to each other but are separate small segments and therefore, logically, one who immersed himself during the day should disqualify only those parts of the item with which he came into direct contact.

קָא סָלְקָא דַּעְתָּךְ: מִדְּפָסַל טְבוּל יוֹם – פָּסְלָה נַמִי לִינָה! וּמִדְּלִינָה פָּסְלָה – פָּסְלָה נַמִי מַחֲשָׁבָה.

The Gemara explains: **It enters your mind** that **from** the fact that **one who immersed himself during the day disqualifies** these items by touch, therefore **leaving** them after their permitted time **likewise disqualifies** them; **and from** the fact that **leaving** them after their time **disqualifies** them, therefore **thought likewise disqualifies** them. Consequently, as incense is similar to flour with regard to ritual impurity, it is also disqualified by the priest’s improper thought.

בָּעֵי רַב פַּפָּא:

§ **Rav Pappa raised** another **dilemma:**

HALAKHA

The incense scattered – נִתְפַּזֵּר הַקְּטוֹרֶת: Incense that scattered from the hands of the High Priest and was then collected should not be burned, but if it was burned, it is valid, as the Gemara did not rule definitively on this issue (Rambam *Sefer Avoda*, *Hilkhot Avodat Yom HaKippurim* 5:25).

Thought with regard to handfuls of incense – מַחֲשָׁבָה בַּחֲפִינָה: The taking of the handful of incense is a rite of the Temple and is invalidated by inappropriate thoughts, e.g., the intention to burn it after its appropriate time or in an improper place (Rambam *Sefer Avoda*, *Hilkhot Avodat Yom HaKippurim* 5:27).

NOTES

The Sages subtract and add and interpret homiletically – גּוֹרְעִין וּמוֹסִיפִין וְדוֹרְשִׁין: The early commentaries stress that the Sages did not change the actual text of the Torah. Rather, the words are combined and divided in a manner different from the way in which they are traditionally read. This exegetical technique is similar to the technique of Rabbi Eliezer, son of Rabbi Yosei HaGelili, in which words and letters are combined in a form different from that in which they normally appear. The Ramban, in the introduction to his Commentary on the Torah, provides an analysis of this issue from a different perspective and offers a comprehensive explanation of its rationale.

Disqualifications of consecrated objects – פְּסוּלֵי קָדָשִׁים: Consecrated objects are subject to certain disqualifications that do not apply to other prohibited items. For example, consecrated objects are more susceptible to ritual impurity than *teruma* in that even light impurity of the third degree invalidates them. Another example is a consecrated object that was left over longer than its designated time, a neglect that disqualifies it. Similarly, disqualifying thoughts occur when the officiating priest intends to use the offering or another consecrated item in inappropriate times or places. The thought alone disqualifies the offering. Several discussions in the Gemara address the relationship between these different forms of disqualification.

One who immersed himself during the day touched part of them – נָגַע טְבוּל יוֹם בְּמִקְצָתָן: One who immersed himself during the day [*tevul yom*] is an individual who has immersed and is waiting for the sun to set before he is fully purified. This person remains ritually impure to the second degree, which means that any *teruma* that he touches becomes invalid, while sacred items are rendered ritually impure. The level of impurity of the *tevul yom* is sufficient to render food impure but not vessels, and even the food he touches does not render other food impure upon contact. A unique standard exists with regard to a *tevul yom* in that if he touches consecrated items positioned in a single vessel they become impure, even if the vessel itself is not rendered impure and the various components cannot render each other impure. It is a rabbinical decree that his touch should render all of these consecrated items impure, as the vessel combines all the objects it contains for the purposes of ritual impurity.

חִישֵּׁב בַּחֲתִיַּית גֶּחָלִים מַהוּ? מַכְשִׁירֵי מִצְוָה – כְּמִצְוָה דָּמוּ, אוֹ לָא? תֵּיקוּ.

What is the *halakha* if he **thought** invalidating thoughts during **the raking of the coals?**[H] Does this thought invalidate the incense? The Gemara elaborates: The question here is whether **actions that facilitate** the performance of **a mitzva are considered like the mitzva** itself. If so, merely raking the coals, which facilitates the mitzva of the incense, is like burning the incense itself; therefore, an improper thought would disqualify the incense. **Or** perhaps actions that facilitate the performance of a mitzva are **not** considered part of the mitzva itself. No answer was found for this question either, and the Gemara once again concludes: **Let it stand** unresolved.

בָּעֵי מִינֵּיהּ מֵרַב שֵׁשֶׁת: הוֹלָכָה בִּשְׂמֹאל מַהוּ? אָמַר לְהוּ רַב שֵׁשֶׁת, תְּנֵיתוּהָ: נָטַל אֶת הַמַּחְתָּה בִּימִינוֹ וְאֶת הַכַּף בִּשְׂמֹאלוֹ.

§ The Sages **raised a dilemma before Rav Sheshet: What** is the *halakha* with regard to **carrying** the blood[N] in one's **left** hand? Is this action valid, or is carrying, like receiving and sprinkling the blood, an act that must be performed with the right hand? Rav Sheshet **said to them: We** already **learned it;**[N] there is an answer to this question from the mishna: **He took the coal pan in his right** hand **and the spoon in his left** hand. This proves that although the spoon is carried in the left hand to the place of the service, the rite is valid.

וְנִפְשׁוֹט לְהוּ מֵהָא דִּתְנַן: הָרֶגֶל שֶׁל יָמִין בִּשְׂמֹאל, וּבֵית עוֹרָהּ לַחוּץ!

The Gemara asks: **And let us resolve** this dilemma **for them from that which we learned** in a mishna: The priest who is privileged to carry the head and the leg of the daily offering to the ramp carried **the right leg** in his **left** hand,[H] **with its** entire **hide** facing **outward** and the place of the slaughter on the neck facing the priest. This mishna also proves that carrying with the left hand is acceptable.

אִי מֵהָתָם, הֲוָה אָמִינָא: הָנֵי מִילֵּי – הוֹלָכָה דְּלָא מְעַכְּבָא כַּפָּרָה, אֲבָל הוֹלָכָה דִּמְעַכְּבָא כַּפָּרָה – לָא, קָמַשְׁמַע לַן.

The Gemara rejects this contention: **If** the proof is **from there, I would have said: That applies** only to a type of **carrying that does not invalidate atonement,** as even if the limbs are not carried up to the altar, atonement is nevertheless achieved through the sprinkling of the blood. The rite is valid even if the limbs of the daily offering are not burned at all. **However, with regard to** the type of **carrying that does invalidate atonement,** e.g., carrying the blood to the altar, **no,** perhaps it must be done specifically with the right hand. Rav Sheshet therefore **teaches us** from the mishna that although carrying the spoon is necessary for the mitzva, the rite is nevertheless valid if it is carried in the left hand.

HALAKHA

If he thought during the raking of the coals – חִישֵּׁב בַּחֲתִיַּית גֶּחָלִים: If the priest had inappropriate thoughts while raking the coals for the incense, the rite is disqualified, as actions facilitating an offering are considered like the offering itself (Rambam *Sefer Avoda*, *Hilkhot Avodat Yom HaKippurim* 5:27 and *Kesef Mishne* and *Leḥem Mishne* there).

The right leg in his left hand – רֶגֶל שֶׁל יָמִין בִּשְׂמֹאל: When the parts of the daily offering are carried to the ramp, the right leg is carried in the priest's left hand, with the place of the slaughter facing the priest (Rambam *Sefer Avoda*, *Hilkhot Ma'aseh HaKorbanot* 6:11).

NOTES

Carrying the blood – הוֹלָכָה: There are four rites that must be performed by priests after the slaughtering of an offering, an act that can be done by anyone: Receiving the blood of the animal, carrying the blood in a bowl to the altar, sprinkling the blood on the altar, and burning the animal's fats and sacrificial parts on the altar. Carrying the blood differs in certain aspects from the other three tasks. For example, as Rashi states, the other three rites are commanded explicitly in the Torah, which states that they must be done by priests, whereas the act of carrying is not mentioned clearly in the text as a distinct rite. Furthermore, the *tanna'im* point out that whereas the other three acts are indispensable to the sequence of the service, carrying the blood may be omitted, as the animal can be slaughtered next to the altar and the blood sprinkled immediately after its collection in a bowl, without it being carried at all. For this reason, some authorities state that not all of the *halakhot* of the four rites apply to carrying.

We learned it – תְּנֵיתוּהָ: This phrase, which Rav Sheshet uses often, has a precise meaning: The question that you pose is answered by a well-known mishna and can be resolved by analyzing that mishna.

מֵיתִיבִי: זָר, וְאוֹנֵן, שִׁיכּוֹר, וּבַעַל מוּם, בְּקַבָּלָה וּבְהוֹלָכָה וּבִזְרִיקָה – פָּסוּל. וְכֵן יוֹשֵׁב, וְכֵן שְׂמֹאל – פָּסוּל! תְּיוּבְתָּא.

The Gemara **raises an objection** from a *baraita*: With regard **to receiving, carrying, or sprinkling** blood, if **a non-priest, a mourner** on his first day of mourning, **a drunk** priest, **and a blemished** priest,[H] performed the rite, it is **disqualified. And likewise** if the priest was **sitting, and likewise** if he performed one of these rites with his **left** hand, it is **disqualified.** This statement contradicts the ruling of Rav Sheshet. The Gemara concludes: This is indeed **a conclusive refutation,** and Rav Sheshet's opinion is rejected.

וְהָא רַב שֵׁשֶׁת הוּא דְּאוֹתְבָהּ, דַּאֲמַר לֵיהּ רַב שֵׁשֶׁת לְאָמוֹרֵיהּ דְּרַב חִסְדָּא: בְּעִי מִינֵּיהּ מֵרַב חִסְדָּא: הוֹלָכָה בְּזָר מַהוּ? – אָמַר לֵיהּ: כְּשֵׁירָה, וּמִקְרָא מְסַיְּיעֵנִי: ״וַיִּשְׁחֲטוּ הַפָּסַח וַיִּזְרְקוּ הַכֹּהֲנִים מִיָּדָם וְהַלְוִיִּם מַפְשִׁיטִים״.

The Gemara asks: **But wasn't Rav Sheshet** the **one who objected** on the basis of this very *baraita*? **As Rav Sheshet said to the interpreter of Rav Ḥisda: Raise the** following **dilemma before Rav Ḥisda: What** is the *halakha* with regard to **carrying** the blood performed **by a non-priest? He said to him:** It is **valid, and a verse supports me: "And they slaughtered the Paschal offering and the priests sprinkled with their hand, and the Levites flayed"** (II Chronicles 35:11). This verse indicates that the priests took the blood from the hands of the Levites, from which it can be inferred that the Levites carried the blood from the place of slaughtering to the place of sprinkling.

HALAKHA

Those who are unfit to serve – הַפְּסוּלִים בָּעֲבוֹדָה: A non-priest, a mourner on the first day of mourning, a drunk priest, and a blemished priest are all unfit for the rites of receiving the blood, carrying the blood, and sprinkling it. Likewise, these rites are invalidated if performed by a priest while sitting or with his left hand (Rambam *Sefer Avoda*, *Hilkhot Biat HaMikdash* 9:15).

וּמוֹתִיב רַב שֵׁשֶׁת: זָר, וְאוֹנֵן, שִׁיכּוֹר, וּבַעַל מוּם, בְּקַבָּלָה וּבְהוֹלָכָה וּבִזְרִיקָה – פָּסוּל, וְכֵן יוֹשֵׁב וְכֵן שְׂמֹאל פָּסוּל!

And Rav Sheshet objected based on the aforementioned *baraita*: With regard **to receiving, carrying, or sprinkling** blood, if **a non-priest, a mourner** on his first day of mourning, **a drunk** priest, **and a blemished** priest, performed the rite, it is **disqualified.** This statement proves that carrying cannot be performed by a non-priest. Since Rav Sheshet himself cited this *baraita* in his objection, he was certainly familiar with it. How, then, could he issue a ruling in contradiction to the *baraita*?

בָּתַר דִּשְׁמַעָהּ הֲדַר אוֹתְבָהּ. – וְהָא רַב חִסְדָּא קְרָא קָאָמַר! דַּעֲבוּד מַעֲשֵׂה אִיצְטַבָּא.

The Gemara explains: **After** Rav Sheshet **heard** the *baraita* that was cited against his opinion, **he objected** to the ruling of Rav Ḥisda from that same *baraita*. At first Rav Sheshet was unaware of the *baraita*, which is why he ruled against it, but when he learned it, he relied upon it to object to Rav Ḥisda's statement. The Gemara asks: **But didn't Rav Ḥisda cite a verse** in support of his opinion? How can a *baraita* contradict a verse? The Gemara answers: The verse does not mean that the Levites walked with the blood, but rather **that they acted like benches**[N] and merely stood holding the bowls of blood in their hands.

בָּעֵי רַב פַּפָּא: חָפַן חֲבֵירוֹ וְנָתַן לְתוֹךְ חׇפְנָיו מַהוּ? מְלֹא חׇפְנָיו בָּעֵינַן – וְהָא אִיכָּא, אוֹ דִּילְמָא ״וְלָקַח וְהֵבִיא״ בָּעֵינַן – וְהָא לֵיכָּא? תֵּיקוּ.

§ The Gemara returns to the issue of appropriate methods for taking handfuls of incense. **Rav Pappa raised a dilemma: What** is the *halakha* with regard to a case where **another** priest **scooped**[H] **and placed** the incense **into the hands** of the High Priest? The Gemara clarifies the two sides of the question: Do **we require: "His full hands," and that is** fulfilled here, as in practice the High Priest has a handful of incense? **Or perhaps we require** that the High Priest must fulfill the mitzvot: **"And he shall take…and he shall bring"** (Leviticus 16:12), **and that is not** the case here, as the High Priest did not scoop and take the incense himself? This question was also left unanswered, and the Gemara concludes: **Let it stand** unresolved.

בָּעֵי רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: חָפַן וָמֵת, מַהוּ שֶׁיִּכָּנֵס אַחֵר בַּחֲפִינָתוֹ? אָמַר רַבִּי חֲנִינָא: בֹּא וּרְאֵה שְׁאֵלַת הָרִאשׁוֹנִים.

§ **Rabbi Yehoshua ben Levi raised a dilemma:** If the High Priest **scooped and died, what** is the *halakha* with regard to the possibility **that another** High Priest may replace him and **enter with his handful?** May the second priest enter the Holy of Holies with the incense that the first priest scooped, or must he start from the beginning of the process? **Rabbi Ḥanina**[P] **said** to his students in excitement: **Come and see** that Sages from a later generation were able to ask a difficult question on par with **the question of the earlier** generations. Even I, Rabbi Ḥanina, asked this same question, which was posed by my elder, Rabbi Yehoshua ben Levi.

NOTES

That they acted like benches – דַּעֲבוּד מַעֲשֵׂה אִיצְטַבָּא: The Levites stood in a row stretching from the place where the animal was sacrificed to the place where the blood was sprinkled, and they passed the bowls of blood from one to the other without moving (Rabbeinu Ḥananel). Since this transfer is not considered carrying, it was permitted for the Levites to do so on Shabbat.

HALAKHA

Another priest scooped – חָפַן חֲבֵירוֹ: Although these cases are possibly permitted, the rite should not be performed in this manner *ab initio*, as the Gemara did not provide definitive rulings in these situations. The first doubtful case is that of another priest who takes a handful of incense and places it in the hands of the High Priest. A second situation arises if the High Priest takes the handful and dies, whereupon a second priest takes the handful of the first one into the Holy of Holies (Rambam *Sefer Avoda*, *Hilkhot Avodat Yom HaKippurim* 5:28).

PERSONALITIES

Rabbi Ḥanina – רַבִּי חֲנִינָא: This is Rabbi Ḥanina bar Ḥama, who lived in the transitional generation between the *tanna'im* and *amora'im*. Rabbi Ḥanina was born in Babylonia, but emigrated to Eretz Yisrael at a very young age, where he studied Torah from Rabbi Yehuda HaNasi. His teacher was very fond of him, saying that Rabbi Ḥanina was not a human being, but an angel. Rabbi Ḥanina also studied under Rabbi Yehuda HaNasi's greatest students, in particular Rabbi Ḥiyya. At the time of his death, Rabbi Yehuda HaNasi appointed Rabbi Ḥanina as head of the yeshiva, but in his humility, Rabbi Ḥanina refused to accept the position during the lifetime of his older colleague, Rabbi Afas.

Rabbi Ḥanina lived in the city of Tzippori, where he dealt in the honey trade, from which he grew wealthy. He used his money to build a large study hall. Rabbi Ḥanina is considered one of the cleverest scholars of his generation and was also renowned for his righteousness and kindness.

Rabbi Ḥanina's halakhic and aggadic statements abound both in the Jerusalem and Babylonian Talmuds, and as he enjoyed a long and healthy life, he taught many students over several generations. Rabbi Yehoshua ben Levi was his student and colleague, and he was also privileged to teach Rabbi Yoḥanan for many years. The *amora* Rabbi Ḥama, son of Rabbi Ḥanina, was possibly his son.

לְמֵימְרָא דְּרַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי קַשִּׁישׁ? וְהָאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: לִי הִתִּיר רַבִּי חֲנִינָא לִשְׁתּוֹת שַׁחֲלַיִם בְּשַׁבָּת!

The Gemara analyzes this comment: **Is that to say that Rabbi Yehoshua ben Levi** was **older** than Rabbi Ḥanina, which is why Rabbi Ḥanina referred to him as an early Sage? **But didn't Rabbi Yehoshua ben Levi say: Rabbi Ḥanina permitted me to drink cress juice on Shabbat** for medicinal purposes. Rabbi Yehoshua ben Levi's deference to Rabbi Ḥanina shows that Rabbi Ḥanina was older than him.

לִשְׁתּוֹת?! פְּשִׁיטָא, דִּתְנַן: כָּל הָאוֹכָלִין אוֹכֵל אָדָם לִרְפוּאָה, וְכָל הַמַּשְׁקִין שׁוֹתֶה!

Since it has been raised, the Gemara addresses the issue of cress juice on Shabbat: Did Rabbi Ḥanina permit him **to drink** cress juice? It is **obvious** that it is permitted to drink this juice; why would it be prohibited? **As we learned** in a mishna: **All** types of **food** that healthy people eat **may be eaten by people** even **for medicinal** purposes,[H] and one may likewise **drink all drinks** for medicinal purposes, as the Sages did not include these in their decree against taking medicine on Shabbat.[N]

אֶלָּא: לִשְׁחוֹק וְלִשְׁתּוֹת שַׁחֲלַיִם בְּשַׁבָּת. הֵיכִי דָּמֵי? אִי דְּאִיכָּא סַכַּנְתָּא – מִשְׁרָא שָׁרֵי, וְאִי דְּלֵיכָּא סַכַּנְתָּא – מֵיסַר אֲסִיר! לְעוֹלָם דְּאִיכָּא סַכַּנְתָּא, וְהָכִי קָא מִבָּעֲיָא לֵיהּ: מִי מַסְיָא – דְּנֵיחוּל עֲלַיְיהוּ שַׁבְּתָא, אוֹ לָא מַסְיָא, וְלָא נֵיחוּל עֲלַיְיהוּ שַׁבְּתָא.

Rather, Rabbi Yehoshua ben Levi's question was: Is it permitted **to grind and drink cress on Shabbat?** The Gemara asks: **What are the circumstances? If** it involves a situation **where there is danger** to life, and this is the prescribed cure, **it is** certainly **permitted; and if** it is a case **where there is no danger,** it is **prohibited** as labor on Shabbat. The Gemara answers: **Actually,** the question concerns a case **where there is** a life-threatening **danger, and this is the dilemma that he raised before him: Does** this drink **heal,** which would mean **that** it is appropriate **to violate Shabbat for it, or** does it **not heal, and** therefore one should **not violate Shabbat for it?**

וּמַאי שְׁנָא רַבִּי חֲנִינָא? – מִשּׁוּם דְּבָקִי בִּרְפוּאוֹת הוּא, דְּאָמַר רַבִּי חֲנִינָא: מֵעוֹלָם לֹא שְׁאָלַנִי אָדָם עַל מַכַּת פִּרְדָּה לְבָנָה וְחָיָה.

The Gemara asks: **And** if this was not a halakhic question but a medical one, **what is different** about this question that led him to ask it specifically of **Rabbi Ḥanina?** The Gemara explains: Rabbi Yehoshua ben Levi asked Rabbi Ḥanina **because he is an expert in medicines, as Rabbi Ḥanina said: No man ever consulted me about a wound** inflicted by a **white mule**[B] **and recovered.** This shows that people came to Rabbi Ḥanina for medical advice.

וְהָא קָא חָזֵינַן דְּחַיֵּי! אֵימָא: וְחַיַּית. – וְהָא קָא חָזֵינַן דְּמִיתַּסֵּי! בְּסוּמְקָן אִינְהוּ, וְחִיוָּרָן רֵישׁ כַּרְעַיְהוּ קָאָמְרִינַן.

The Gemara expresses surprise at this claim: **But we see that** people who are kicked by mules **do survive.** The Gemara answers that instead it should **say:** No man ever consulted me about a wound of this kind **and** the wound **survives,** i.e., the wound never heals. The Gemara challenges this statement as well: **But we see that** it **does heal.** The Gemara responds: **We say** that the wound will never heal only **when** the mules **are red and the tops of their legs are white.**

מִכָּל מָקוֹם שְׁמַע מִינָּהּ דְּרַבִּי חֲנִינָא קַשִּׁישׁ. אֶלָּא הָכִי קָאָמַר: שְׁאֵלָתָן – כִּשְׁאֵלָה שֶׁל רִאשׁוֹנִים.

The Gemara returns to its previous question. **In any event,** one can **learn from this** discussion **that Rabbi Ḥanina** was **older**[N] than Rabbi Yehoshua ben Levi. Why, then, does Rabbi Ḥanina refer to Rabbi Yehoshua ben Levi as a member of an earlier generation? **Rather,** we must explain that **this is** what **he said,** i.e., that Rabbi Ḥanina's statement should be understood as follows: **Their question is like the question of the early ones.**[N] In other words, Rabbi Ḥanina meant that this question, posed by a member of a later generation, is as difficult as that of the early Sages.

BACKGROUND

White mule – פִּרְדָּה לְבָנָה: The Gemara is apparently describing a particular breed of mule that was especially wild. This type of mule, which was well-bred and fast, was domesticated by wealthy people. These mules might have been the offspring of breeding donkeys with wild asses. The reference to the legs of the mules being white suggests the option that this is a reference to the African wild ass, *Equus africanus*.

African wild ass

HALAKHA

Medicinal foods on Shabbat – מַאֲכָלֵי רְפוּאָה בְּשַׁבָּת: Although the Sages prohibited taking medicines on Shabbat, all foods and drinks that healthy people normally eat may be ingested, despite the fact that they are being taken for their curative properties. However, it is prohibited to take foods and drinks that healthy people do not usually eat. This *halakha* applies to people who are in pain. Some commentaries maintain that healthy people may eat those foods that are not normally eaten, although this point is subject to debate among the early commentaries (*Shulḥan Arukh*, *Oraḥ Ḥayyim* 328:37).

NOTES

Medicine on Shabbat – רְפוּאָה בְּשַׁבָּת: The Sages prohibited any act of healing on Shabbat, including eating or drinking medicine, exercising or bathing. This restriction applies only when one is suffering pain that is not life-threatening. However, one's health overrides Shabbat in any situation where his life might be in danger, and in a case of this kind, all forms of treatment are permitted. The reason why healing was prohibited was due to the fear that medicines might be ground and prepared, which would be a violation of grinding, one of the principal categories of labor on Shabbat. Due to this concern, all forms of healing were prohibited, including those that do not involve grinding.

That Rabbi Ḥanina was older – דְּרַבִּי חֲנִינָא קַשִּׁישׁ: Why does the fact that Rabbi Yehoshua ben Levi asked Rabbi Ḥanina for his medical opinion prove that he was older? While this shows that he was a medical expert, he still could have been younger than Rabbi Yehoshua ben Levi. The answer is that Rabbi Yehoshua ben Levi's answer refers to a request from a Sage for halakhic permission. The phrase: He permitted me, is not generally used for medical advice (Ritva).

Their question is like the question of the early ones – שְׁאֵלָתָן כִּשְׁאֵלָה שֶׁל רִאשׁוֹנִים: Some commentaries suggest that Rabbi Ḥanina's students asked him this question, prompting him to respond: The students' question is like that of the early Sages. This early Sage is a reference to Rabbi Yehoshua ben Levi, who was greater than the students in age and wisdom, and who had already asked that same question (Rabbeinu Ḥananel).

וּמִי אָמַר רַבִּי חֲנִינָא הָכִי? וְהָאָמַר רַבִּי חֲנִינָא: ׳בְּפַר׳ – וְלֹא בְּדָמוֹ שֶׁל פַּר.

The Gemara asks: **And did Rabbi Ḥanina** actually **say that** this question, of one High Priest using the incense scooped by another, was difficult to answer? **But didn't Rabbi Ḥanina say:** "With this Aaron shall come into the sacred place, **with a bull**" (Leviticus 16:3); this means that the High Priest must enter **with** the offering of **a bull and not with the blood of** the **bull?** In other words, the High Priest himself must slaughter his bull. Should a different priest slaughter the bull, receive its blood, and then die, the priest who replaces him may not enter the Holy of Holies with the blood of the bull slaughtered by his predecessor. Instead, he must bring a new bull, slaughter it, collect its blood, and take that blood inside.

וְאָמַר רַבִּי חֲנִינָא: קְטוֹרֶת שֶׁחֲפָנָהּ קוֹדֶם שְׁחִיטַת הַפָּר – לֹא עָשָׂה וְלֹא כְּלוּם!

And likewise, **Rabbi Ḥanina said:** If the priest **scooped the incense before the slaughtering of the bull, he did nothing,** as the handful of incense must be taken after the slaughter of the bull. If so, in accordance with the opinion of Rabbi Ḥanina, it is impossible for a priest to enter the Sanctuary with the handful taken by his fellow priest. The reason is that if the first priest died after the handful was taken, he certainly has not yet entered with the blood he collected from the bull. Consequently, his slaughter was not effective for the substitute priest, who must repeat the entire service from the slaughter onward.

הָכִי קָאָמַר: מִדְּקָא מִיבַּעְיָא לֵיהּ הָא – מִכְּלָל דְּקָסָבַר ׳בְּפַר׳ – וַאֲפִילּוּ בְּדָמוֹ שֶׁל פַּר, וּלְמַאי דִּסְבִירָא לֵיהּ – שְׁאֵילָתוֹ כִּשְׁאֵילַת הָרִאשׁוֹנִים.

The Gemara explains that **this is** what Rabbi Ḥanina **said: From** the fact that Rabbi Yehoshua ben Levi **raised this dilemma,** it can be understood **by inference that he holds** that the verse "**with a bull**" means that the High Priest may enter the Holy of Holies **even with the blood of a bull.** This means that the second priest does not have to go back and slaughter a second bull. **And according to that which** Rabbi Yehoshua ben Levi **maintains, his question is like the question of the earlier** generations. Although the question does not arise according to the opinion of Rabbi Ḥanina himself, according to the ruling of Rabbi Yehoshua ben Levi, the question is indeed a difficult one.

מַאי הָוֵי עֲלָהּ? אָמַר רַב פַּפָּא: אִי חוֹפֵן חוֹזֵר וְחוֹפֵן – חֲבֵירוֹ נִכְנָס בַּחֲפִינָתוֹ, דְּהָא מִקַּיְּימָא חֲפִינָה. אִי אֵין חוֹפֵן וְחוֹזֵר וְחוֹפֵן – תִּבָּעֵי לָךְ.

The Gemara asks: **What** halakhic conclusion **was** reached **about** this matter? What in fact is the ruling in a situation where the High Priest took a handful of incense and then died? May the newly appointed High Priest use the handful that has already been scooped, or does he require a new handful? **Rav Pappa said:** The resolution of this question depends on a different problem. **If** the High Priest **scoops** the handful when he takes the incense from the coal pan, and **again scoops**^N a handful in the Holy of Holies, this would mean that **another** priest may **enter with the handful** of the first High Priest, **as** the mitzva of **scooping** the handful has been **fulfilled.** However, **if** the High Priest does **not scoop and again scoop, let the dilemma be raised.**

אָמַר לֵיהּ רַב הוּנָא בְּרֵיהּ דְּרַב יְהוֹשֻׁעַ לְרַב פַּפָּא: אַדְּרַבָּה, אִי חוֹפֵן וְחוֹזֵר וְחוֹפֵן – לֹא יִכָּנֵס אַחֵר בַּחֲפִינָתוֹ, אִי אֶפְשָׁר שֶׁלֹּא יְחַסֵּר וְשֶׁלֹּא יוֹתִיר. וְאִי אֵין חוֹפֵן חוֹזֵר וְחוֹפֵן – תִּיבָּעֵי לָךְ.

Rav Huna, son of Rav Yehoshua, said to Rav Pappa: On the contrary, if the High Priest **scoops and again scoops, another** priest should **not** be permitted to **enter with his handful,** as **it is impossible** that the new handful **will be neither less nor more** than the amount of the first handful, which means the handful will not have been taken properly. **But** conversely, **if he does not scoop and again scoop, let the dilemma be raised,** as the mitzva of taking a handful has already been fulfilled by the first priest, and the second priest has merely to place the incense on the coals.

NOTES

And again scoops – חוֹזֵר וְחוֹפֵן: The question is whether the Torah's mitzva, "and he shall take…his hands full…and bring" (Leviticus 16:12), indicates that, ideally, the High Priest must bring the incense by hand. In practice, as he cannot carry the coal pan, he necessarily must place the incense in a vessel, yet he should try to follow the verse's instruction as closely as possible. Alternatively, perhaps this requirement is not indispensable, and if he is unable to touch the incense by hand in the Holy of Holies, he has nevertheless fulfilled his obligation (*Tosafot Yeshanim*; *Tosefot HaRosh*).

דְּאִיבַּעֲיָא לְהוּ: חוֹפֵן חוֹזֵר וְחוֹפֵן אוֹ לֹא? תָּא שְׁמַע: כָּךְ הָיְתָה מִידָּתָהּ. מַאי לָאו: כְּשֵׁם שֶׁמִּדָּתָהּ מִבַּחוּץ – כָּךְ מִדָּתָהּ מִבִּפְנִים!

The Gemara explains the background to this problem. **As a dilemma was raised before** the Sages: Does the High Priest **scoop** a handful from the incense once **and again scoop a handful** a second time in the Holy of Holies, **or** does he **not** scoop a second time? The Gemara suggests: **Come** and **hear** a resolution to this dilemma from the mishna: **This was the measure** of the spoon. **What, is it not** correct to infer from the mishna that **just as its measure** is **on the outside, so is its measure on the inside,** i.e., there is no need to scoop another handful, as this is its fixed measure that he pours onto the coal pan.

לֹא, דִּילְמָא שֶׁאִם רָצָה לַעֲשׂוֹת מִדָּה – עוֹשֶׂה. אִי נַמִּי: שֶׁלֹּא יְחַסֵּר וְשֶׁלֹּא יוֹתִיר.

The Gemara rejects this suggestion: **No,** that is not necessarily the correct interpretation of the mishna. **Perhaps** it means **that if he wants to measure** a precise **amount** for his handful, **he may measure** with a utensil for this purpose. **Alternatively,** it could mean **that** he may take **neither less nor more** than the measure he initially took. Consequently, there is no proof from the mishna with regard to whether the High Priest must scoop a second handful.

תָּא שְׁמַע:

The Gemara further suggests: **Come** and **hear** a resolution to this dilemma from a *baraita*:

Perek **V**
Daf **49** Amud **b**

כֵּיצַד הוּא עוֹשֶׂה? אוֹחֵז אֶת הַבָּזָךְ בְּרֹאשׁ אֶצְבְּעוֹתָיו, וְיֵשׁ אוֹמְרִים: בְּשִׁינָּיו, וּמַעֲלֶה בְּגוּדָלוֹ, עַד שֶׁמַּגַּעַת לְבֵין אַצִּילֵי יָדָיו. וְחוֹזֵר וּמַחֲזִירָהּ לְתוֹךְ חׇפְנָיו, וְצוֹבְרָהּ, כְּדֵי שֶׁיְּהֵא עֲשָׁנָהּ שׁוֹהֶה לָבוֹא. וְיֵשׁ אוֹמְרִים: מְפַזְּרָהּ, כְּדֵי שֶׁיְּהֵא עֲשָׁנָהּ מְמַהֶרֶת לָבוֹא.

How should the High Priest **act**[N] in the Holy of Holies, when he needs to place the incense on the coals by taking a handful from the spoon and placing it in his hands? After he places the coal pan on the ground, **he holds the** front of **the ladle,** i.e., the spoon of incense, **with his fingertips, and some say** he holds it **with his teeth.** At this stage the handle of the spoon rests between his arms. **And** he pushes it and **raises** it **up** slowly **with his thumb** toward his body **until it reaches between his elbows,** which he then uses to turn it over. **He then returns** the incense **into his palms,** after which he pours it from his hands into the coal pan.[H] **And he heaps** the incense into a pile on the coals **so that its smoke rises slowly. And some say** he does the opposite, that **he scatters it so that its smoke rises quickly.**

וְזוֹ הִיא עֲבוֹדָה קָשָׁה שֶׁבַּמִּקְדָּשׁ. זוֹ הִיא וְתוּ לָא?! וְהָא אִיכָּא מְלִיקָה, וְהָא אִיכָּא קְמִיצָה! אֶלָּא: זוֹ הִיא עֲבוֹדָה קָשָׁה מֵעֲבוֹדוֹת קָשׁוֹת שֶׁבַּמִּקְדָּשׁ. שְׁמַע מִינָּהּ: חוֹפֵן וְחוֹזֵר וְחוֹפֵן, שְׁמַע מִינָּהּ.

And this taking of a handful of incense **is** the most **difficult** sacrificial **rite in the Temple.** The Gemara asks: **This one** is the hardest rite, **and no other? But there is pinching,** which is also considered extremely difficult; **and there is taking a handful** of a meal-offering, another complex rite. **Rather, this** taking of a handful of incense **is** one **of the** most **difficult rites in the Temple,** rather than the single most difficult one. In any event, you can **learn from this** that the High Priest **scoops** a handful **and again scoops.** The Gemara concludes: Indeed, **learn from this** that it is so.

אִיבַּעֲיָא לְהוּ: שָׁחַט וָמֵת, מַה הוּא שֶׁיִּכָּנֵס אַחֵר בְּדָמוֹ? מִי אָמְרִינַן: ״בְּפַר״ – וַאֲפִילּוּ בְּדָמוֹ שֶׁל פַּר, אוֹ דִּילְמָא: ״בְּפַר״ – וְלֹא בְּדָמוֹ שֶׁל פַּר?

§ **A dilemma was raised before** the Sages: If a High Priest **slaughtered** the bull **and died,**[N] **what is** the *halakha* with regard to whether **another** High Priest may **enter** the Holy of Holies **with the blood** of the bull that his predecessor slaughtered? **Do we say** that the verse: "With this Aaron shall come into the sacred place, **with a bull**" (Leviticus 16:3) teaches that the priest must enter with the blood of a bull, but it need not necessarily be the blood of the bull he himself slaughtered, **and** in that case he may enter **even with the blood**[H] **of a bull** slaughtered by someone else? **Or perhaps** the verse should be interpreted precisely: **"With a bull," and not with the blood of a bull** slaughtered by another?

רַבִּי חֲנִינָא אוֹמֵר: בְּפַר וְלֹא בְּדָמוֹ שֶׁל פַּר, וְרֵישׁ לָקִישׁ אָמַר: בְּפַר וַאֲפִילּוּ בְּדָמוֹ שֶׁל פַּר. רַבִּי אַמִי אָמַר: בְּפַר וְלֹא בְּדָמוֹ שֶׁל פַּר, רַבִּי יִצְחָק אָמַר: בְּפַר וַאֲפִילּוּ בְּדָמוֹ שֶׁל פַּר.

The Sages disputed this matter. **Rabbi Ḥanina says: "With a bull," and not with the blood of a bull,** which means that the newly appointed High Priest must slaughter another bull, as he can enter only with the blood of a bull he himself slaughtered. **And Reish Lakish said: "With a bull," and even with the blood of a bull.** Likewise, **Rabbi Ami said: "With a bull" and not with the blood of a bull; Rabbi Yitzḥak said: "With a bull," and even with the blood of a bull.**

NOTES

How should he act – כֵּיצַד הוּא עוֹשֶׂה: According to most commentaries, after the High Priest placed the coal pan between the staves of the Ark poles or on the foundation rock, he held the spoon between his two hands. Using his thumbs, he slowly inched it toward him until he was able to turn it over into his hands. Conversely, the Rambam, presumably on the basis of a variant text of the Gemara, states that the High Priest used his thumbs to slowly empty the contents of the spoon into his hands.

If he slaughtered and died – שָׁחַט וָמֵת: Since the second priest is the agent of the first High Priest, or the agent of the entire Jewish people, it is possible that he is allowed to continue to perform the action of the first priest (*Tosafot Yeshanim*).

HALAKHA

The procedure for burning the incense in the Holy of Holies – דֶּרֶךְ הַהַקְטָרָה בְּקֹדֶשׁ הַקֳּדָשִׁים: The High Priest holds the edge of the incense spoon with his fingertips or with his teeth and pours the incense into his hands a second time. Next, he heaps the incense onto the coals in the coal pan, as stated in the *baraita* cited here (Rambam *Sefer Avoda*, *Hilkhot Avodat Yom HaKippurim* 4:1).

With a bull and even with its blood – בְּפַר וַאֲפִילּוּ בְּדָמוֹ: If the High Priest dies after he slaughtered the sin-offering bull on Yom Kippur, the priest who replaces him takes the blood of that bull into the Holy of Holies. The Rambam rules in accordance with the opinion of Rav Ashi, as he is a later Sage (Rambam *Sefer Avoda*, *Hilkhot Avodat Yom HaKippurim* 5:13).

אֵיתִיבֵיהּ רַבִּי אַמִי לְרַבִּי יִצְחָק נַפָּחָא: נִמְנִין וּמוֹשְׁכִין יְדֵיהֶן מִמֶּנּוּ עַד שֶׁיִּשָּׁחֵט, וְאִם אִיתָא – עַד שֶׁיִּזְרוֹק מִיבָּעֵי לֵיהּ! –

Rabbi Ami raised an objection to Rabbi Yitzḥak Nappaḥa, the smith: To join a group of people who arranged to partake together of a single Paschal offering, individuals may **register** as part of a group **and they** may **withdraw**[HN] **from it** and join another group **until** the offering **is slaughtered. And if it is so,** that the blood of an animal is considered part of the offering, this *tanna* who authored this statement **should have said** that they may withdraw **until** the blood **is sprinkled.** If, as you maintain, the blood of an offering is part of the offering itself, why can't a person register to or withdraw from a group of a Paschal offering until its blood is sprinkled?

שָׁנֵי הָתָם דִּכְתִיב: ״מִהְיוֹת מִשֶּׂה״ – מֵחִיּוּתֵהּ דְּשֶׂה.

He answered him: **It is different there, as it is written:** "And if the household is too small **for a lamb** [***mehiyot miseh***], he and his neighbor who is next to his house" (Exodus 12:4). The phrase "*mehiyot miseh*" is read as ***meiḥiyutei deseh,*** from the life of a lamb. In other words, one can withdraw from a group only as long as the lamb is alive. If so, its blood is not considered part of the Paschal lamb by a special decree of the Torah, which does not apply to Yom Kippur.

מְתִיב מָר זוּטְרָא: וְאֵין פּוֹדִין לֹא בְּעֵגֶל וְלֹא בְּחַיָּה, וְלֹא בִּשְׁחוּטָה, וְלֹא בִּטְרֵיפָה, וְלֹא בְּכִלְאַיִם, וְלֹא בְּכוֹי, אֶלָּא בְּשֶׂה! שָׁאנֵי הָתָם, דְּיָלֵיף שֶׂה שֶׂה מִפֶּסַח.

Mar Zutra raised an objection: And one may not redeem[HN] a male firstborn donkey **with a calf, nor with an undomesticated animal, nor with a slaughtered** lamb, **nor with an animal with a condition that will cause it to die within twelve months** [***tereifa***], **nor with** the product of the prohibited **crossbreeding**[N] of a lamb and a goat, **nor with a** ***koy,***[N] a kosher animal with characteristics of both a domesticated animal and a non-domesticated animal, **but with a lamb.** This proves that a slaughtered animal is not considered a lamb. The Gemara rejects this claim: **It is different there, as** that *tanna* **derives** a verbal analogy of **"lamb"** (Exodus 13:13) and **"lamb"** (Exodus 12:4) **from the Paschal offering:** Just as a slaughtered lamb cannot be used for a Paschal offering, the same applies to the case of a firstborn donkey.

אִי מָה לְהַלָּן זָכָר תָּם וּבֶן שָׁנָה – אַף כָּאן זָכָר תָּם וּבֶן שָׁנָה? תַּלְמוּד לוֹמַר: ״תִּפְדֶּה״ ״תִּפְדֶּה״ רִיבָּה.

The Gemara asks: **If** so, **just as there,** the Paschal offering must be **male, unblemished, and a year old, so too here,** for the redemption of a firstborn donkey, one should be obligated to use **a male** that is **unblemished and a year old.** Therefore **the verse states:** "And every firstborn of a donkey you shall redeem with a lamb; and if you shall not redeem it, then you shall break its neck" (Exodus 13:13). The repetition of: **"You shall redeem," "you shall** not **redeem,"** serves to **amplify** the definition of the offering and include other animals as acceptable for this redemption, not merely those fit for the Paschal offering.

אִי ״תִּפְדֶּה תִּפְדֶּה״ רִיבָּה – אֲפִילּוּ כּוּלְּהוּ נַמִי! אִם כֵּן, ״שֶׂה״ מַאי אַהֲנֵי לֵיהּ?

The Gemara asks: **If** the phrases **"You shall redeem" "you shall redeem"** serve to **amplify, even all** animals should **also** be fit for the redemption of a firstborn donkey, including a calf, undomesticated beast, a slaughtered animal, and the other exceptions listed above. The Gemara answers: **If so, what purpose does** the verbal analogy of **"lamb" serve?** Rather, it is evident that certain animals are included while others are excluded. In any case, it is clear that the *halakha* of the blood of the bull on Yom Kippur cannot be derived from here.

HALAKHA

They may register and withdraw – נִמְנִים וּמוֹשְׁכִין יְדֵיהֶם: Until the Paschal offering is slaughtered, individuals are permitted to join groups or to withdraw from them and join others. Once the animal has been slaughtered, one may not withdraw from his group (Rambam *Sefer Korbanot*, *Hilkhot Korban Pesaḥ* 2:14).

Redeeming a firstborn donkey – פִּדְיוֹן פֶּטֶר חֲמוֹר: One may not redeem a firstborn donkey with a calf, an undomesticated animal, a slaughtered lamb, a *tereifa*, a crossbreed, or with a *koy*, but only with a lamb or a goat that is alive and unblemished (Rambam *Sefer Korbanot*, *Hilkhot Bekhorot* 12:8).

NOTES

They may register and withdraw – נִמְנִין וּמוֹשְׁכִין יְדֵיהֶם: The Paschal lamb was sacrificed in groups. Several men and women would register for a group that would sacrifice a single lamb. The people assigned to that group would eat the offering on the night of the Festival. Individuals could join or withdraw from these groups, and join other groups, whether or not they were members of the same family, provided that the animal had not yet been sacrificed.

Redeeming a firstborn donkey – פִּדְיוֹן פֶּטֶר חֲמוֹר: The Torah states: "And every firstborn of a donkey you shall redeem with a lamb" (Exodus 13:13), which means that a lamb must be given to a priest for every firstborn donkey. If the owner fails to do this, the donkey's neck must be broken. The Gemara is addressing the issue of which kind of lamb is referred to here by the Torah.

Crossbreeding – כִּלְאַיִם: This is referring to a crossbreed of a sheep and a goat. Although both sheep and goats individually can be used to redeem firstborn donkeys, mixed offspring are not appropriate for this purpose.

Koy **– כּוֹי:** The *koy* features many times in talmudic discussions, due to the uncertainty of whether it is a domesticated or an undomesticated animal. Sometimes the *koy* is treated as distinct category of its own, neither fully domesticated nor non-domesticated. Here, however, as a lamb is required, the Gemara must be referring to a type of *koy* that is half a sheep and half non-domesticated.

אֵיתִיבֵיהּ רַבִּי יִצְחָק נַפָּחָא לְרַבִּי אַמִּי: ״וְהוֹצִיא אֶת כׇּל הַפָּר״! שֶׁיּוֹצִיא אֶת כּוּלּוֹ.

§ **Rabbi Yitzḥak Nappaḥa raised an objection to Rabbi Ami: "And he shall remove the entire bull** outside the camp" (Leviticus 4:12). This verse speaks of a bull that has been slaughtered and its fats and sacrificial parts have been burned, which proves that even after it has been slaughtered, it is still called a bull. Rabbi Ami replied: The animal itself is not called a bull at this stage; rather, it means **that he should remove the entire** carcass, all that remains of the bull.

״וְאֵת פַּר הַחַטָּאת וְאֵת שְׂעִיר הַחַטָּאת״! – אָמַר רַב פַּפָּא: בְּעוֹר וּבָשָׂר וּפֶרֶשׁ – דְּכוּלֵּי עָלְמָא לָא פְּלִיגִי, כִּי פְּלִיגִי – בְּדָם. מָר סָבַר: דָּם אִיקְּרֵי פַּר, וּמָר סָבַר: דָּם לָא אִיקְּרֵי פַּר.

The Gemara raises another difficulty by citing a verse: **"And the bull of the sin-offering and the goat of the sin-offering,** whose blood was brought in to make atonement in the Sanctuary, shall be taken outside the camp" (Leviticus 16:27). Once again, the verse proves that even after it has been slaughtered and its blood is brought into the Holy of Holies, the animal is still called a bull. **Rav Pappa said: Everyone agrees that** when it is intact, **with its hide, its flesh, and its excrement,** it is called a bull. **When they disagree** is with regard **to the blood. One Sage holds** that its **blood is called a bull, and one Sage holds** that **blood** alone **is not called a bull.**

אָמַר רַב אַשִׁי: מִסְתַּבְּרָא כְּמַאן דְּאָמַר דָּם אִיקְּרֵי פַּר, דִּכְתִיב: ״בְּזֹאת יָבֹא אַהֲרֹן אֶל הַקֹּדֶשׁ בְּפַר בֶּן בָּקָר״ אַטּוּ בְּקַרְנֵיהּ מְעַיֵּיל לֵיהּ? אֶלָּא, בְּדָמוֹ, וְקָרֵי לֵיהּ פַּר.

Rav Ashi said: It is reasonable to say **in accordance with the one who said** that **blood is called** part of the **bull, as it is written: "With this Aaron shall come into the sacred place, with a bull"** (Leviticus 16:3). **Is that to say** that **he brings** it **in,** to the Holy of Holies, **with its horns? Rather,** he enters **with its blood, and** yet the Torah **calls that "a bull."** This proves that the blood itself is called a bull.

וְאִידָּךְ: בַּמֶּה הוּכְשַׁר אַהֲרֹן לָבֹא אֶל הַקֹּדֶשׁ – בְּפַר בֶּן בָּקָר לְחַטָּאת.

The Gemara asks: **And the other one,** who maintains that blood is not called a bull, how does he interpret this verse? The Gemara answers that he can explain the verse as follows: **With what did Aaron become qualified to enter the sacred place? With** his bringing of **a young bull for a sin-offering.** However, the blood itself, which he brings inside, is not called a bull.

וְתֵיפּוֹק לֵיהּ דְּחַטָּאת שֶׁמֵּתוּ בְּעָלֶיהָ הִיא, וְחַטָּאת שֶׁמֵּתוּ בְּעָלֶיהָ לְמִיתָה אָזְלָא! אָמַר לֵיהּ רָבִין בַּר רַב אַדָּא לְרָבָא, אָמְרִי תַּלְמִידָךְ, אָמַר רַב עַמְרָם: חַטַּאת צִבּוּר הִיא, וְלֹא לְמִיתָה אָזְלָא.

§ The Gemara returns to the issue of a replacement High Priest entering with the blood of the first bull: **And let him derive** the answer to this problem from the fact **that it is a sin-offering whose owners have died.**[H] After all, the bull of the first High Priest is a sin-offering and its owner has died. Since there is a principle that **a sin-offering whose owners have died is left to die,**[N] this should resolve the dilemma. **Ravin bar Rav Adda said to Rava: Your students say** that **Rav Amram said** that the sin-offering bull of the High Priest **is a communal sin-offering,** as the High Priest brings it both on his own behalf and for his fellow priests, and a communal sin-offering **is not left to die.**

דִּתְנַן, אָמַר לוֹ רַבִּי מֵאִיר: וַהֲלֹא פַּר יוֹם הַכִּפּוּרִים, וַחֲבִיתֵּי כֹּהֵן גָּדוֹל, וּפֶסַח, דְּקׇרְבַּן יָחִיד הוּא, וְדוֹחֶה אֶת הַשַּׁבָּת וְאֶת הַטּוּמְאָה! לָאו מִכְּלָל דְּאִיכָּא לְמַאן דְּאָמַר דְּצִבּוּר?

As we learned in a mishna in tractate *Temura* that *tanna'im* debate which offerings override Shabbat and ritual impurity. **Rabbi Meir said to him: But** consider **the Yom Kippur bull, and the meal-offering resembling a wafer** brought specially by the **High Priest, and** the **Paschal offering,** each of which **is an individual offering and overrides Shabbat and ritual impurity.** Since Rabbi Meir says that these are individual offerings, is it **not** correct to say **by inference that there is one who says that** these offerings are **communal?**

וּלְטַעְמִיךְ דְּקָתָנֵי, אָמַר לוֹ רַבִּי יַעֲקֹב: וַהֲלֹא פַּר הֶעְלֵם דָּבָר שֶׁל צִבּוּר, וּשְׂעִירֵי עֲבוֹדָה זָרָה, וַחֲגִיגָה דְּקׇרְבַּן צִבּוּר, וְאֵין דּוֹחִין לֹא אֶת הַשַּׁבָּת וְלֹא אֶת הַטּוּמְאָה, מִכְּלָל דְּאִיכָּא לְמַאן דְּאָמַר דְּיָחִיד?!

The Gemara rejects this proof. **And according to your reasoning,** consider **that** which was **taught** there: **Rabbi Ya'akov said to him: But** there are the cases of the **bull for an unwitting communal sin, and the goats for** a sin of **idolatry,**[N] and the **Festival peace-offering, which** are all **communal offerings and override neither Shabbat nor ritual impurity.** According to the above reasoning, it can be claimed **by inference that there is one who says that** these are **individual** offerings, which is incorrect.

HALAKHA

A sin-offering whose owners have died – **חַטָּאת שֶׁמֵּתוּ בְּעָלֶיהָ**: A sin-offering whose owners died is left to die (Rambam *Sefer Avoda*, *Hilkhot Pesulei HaMukdashin* 4:1).

NOTES

Sin-offerings left to die – **חַטָּאוֹת מֵתוֹת**: There are five circumstances in which animals designated as sin-offerings are not sacrificed but are put to death instead. These animals are not killed directly by human hands, as it is prohibited to harm a consecrated animal, but they are locked up and left to starve to death. These cases are: The offspring of a sin-offering; an animal substituted for a sin-offering; a sin-offering whose owners have already gained atonement through another sin-offering; a sin-offering whose owners have died; and a sin-offering of a sheep or a goat that is more than a year old. The authorities debate the details of this *halakha*, e.g., whether communal sin-offerings are subject to these rules if the owners have died.

Goats for a sin of idolatry – **שְׂעִירֵי עֲבוֹדָה זָרָה**: If an entire community inadvertently sinned in the realm of idolatry due to a mistaken ruling of the court, the people must bring a bull as a burnt-offering and a goat as a sin-offering for their atonement (Numbers 15:24). The early commentaries note that the terminology of the Gemara is imprecise here, as only a single goat is brought.

אֶלָּא, לְתַנָּא קַמָּא קָא מְהַדֵּר לֵיהּ. דִּשְׁמָעֵיהּ דְּקָאָמַר: קׇרְבַּן צִבּוּר דּוֹחֶה אֶת הַשַּׁבָּת וְאֶת הַטּוּמְאָה, וְקׇרְבַּן יָחִיד אֵינוֹ דּוֹחֶה לֹא אֶת הַשַּׁבָּת וְלֹא אֶת הַטּוּמְאָה. אָמַר לוֹ רַבִּי מֵאִיר: קׇרְבַּן יָחִיד כְּלָלָא הוּא?! וַהֲלֹא פַּר יוֹם הַכִּפּוּרִים וַחֲבִיתֵּי כֹּהֵן גָּדוֹל וּפֶסַח, דְּקׇרְבַּן יָחִיד הוּא, וְדוֹחִין אֶת הַשַּׁבָּת וְאֶת הַטּוּמְאָה.

Rather, Rabbi Meir **responded to the first *tanna*, as he heard him say** in the form of a general principle: **Communal sacrifices override Shabbat and ritual impurity, but individual sacrifices override neither Shabbat nor ritual impurity.** In response to this claim, **Rabbi Meir said to him:** Is this statement with regard to **an individual offering** a general **principle? But** consider **the Yom Kippur bull, and the meal-offering resembling a wafer** of the **High Priest, and** the **Paschal offering,** each of which **is an individual offering and overrides Shabbat and ritual impurity.**

וְאָמַר לוֹ רַבִּי יַעֲקֹב: קׇרְבַּן צִבּוּר כְּלָלָא הוּא?! וַהֲלֹא פַּר הֶעְלֵם דָּבָר שֶׁל צִבּוּר, וּשְׂעִירֵי עֲבוֹדָה זָרָה, וַחֲגִיגָה, דְּקׇרְבַּן צִבּוּר הוּא וְאֵין דּוֹחִין לֹא אֶת הַשַּׁבָּת וְלֹא אֶת הַטּוּמְאָה!

And Rabbi Ya'akov responded to the first *tanna* from a different perspective: Is this statement with regard to **a communal offering** a general **principle,** which overrides ritual impurity? **But** there are the cases of the **bull for an unwitting communal sin, and the goats for** a sin of **idolatry,** and the **Festival peace-offering, which** are all **communal offerings and override neither Shabbat nor ritual impurity.**

אֶלָּא נְקוֹט הַאי כְּלָלָא בִּידָךְ: כׇּל שֶׁזְּמַנּוֹ קָבוּעַ – דּוֹחֶה אֶת הַשַּׁבָּת וְאֶת הַטּוּמְאָה אֲפִילּוּ בְּיָחִיד, וְכׇל שֶׁאֵין זְמַנּוֹ קָבוּעַ – אֵינוֹ דּוֹחֶה לֹא אֶת הַשַּׁבָּת וְלֹא אֶת הַטּוּמְאָה וַאֲפִילּוּ בְּצִבּוּר.

Rather, grasp this principle: Any offering **that** has **a fixed time**[H] for its sacrifice **overrides Shabbat and ritual impurity even if** it is an **individual** offering; **and any** offering **of no fixed time overrides neither Shabbat nor ritual impurity, and** this is the case **even** if it **is a communal** offering. With regard to the issue at hand, as the emphasis of both Rabbi Meir's and Rabbi Ya'akov's statements is whether the offerings they referred to override Shabbat and ritual impurity, not their classification as individual or communal offerings, nothing can be inferred from their comments in this regard. Consequently, it remains possible that the bull of the High Priest is an individual offering.

אֵיתִיבֵיהּ אַבָּיֵי: פַּר וְשָׂעִיר שֶׁל יוֹם הַכִּפּוּרִים שֶׁאָבְדוּ וְהִפְרִישׁ אֲחֵרִים תַּחְתֵּיהֶן – כּוּלָּם יָמוּתוּ, וְכֵן שְׂעִירֵי עֲבוֹדָה זָרָה שֶׁאָבְדוּ וְהִפְרִישׁ אֲחֵרִים תַּחְתֵּיהֶן כּוּלָּם יָמוּתוּ. דִּבְרֵי רַבִּי יְהוּדָה. רַבִּי (אֱלִיעֶזֶר) וְרַבִּי שִׁמְעוֹן אוֹמְרִים: יִרְעוּ עַד שֶׁיִּסְתָּאֲבוּ, וְיִמָּכְרוּ, וְיִפְּלוּ דְּמֵיהֶן לִנְדָבָה, שֶׁאֵין חַטַּאת צִבּוּר מֵתָה.

§ **Abaye raised an objection to** Rava: Is the bull of the High Priest an individual offering? But we learned in a *baraita*: With regard to the **bull and the goat of Yom Kippur that were lost,**[H] **and he separated others in their stead,** and the first animals were subsequently found, **all** of the second set **shall** be left to **die. And likewise, goats for** a sin of **idolatry that were lost and he separated others in their stead, all of them shall** be left to **die.** This is **the statement of Rabbi Yehuda. Rabbi Elazar and Rabbi Shimon say: They shall** be left to **graze until they become unfit,**[N] whereupon **they are sold and their proceeds go** for a **free-will offering, as a communal sin-offering is not** left to **die.** This proves that the Yom Kippur bull is called a communal sin-offering.

אָמַר לֵיהּ: מַאי פַּר – פַּר הֶעְלֵם דָּבָר שֶׁל צִבּוּר. וְהָא שֶׁל יוֹם הַכִּפּוּרִים קָתָנֵי! כִּי קָתָנֵי – אַדְּשָׂעִיר.

Rava **said to** Abaye: **What bull** is referred to here? A **bull for an unwitting communal sin.** Abaye retorted: **But** the *baraita* **taught: Of Yom Kippur,** which clearly indicates that it is referring to the bull of Yom Kippur. Rava answered: **When** the *tanna* of this *baraita* **taught:** Of Yom Kippur, he was referring only **to the goat.** That is, the *baraita* should be read as follows: The communal bull and the goat of Yom Kippur, which is also a communal offering.

וְהָתַנְיָא: פַּר שֶׁל יוֹם הַכִּפּוּרִים, וְשָׂעִיר שֶׁל יוֹם הַכִּפּוּרִים שֶׁאָבְדוּ, וְהִפְרִישׁ אֲחֵרִים תַּחְתֵּיהֶן – כּוּלָּם יָמוּתוּ, דִּבְרֵי רַבִּי יְהוּדָה. רַבִּי (אֱלִיעֶזֶר) וְרַבִּי שִׁמְעוֹן אוֹמְרִים: יִרְעוּ עַד שֶׁיִּסְתָּאֲבוּ, וְיִמָּכְרוּ, וְיִפְּלוּ דְּמֵיהֶן לִנְדָבָה, שֶׁאֵין חַטַּאת צִבּוּר מֵתָה!

Abaye further asks: **But wasn't it taught** in a *baraita*: With regard to **the bull of Yom Kippur and the goat of Yom Kippur that were lost and he separated others in their stead,** and the first animals were subsequently found, **all** of the second set **shall** be left to **die.** This is **the statement of Rabbi Yehuda. Rabbi Elazar and Rabbi Shimon say: They shall** be left to **graze until they become unfit,** whereupon **they are sold and their proceeds go** for a **free-will offering, as a communal sin-offering is not** left to **die.** This *baraita* explicitly states that the bull of Yom Kippur is considered a communal offering.

לָא תֵּימָא: שֶׁאֵין חַטַּאת צִבּוּר מֵתָה, אֶלָּא אֵימָא: שֶׁאֵין חַטַּאת הַשּׁוּתָּפִין מֵתָה. וּמַאי נָפְקָא מִינָּהּ

Rava answered him: **Do not say: As a communal sin-offering is not** left to **die. Rather, say: As a sin-offering of partners is not** left to **die.**[H] Since some of the partners are still alive, the sin-offering is not left to die. The bull of the High Priest on Yom Kippur is considered a sin-offering of partners because it atones not only for the High Priest, but for his fellow priests, as well. The Gemara asks: **And if** ultimately the bull is not left to die, **what is** the **practical difference** whether the bull of the High Priest is considered a communal sin-offering or a sin-offering of partners? Why did Rava insist on calling it a sin-offering of partners?

HALAKHA

An offering that has a fixed time – קׇרְבַּן שֶׁזְּמַנּוֹ קָבוּעַ: An offering for which there is a fixed time for its sacrifice overrides both Shabbat and ritual impurity, whether the offering is communal or individual, as stated both here and in tractate *Zevaḥim*, in accordance with the opinion of Rabbi Meir (Rambam *Sefer Avoda*, *Hilkhot Biat HaMikdash* 4:9).

The bull and goat of Yom Kippur that were lost – פַּר וְשָׂעִיר שֶׁל יוֹם הַכִּפּוּרִים שֶׁאָבְדוּ: If the Yom Kippur bull and goat were lost and replaced but then found again, the substitutes are left to graze until they become blemished. At this point they are sold, with the proceeds going for the purchase of public free-will offerings. The same *halakha* applies to goats of idolatry that were lost. The Rambam rules here in accordance with the opinion of Rabbi Elazar and Rabbi Shimon in their dispute with Rabbi Yehuda (Rambam *Sefer Avoda*, *Hilkhot Pesulei HaMukdashin* 4:2).

A sin-offering of partners is not left to die – אֵין חַטַּאת הַשּׁוּתָּפִים מֵתָה: A sin-offering that belongs to partners, including the bull of the High Priest on Yom Kippur in which his fellow priests have a share, is not left to die if one of the partners passes away, but is taken out to graze until it develops a blemish (Rambam *Sefer Avoda*, *Hilkhot Avodat Yom HaKippurim* 5:13).

NOTES

They shall graze until they become unfit – יִרְעוּ עַד שֶׁיִּסְתָּאֲבוּ: Most offerings that have been rendered invalid are left alone until they develop a blemish. At that point they can be redeemed, with the money of their sale going for various purposes, depending on the particular type of offering.

NOTES

A bull for a ruling – פַּר בְּהוֹרָאָה: The Torah commands that if a court issues an erroneous ruling that the community proceeds to follow, the community must bring a bull to atone for its sin (Leviticus 4:13–21). The Gemara discusses the definition of a community with regard to this *halakha*. According to some opinions, even an entire tribe that sinned due to the ruling of a tribal court is obligated to bring this offering. What remains uncertain is whether the tribe of Levi is considered a community for this purpose. Likewise, it is unclear whether the priests, who have their own court, are considered a community or not. After all, they are merely part of a tribe, without their own inheritance of land. If the priests are not considered a community but a collection of individuals, each person would have to bring his own private offering for committing an inadvertent sin.

דְּלָא מַיְיתוּ כֹּהֲנִים פַּר בְּהוֹרָאָה.

The Gemara answers **that** there is a difference between these two categories with regard to a court that issues an incorrect ruling to an entire community, e.g., a tribe of Israel, and the people act in accordance with that ruling. The *halakha* in this case is that the court must bring a bull for an unwitting communal sin. Rava insisted on referring to the bull that atones for all of the priests on Yom Kippur as a sin-offering of partners, not a communal sin-offering, for the following reason: If a court composed of priests issued a mistaken ruling, and the priests acted in accordance with that teaching, the **priests do not bring a bull for** this **ruling,**[N] as they are not considered a community but a large partnership.

תָּא שְׁמַע, דְּבָעֵי רַבִּי (אֱלִיעֶזֶר):

The Gemara offers another solution to the question. **Come** and **hear, as Rabbi Elazar raised** the following **dilemma:**

Perek **V**
Daf **50** Amud **b**

NOTES

One who consecrates and one who seeks atonement – מַקְדִּישׁ וּמִתְכַּפֵּר: Usually, the person who seeks atonement is the one who consecrates the offering. However, it is permitted to consecrate an animal for another person's atonement, provided that the recipient is aware of the consecration. In certain situations where one person consecrates an animal for another person's offering, e.g., for a nazirite or a woman after childbirth, the beneficiary need not be aware of the consecration. Since the sacrifice is consecrated for someone else's atonement, the beneficiary becomes the owner for all intents and purposes, including the ability to effect substitution. Conversely, with regard to the *halakha* that the person who consecrates an item has to add a fifth to its value in the event that he redeems it, in this case this requirement applies only to the one who actually consecrated the animal (see *Me'iri*).

HALAKHA

The one who consecrates adds a fifth – הַמַּקְדִּישׁ מוֹסִיף חוֹמֶשׁ: One who redeems a sacred item that he himself consecrated must add a fifth of its value to the funds. Even if he consecrated the item on behalf of someone else, it is still the one who dedicated the animal who adds a fifth, not the person for whom the offering atones (Rambam *Sefer Hafla'a*, *Hilkhot Arakhin VaḤaramim* 7:4).

The one for whom it atones can perform substitution – הַמִּתְכַּפֵּר עוֹשֶׂה תְּמוּרָה: If a person consecrated an animal to atone for someone else, the beneficiary has the power of effecting substitution, not the one who consecrated the animal (Rambam *Sefer Hafla'a*, *Hilkhot Arakhin VaḤaramim* 7:4).

לְדִבְרֵי הָאוֹמֵר: פַּר יוֹם הַכִּפּוּרִים קָרְבַּן יָחִיד, עוֹשֶׂה תְּמוּרָה אוֹ אֵינוֹ עוֹשֶׂה תְּמוּרָה? לָאו מִכְּלָל דְּאִיכָּא לְמַאן דְּאָמַר דְּצִבּוּר?

According **to** Rabbi Meir, **who says** that the **bull of Yom Kippur** is **an offering** of **an individual,** can one **perform substitution** for this animal **or** can one **not perform substitution** in this case? In other words, if the High Priest violated a prohibition and designated a substitute by saying that this bull should be switched with another, does the substitution take effect or not? Is it **not** correct to say **by inference** from the wording of Rabbi Elazar's dilemma **that there is one who says that** these offerings are **communal?**

לָא, מִכְּלָל דְּאִיכָּא לְמַאן דְּאָמַר דְּשׁוּתָּפִין.

The Gemara rejects this contention: **No,** this is no proof, as one can say **by inference that there is one who says that** these offerings are **of partners.** There is no definitive proof that the bull of Yom Kippur is a communal sacrifice. In any event, the question of why the bull is not invalidated upon the death of the High Priest has been resolved, as the reason is either because it is a communal sacrifice or because it is a sacrifice of partners.

גּוּפָא, בָּעֵי רַבִּי (אֱלִיעֶזֶר): לְדִבְרֵי הָאוֹמֵר פַּר יוֹם הַכִּפּוּרִים קָרְבַּן יָחִיד, עוֹשֶׂה תְּמוּרָה אוֹ אֵינוֹ עוֹשֶׂה תְּמוּרָה? מַאי קָא מִיבַּעְיָא לֵיהּ?

§ Since the Gemara has mentioned Rabbi Elazar's dilemma, the Gemara addresses **the matter itself. Rabbi Elazar asked:** According **to** Rabbi Meir, **who says** that the **bull of Yom Kippur** is **an individual offering,** can one **perform substitution** for this animal **or** can one **not perform substitution?** The Gemara asks: **What is the dilemma he is raising?** What is the basis of his inquiry?

אִי בָּתַר מַקְדִּישׁ אָזְלִינַן אִי בָּתַר מִתְכַּפֵּר אָזְלִינַן

The Gemara suggests that his dilemma is as follows: **Do we follow** the one **who consecrates** the animal, i.e., the High Priest, as he was the one who paid for it, in which case it is considered an individual sacrifice and his substitution is effective? **Or do we follow** the one **who seeks atonement**[N] by the offering, and as this bull atones both for the High Priest and the entire community of his fellow priests, it is considered a communal sacrifice, and therefore his substitution is not effective? The question is: Which party is followed for the purposes of substitution?

פְּשִׁיטָא דְּבָתַר מִתְכַּפֵּר אָזְלִינַן! דְּאָמַר רַבִּי אַבָּהוּ אָמַר רַבִּי יוֹחָנָן: הַמַּקְדִּישׁ מוֹסִיף חוֹמֶשׁ, וְהַמִּתְכַּפֵּר עוֹשֶׂה בָּהּ תְּמוּרָה,

The Gemara expresses surprise at this possible interpretation of Rabbi Elazar's dilemma: It is **obvious that we follow** the one **who seeks atonement, as Rabbi Abbahu said** that **Rabbi Yoḥanan said:** With regard to **one who consecrates** his animal for an offering but intends it for someone else's atonement, if he subsequently redeems the animal, **he adds a fifth**[H] to it. This is in accordance with the *halakha* that one who redeems an animal that he himself dedicated must add a fifth of its value to the redemption, whereas if the person for whom it atones redeems it, he does not add a fifth. **And the one for whom** the sacrifice **atones** can **perform substitution**[H] **for it,** whereas the one who consecrated the animal cannot effect substitution, as he is not considered its owner for the *halakhot* of substitution.

וְהַתּוֹרֵם מִשֶּׁלּוֹ עַל שֶׁל חֲבֵירוֹ טוֹבַת הֲנָאָה שֶׁלּוֹ!

And likewise, with regard to **one who separates** *teruma* **from his** wheat **for** the wheat **of another,**[H] to spare his friend from having to separate his own *teruma*, although the friend's produce is now exempt from the obligation of *teruma*, the **benefit of discretion**[N] **is his,** the one who separated the *teruma*. The one who separated the *teruma* is entitled to determine which priest receives the *teruma*, despite the fact that the *teruma* was separated for the crop of another. Similarly, when someone consecrates an animal for another person, it is the one who gains atonement that can perform substitution. If so, there is no place for Rabbi Elazar's dilemma.

לְעוֹלָם פְּשִׁיטָא לֵיהּ דְּבָתַר מִתְכַּפֵּר אָזְלִינַן, וְהָכִי קָא מִיבַּעְיָא לֵיהּ: אֶחָיו הַכֹּהֲנִים בִּקְבִיעוּתָא מִתְכַּפְּרִי, אוֹ דִילְמָא בְּקוּפְיָא מִתְכַּפְּרִי?

The Gemara rejects this suggested explanation of Rabbi Elazar's dilemma: **Actually,** it is **obvious to** Rabbi Elazar **that we follow** the one **who seeks atonement** by the offering, **and this is his dilemma:** Do **his fellow priests achieve atonement by the essence** of the offering, i.e., part of the offering is sacrificed on their behalf, which means they are partners in the bull? **Or perhaps they achieve atonement incidentally,**[N] while the main atonement is that of the High Priest. If the atonement of the other priests is merely incidental, the High Priest can effect substitution with this bull.

תָּא שְׁמַע: חוֹמֶר בַּזֶּבַח מִבַּתְּמוּרָה, וְחוֹמֶר בַּתְּמוּרָה מִבַּזֶּבַח. חוֹמֶר בַּזֶּבַח, שֶׁהַזֶּבַח נוֹהֵג בְּיָחִיד כְּבַצִּבּוּר, וְדוֹחֶה אֶת הַשַּׁבָּת, וְאֶת הַטּוּמְאָה, וְעוֹשֶׂה תְּמוּרָה, מַה שֶּׁאֵין כֵּן בַּתְּמוּרָה.

The Gemara suggests: **Come** and **hear** a resolution to this dilemma: There is **a stricture** that applies **to the** initial **sacrifice, beyond** the strictures that apply **to the** designated **substitute;**[N] **and** there is **a stricture** that applies **to the substitution, beyond** the strictures that apply **to the sacrifice.** The *baraita* elaborates: There is **a stricture** that applies **to the** initial **sacrifice, as** the sanctity of **the sacrifice applies to an individual as** it does **to a community, and** the sacrifice **overrides Shabbat and ritual impurity,** and one can **perform substitution** for the original sacrifice, **which is not** the case with regard **to the substitute,** to which these halakhot do not apply.

חוֹמֶר בַּתְּמוּרָה מִבַּזֶּבַח: שֶׁהַתְּמוּרָה חָלָה עַל בַּעַל מוּם קָבוּעַ, וְאֵינָהּ יוֹצְאָה לְחוּלִּין לִיגָּזֵז וְלֵיעָבֵד, מַה שֶּׁאֵין כֵּן בַּזֶּבַח.

The *baraita* continues: There is **a stricture** that applies **to the substitute beyond** the strictures that apply **to the** initial **sacrifice,** in **that** the sanctity of the **substitution takes effect** even **on a permanently blemished animal.**[H] **And** the substitute **cannot vacate** its sanctified status and assume **non-sacred** status; that is, it may only be sacrificed as an offering and eaten but under no circumstance can it be redeemed for its wool **to be sheared and to be worked, which is not** the case with regard **to the** initial **sacrifice,** as it can be redeemed in certain situations.

הַאי זֶבַח הֵיכִי דָּמֵי? אִילֵימָא דְּיָחִיד – מִי דָּחֵי שַׁבָּת וְטוּמְאָה? אֶלָּא דְּצִבּוּר – מִי עוֹשֶׂה תְּמוּרָה? אֶלָּא לָאו – דְּפַר, וְדוֹחֶה אֶת הַשַּׁבָּת וְאֶת הַטּוּמְאָה – דִּקְבִיעַ לֵיהּ זְמַן, וְעוֹשֶׂה תְּמוּרָה – דְּקָרְבַּן יָחִיד הוּא.

The Gemara explains: **What are the circumstances** of **this sacrifice?** What exactly is the sacrifice referred to in this *baraita*? **If we say** it is the sacrifice **of an individual, does** the sacrifice of an individual **override Shabbat and ritual impurity? Rather,** if you say that we are dealing with the sacrifice **of a community, can** one **perform substitution** for a communal sacrifice? **Rather, is it not** the case that we are dealing here **with** the Yom Kippur **bull,** which **overrides Shabbat and ritual impurity, as** it is a sacrifice **that** has **a fixed time? And** likewise, one can **perform substitution** for this offering, **as it is an offering** of **an individual.** This interpretation resolves Rabbi Elazar's dilemma.

אָמַר רַב שֵׁשֶׁת: לֹא, בְּאֵילוֹ שֶׁל אַהֲרֹן.

The Gemara rejects this contention. **Rav Sheshet said: No,** this is no proof, as it can be claimed that the *baraita* is referring **to the ram of Aaron**[H] that the High Priest sacrifices as a burnt-offering on Yom Kippur, as the verse states: "With this Aaron shall come into the sacred place, with a young bull for a sin-offering and a ram for a burnt-offering" (Leviticus 16:3). This offering is certainly the High Priest's alone and is therefore classified as the offering of an individual.

HALAKHA

One who separates from his wheat for the wheat of another – הַתּוֹרֵם מִשֶּׁלּוֹ עַל שֶׁל חֲבֵירוֹ: With regard to *teruma*, a person is permitted to separate produce from his own crops on behalf of someone else's yield, thereby exempting the beneficiary from further separation of *teruma*. The donor retains the benefit of determining who receives the *teruma*, which means he may give it to the priest of his choice (Rambam *Sefer Zera'im*, *Hilkhot Terumot* 4:2).

Substitution takes effect on a permanently blemished animal – תְּמוּרָה חָלָה עַל בַּעַל מוּם קָבוּעַ: The status of substitution takes effect on a permanently blemished animal. This animal can be redeemed but one cannot entirely vacate its sacred status, and therefore its wool may not be sheared nor may it be put to work (Rambam *Sefer Korbanot*, *Hilkhot Temura* 3:5).

The ram of Aaron – אֵילוֹ שֶׁל אַהֲרֹן: The High Priest can effect substitution on the ram he sacrifices on Yom Kippur, as stated by Rav Sheshet. This *halakha* is not the subject of debate (Rambam *Sefer Korbanot*, *Hilkhot Temura* 1:10).

NOTES

The benefit of discretion – טוֹבַת הֲנָאָה: The one who separated *teruma* has the privilege of choosing which priest receives the produce. Although it is considered distasteful for a priest to pay for *teruma* in any way, there is no prohibition against somebody seeking to benefit a particular priest by giving the one who separated *teruma* a gift in exchange for his decision to give the *teruma* to that priest. This right of determination applies even if the person separated *teruma* from the crops of another.

Incidentally [*bekufeya*] **– בְּקוּפְיָא:** Rabbeinu Ḥananel reads: *Behekefa*, round about, i.e., the other priests gain atonement only if they are actually standing around the High Priest and hear the confession that he offers on their behalf.

Substitute – תְּמוּרָה: The possibility of substitution is mentioned in the Torah (Leviticus 27:10), and a tractate of the Mishna (*Temura*) focuses on its *halakhot*. The main features of this concept are as follows: The Torah prohibits substituting any offering, whether whole or blemished, for another animal. One who does so violates a prohibition and receives lashes as a punishment. Nevertheless, despite the fact that this switch is prohibited, if an act of substitution is performed, the second animal does acquire a measure of sanctity, while the initial animal also remains sacred. All animals can be used as substitutes, whether they are whole or blemished, and the animal designated as a substitute can never be worked or redeemed. The fate of the substitute varies with the particular type of offering. In some instances, such as a substitute for a sin-offering, the animal is left to die. In other cases, such as a guilt-offering, the animal is put out to graze until it becomes blemished. Lastly, some substitutes, e.g., that of a peace-offering, are consecrated in addition to the original animal.

HALAKHA

The substitute for a sin-offering is left to die – **תְּמוּרַת חַטָּאת לְמִיתָה אָזְלָא**: A substitute for a sin-offering is left to die (Rambam *Sefer Korbanot*, *Hilkhot Pesulei HaMukdashin* 4:1, *Hilkhot Temura* 3:1).

הָכִי נַמִי מִסְתַּבְּרָא, דְּאִי סָלְקָא דַּעְתָּךְ דְּפָרוֹ; תְּמוּרָה דְּפַר, שַׁבָּת וְטוּמְאָה הוּא דְּלָא דָּחְיָא, הָא בְּחוֹל מַקְרִיב קָרְבָּה? הָא תְּמוּרַת חַטָּאת הִיא, וּתְמוּרַת חַטָּאת לְמִיתָה אָזְלָא!

The Gemara comments: **So, too, it is reasonable** that this is the offering referred to in the *baraita*, **for if it should enter your mind** to say that we are dealing **with the bull of** the High Priest, consider the following: Is **it** only **Shabbat and ritual impurity** that the **substitution of the bull does not override,** which indicates that **one** may **sacrifice** this substitute **on a weekday? It is a substitute for a sin-offering, and** the *halakha* is that **the substitute for a sin-offering is left to die.**[H] Rather, we certainly must be dealing with the ram for a burnt-offering, as the substitute for a burnt-offering cannot be sacrificed.

לֹא, לְעוֹלָם פָּרוֹ. וּמַאי תְּמוּרָה – שֵׁם תְּמוּרָה.

The Gemara rejects this supporting argument: **No,** it is **actually** possible that the offering referred to in the *baraita* is the Yom Kippur **bull of** the High Priest, **and what is the substitution** that was mentioned? It does not refer to a substitution of the bull, but rather the *baraita* deals with the general **category** of **substitution,** i.e., it means that the phenomenon of substitution in general includes *halakhot* that do not apply to offerings.

אִי הָכִי, זֶבַח נַמִי – שֵׁם זֶבַח. שֵׁם זֶבַח לָא קָתָנֵי.

The Gemara asks: **If so,** one can **also** say that the **sacrifice** mentioned in the *baraita* means the general **category** of **sacrifices,** rather than a specific offering. The Gemara rejects this suggestion: The *baraita* is **not teaching** about a general **category** of **sacrifices,** i.e., it is definitely not dealing with the phenomenon of offerings in general.

מִמַּאי? מִדְּקָתָנֵי חוֹמֶר בַּתְּמוּרָה, שֶׁהַתְּמוּרָה חָלָה עַל בַּעַל מוּם קָבוּעַ, וְאֵינָהּ יוֹצְאָה לְחוּלִּין לִיגָּזֵז וְלֵיעָבֵד. וְאִי סָלְקָא דַּעְתָּךְ מַאי זֶבַח – שֵׁם זֶבַח, וְהָא אִיכָּא

The Gemara continues: **From where** do I know that this is so? **From** the fact **that it is taught:** There is **a stricture** that applies **to the** substitution beyond the strictures that apply to the initial offering, in **that** the sanctity of the **substitution takes effect** even **on a permanently blemished animal, and** the substitute **cannot vacate** its sanctified status and assume **non-sacred** status for its wool **to be sheared and to be worked. And should it enter your mind** to say: **What is** the **sacrifice** mentioned here, it means the general **category** of **sacrifices;** this cannot be the case, as **there is** an example of an offering to which these *halakhot* also apply,

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בְּכוֹר וּמַעֲשֵׂר דְּחָלִין עַל בַּעַל מוּם קָבוּעַ, וְאֵין יוֹצְאִין לְחוּלִּין לִיגָּזֵז וְלֵיעָבֵד. אֶלָּא: שֵׁם זֶבַח לָא קָתָנֵי.

e.g., **a firstborn or** an animal **tithe,**[NH] the sanctity of which **takes effect** even **on a permanently blemished animal, and** this offering **cannot vacate** its sanctified status and assume **non-sacred** status for its wool **to be sheared and to be worked. Rather,** you must say that the *baraita* is **not teaching** a general **category of sacrifices,** but when it states: Offering, it is referring to a particular one.

וּמַאי שְׁנָא? תְּמוּרָה, שֵׁם תְּמוּרָה – אַחַת הִיא, זֶבַח – אִיכָּא בְּכוֹר וְאִיכָּא מַעֲשֵׂר.

The Gemara asks: **And what is different** about the two statements, i.e., why does the *tanna* deal with a specific case in one area, but a general category in the other? The Gemara explains: **Substitution is one category,** as there is no difference between one case of substitution and another. By contrast, with regard to **sacrifices, there is a firstborn and there is** the animal **tithe,** whose *halakhot* differ from other offerings, and therefore one cannot establish a single general principle. Consequently, the *tanna* certainly is referring to a specific offering.

NOTES

A firstborn or an animal tithe – **בְּכוֹר וּמַעֲשֵׂר**: The offerings of the firstborn and of the animal tithe differ from all other offerings in the manner of their consecration. The firstborn is consecrated in utero, i.e., the firstborn calf is automatically sacred; similarly, the tenth animal counted out of the pen is consecrated as the tithe, even if it is blemished. Since these animals are automatically consecrated, they cannot be redeemed and can never be sheared or put to work.

HALAKHA

A firstborn or an animal tithe – **בְּכוֹר וּמַעֲשֵׂר**: The consecration of the firstborn and a tithed animal takes effect whether or not the animals are permanently blemished. These animals may never be put to work or sheared (Rambam *Sefer Korbanot*, *Hilkhot Me'ila* 1:9).

וּלְרַב שֵׁשֶׁת, אַדְּמוֹקֵים לָהּ בְּאֵילוֹ שֶׁל אַהֲרֹן לוֹקְמָהּ בְּפֶסַח, דְּדוֹחֶה אֶת הַשַּׁבָּת וְאֶת הַטּוּמְאָה, וְעוֹשֶׂה תְּמוּרָה דְּקָרְבַּן יָחִיד הוּא! קָסָבַר: אֵין שׁוֹחֲטִין הַפֶּסַח עַל הַיָּחִיד.

The Gemara continues the previous discussion: **And** according to the opinion of **Rav Sheshet,** who explains that the offering in question is not the bull of the High Priest but his ram, **rather than establishing** and interpreting this *baraita* **as** referring to **the ram of Aaron, let him establish** that it deals **with the Paschal offering,**[N] **which overrides Shabbat and ritual impurity**[H] **and** one can **perform substitution** for it, **as** according to all opinions, it **is the offering of an individual.** The Gemara answers: Rav Sheshet **maintains** that one may **not slaughter the Paschal lamb on behalf of an individual,**[N] but only for a group. This means that it is not an offering of an individual but, at the very least, that of partners. For this reason, one cannot perform substitution for a Paschal lamb.

וְנוֹקְמֵיהּ בְּפֶסַח שֵׁנִי! – מִי דָּחֵי טוּמְאָה?

The Gemara asks: **And let** Rav Sheshet **establish** the *baraita* as referring **to the second *Pesaḥ*,**[H] which is slaughtered by an individual. The Gemara answers: **Does** the second *Pesaḥ* **override ritual impurity?** Since this offering does not override ritual impurity, it cannot be the offering referred to in the *baraita*.

אֲמַר לֵיהּ רַב הוּנָא בְּרֵיהּ דְּרַב יְהוֹשֻׁעַ לְרָבָא: וְתַנָּא, מַאי שְׁנָא פֶּסַח דְּקָרֵי לֵיהּ קָרְבַּן יָחִיד, וּמַאי שְׁנָא חֲגִיגָה דְּקָרֵי לָהּ קָרְבַּן צִיבּוּר? אִי מִשּׁוּם דְּאָתֵי בִּכְנוּפְיָא – פֶּסַח נַמִי אָתֵי בִּכְנוּפְיָא! אִיכָּא פֶּסַח שֵׁנִי, דְּלָא אָתֵי בִּכְנוּפְיָא.

§ **Rav Huna, son of Rav Yehoshua, said to Rava: And** according to the ***tanna*** of the aforementioned *baraita*, concerning the dispute between Rabbi Meir and Rabbi Ya'akov, **what is different** with regard to **the Paschal offering, that he calls it the offering** of **an individual? And what is different** with regard to the **Festival peace-offering,** which is eaten with the Paschal offering, **that he calls it a communal offering? If** this distinction is **because** the Festival peace-offering **is brought by a multitude,**[N] i.e., the entire nation brings it, **the Paschal offering is also brought by a multitude,** not as an individual offering. Rava replied: **There is the second *Pesaḥ*,**[N] **which is not brought by a multitude,** and therefore the *tanna* does not call the Paschal offering a communal offering.

אֲמַר לֵיהּ: אִם כֵּן, יְהֵא דּוֹחֶה אֶת הַשַּׁבָּת וְאֶת הַטּוּמְאָה! אֲמַר לֵיהּ: אִין, כְּמַאן דְּאָמַר דָּחֵי. דְּתַנְיָא: פֶּסַח שֵׁנִי דּוֹחֶה אֶת הַשַּׁבָּת, וְאֵינוֹ דּוֹחֶה אֶת הַטּוּמְאָה. רַבִּי יְהוּדָה אוֹמֵר: אַף דּוֹחֶה אֶת הַטּוּמְאָה. מַאי טַעְמָא דְּתַנָּא קַמָּא? אָמַר לָךְ: מִפְּנֵי טוּמְאָה דְּחִיתוֹ, וְיֵעָשֶׂה בְּטוּמְאָה?!

He said to him: If so, that the second *Pesaḥ* is a communal offering, **it should override Shabbat and ritual impurity. He said to him: Yes,** as the opinion of this *tanna* is **in accordance with the one who said** that the second *Pesaḥ* **overrides** ritual impurity. **As it was taught** in a *baraita*: **The second *Pesaḥ* overrides Shabbat, but it does not override ritual impurity. Rabbi Yehuda says:** It **even overrides ritual impurity.** The Gemara asks: **What is the reason of the first *tanna*?** The first *tanna* could have **said to you** that one brings a second *Pesaḥ* solely **because ritual impurity overrode his** obligation to sacrifice the first *Pesaḥ*, i.e., he did not sacrifice the first *Pesaḥ* because he was impure at that time. **And** should **he** now **perform** the **second *Pesaḥ*** in a state of **ritual impurity?**

וְרַבִּי יְהוּדָה אָמַר לָךְ: אָמַר קְרָא ״כְּכָל חֻקַּת הַפֶּסַח יַעֲשׂוּ אוֹתוֹ״ – וַאֲפִילּוּ בְּטוּמְאָה. הַתּוֹרָה הֶחֱזִירָה עָלָיו לַעֲשׂוֹתוֹ בְּטׇהֳרָה, לֹא זָכָה – יַעֲשֶׂנּוּ בְּטוּמְאָה.

And Rabbi Yehuda could have **said to you** that, with regard to the second *Pesaḥ*, **the verse states: "According to all the statute of the Paschal offering they shall keep it"** (Numbers 9:12), which indicates that it should **even** be brought **in** a state of **ritual impurity,** unlike the first *Pesaḥ*. As for the claim of the first *tanna*, that the whole reason for the second *Pesaḥ* is due to ritual impurity, Rabbi Yehuda could respond: **The Torah sought** an opportunity **for** one who was impure at the time of the first *Pesaḥ* **to perform it in** a state of **ritual purity;** if **he did not merit** to perform it in purity, **he should** nevertheless **perform it** even **in** a state of **ritual impurity.**

HALAKHA

The Paschal offering overrides Shabbat and ritual impurity – קָרְבַּן פֶּסַח דּוֹחֶה שַׁבָּת וְטוּמְאָה: The sacrifice of the Paschal offering overrides Shabbat and ritual impurity in the event that most of the community is ritually impure (Rambam *Sefer Korbanot*, *Hilkhot Korban Pesaḥ* 1:8, 7:1).

The second *Pesaḥ* – פֶּסַח שֵׁנִי: The second *Pesaḥ* overrides Shabbat but does not override ritual impurity, in accordance with the anonymous opinion in the *baraita* (Rambam *Sefer Korbanot*, *Hilkhot Korban Pesaḥ* 10:15).

NOTES

Let him establish that it deals with the Paschal offering – לוֹקְמָהּ בְּפֶסַח: As the Paschal lamb is not a communal offering, how could the statement of the *baraita*: It applies to an individual as to the community, be explained as referring to the Paschal lamb? One answer is that according to the opinion of Rabbi Natan, the entire Jewish people can participate in a single Paschal lamb, if there are not enough offerings to divide them into groups. Consequently, the Paschal lamb can be considered either a communal offering, when a single animal is slaughtered for everyone, or an individual offering, when many animals are sacrificed for separate groups.

One may not slaughter the Paschal lamb on behalf of an individual – אֵין שׁוֹחֲטִין הַפֶּסַח עַל הַיָּחִיד: There is a difficulty here. An individual can dedicate an animal for a Paschal offering, despite the fact that at least one other person must be registered for the offering when it is slaughtered. Consequently, it is possible for a Paschal offering, before it is slaughtered, to belong to a single person who can perform substitution (Rashash). Perhaps it can be stated that since the animal is not sacrificed for one person, it cannot be called an offering of an individual, and therefore it does not fit the description of the mishna.

It is brought by a multitude – דְּאָתֵי בִּכְנוּפְיָא: There is a difference between an offering brought by a multitude, i.e., the entire Jewish people, but which is not classified as a communal offering, as it is not brought in the form of a partnership, and between the Festival peace-offering, which is brought by the community on behalf of everyone.

The second *Pesaḥ* – פֶּסַח שֵׁנִי: The institution of the second *Pesaḥ* is explained in the Torah (Numbers 9:9–15). Any individual who was unable, due to no fault of his own, to bring a Paschal offering on the fourteenth of Nisan must sacrifice one on the fourteenth of the following month of Iyyar. This person might have been impure or far away from the Temple during the festival of Passover. The details of this *halakha* are discussed in tractate *Pesaḥim*, where the *tanna'im* debate which features of the first *Pesaḥ* apply to the second offering, and in what ways the second *Pesaḥ* differs from the first.

LANGUAGE

Property [*bei gazza*] – בֵּי גַּזָּא: Probably from the Old Persian ganza, meaning treasury.

NOTES

The Merciful One rendered it ownerless – דְּאַפְקְרֵיהּ רַחֲמָנָא: Since it is clear that the priests do gain atonement through the High Priest's bull, it stands to reason that they must own some share in it. And as their partnership is not due to any sort of formal acquisition, we must say the Torah treats the offering as belonging to all of the priests. For the same reason, the priests should be considered partners in the offering with regard to substitution as well.

וְתֵיפּוּק לִי דַּ״אֲשֶׁר לוֹ״ אָמַר רַחֲמָנָא, מִשֶּׁלּוֹ הוּא מֵבִיא!

§ Returning to Rabbi Elazar's question as to whether a High Priest can perform substitution for his bull, the Gemara seeks to prove that the other priests were not full partners in this offering but only gained atonement incidentally. **And let me derive** this *halakha* from the fact that **the Merciful One states:** "And Aaron shall sacrifice the bull of the sin-offering, **which is for himself**" (Leviticus 16:11), indicating that the High Priest **brings** the bull **from his own** property.

דְּתַנְיָא: ״אֲשֶׁר לוֹ״ – מִשֶּׁלּוֹ הוּא מֵבִיא וְלֹא מִשֶּׁל צִיבּוּר. יָכוֹל לֹא יָבִיא מִשֶּׁל צִיבּוּר, שֶׁאֵין הַצִּיבּוּר מִתְכַּפְּרִין בּוֹ, אֲבָל יָבִיא מִשֶּׁל אֶחָיו הַכֹּהֲנִים, שֶׁהֲרֵי אֶחָיו הַכֹּהֲנִים מִתְכַּפְּרִים בּוֹ – תַּלְמוּד לוֹמַר: ״אֲשֶׁר לוֹ״.

As it was taught in a *baraita*: **"Which is for himself"** means that **he brings** it **from his own** property **and not from** the property **of the community.**[H] I **might** have thought that the High Priest may **not bring** this offering **from** the property **of the community** because **the community** as a whole **does not gain atonement through it, but** he may **bring** it **from** the property **of his fellow priests, as his fellow priests do gain atonement through it.** Therefore **the verse states: "Which is for himself,"** i.e., it must belong to him and no one else.

יָכוֹל לֹא יָבִיא, וְאִם הֵבִיא כָּשֵׁר – תַּלְמוּד לוֹמַר: שׁוּב ״אֲשֶׁר לוֹ״, שָׁנָה הַכָּתוּב עָלָיו לְעַכֵּב.

I **might** have thought that the High Priest should **not bring** the bull from the property of the other priests ab initio, **but** if **he did bring** it from their property, the offering is **valid.** Therefore, **the verse** continues and **states again:** "And he shall slaughter the bull for the sin-offering, **which is for himself**" (Leviticus 16:11); **the text repeats this** phrase: "Which is for himself," to emphasize that this requirement **is indispensable** and that if the High Priest brings a bull that belongs to someone else, the offering is invalid.

וְלִיטַעְמִיךְ, אֶחָיו הַכֹּהֲנִים אִי לָאו דְּקָנוּ בְּגַוֵּיהּ הֵיכִי מְכַפֵּר לְהוּ? אֶלָּא, שָׁאנֵי בֵּי גַּזָּא דְּאַהֲרֹן דְּאַפְקְרֵיהּ רַחֲמָנָא גַּבֵּי אֶחָיו הַכֹּהֲנִים, הָכָא [גַּבֵּי תְּמוּרָה] נַמִי שָׁאנֵי בֵּי גַּזָּא דְּאַהֲרֹן דְּאַפְקְרֵיהּ רַחֲמָנָא גַּבֵּי אֶחָיו הַכֹּהֲנִים:

The Gemara rejects this proof: **And according to your reasoning, if his fellow priests do not acquire** a share **in** the bull, **how does it atone for them?** Since they achieve atonement through the offering, they must own a share in it. **Rather,** you must say that **the property** [*bei gazza*][L] **of Aaron** the High Priest **is different** in **that the Merciful One rendered it ownerless**[N] **with regard to his fellow priests.** Although the High Priest brings a bull from his own funds, it is as though he sanctifies it on behalf of all of the priests. But if so, **here too, with regard to substitution,** we could likewise say that **the property of Aaron is different** in **that the Merciful One rendered it ownerless with regard to his fellow priests.** Consequently, there is no proof from here that a High Priest can perform substitution for his bull.

מתני׳ הָיָה מְהַלֵּךְ בַּהֵיכָל עַד שֶׁמַּגִּיעַ לְבֵין שְׁתֵּי הַפָּרוֹכֹת הַמַּבְדִּילוֹת בֵּין הַקֹּדֶשׁ וּבֵין קֹדֶשׁ הַקֳּדָשִׁים, וּבֵינֵיהֶן אַמָּה. רַבִּי יוֹסֵי אוֹמֵר: לֹא הָיְתָה שָׁם אֶלָּא פָּרוֹכֶת אַחַת בִּלְבַד, שֶׁנֶּאֱמַר: ״וְהִבְדִּילָה הַפָּרוֹכֶת לָכֶם בֵּין הַקֹּדֶשׁ וּבֵין קֹדֶשׁ הַקֳּדָשִׁים״.

MISHNA The High Priest **would** then **walk** west **through the Sanctuary**[H] **until he reaches** the area **between the two curtains that separated the Sanctuary and the Holy of Holies, and** the space **between them** was one **cubit. Rabbi Yosei says: There was only one curtain there, as it is stated: "And the curtain shall divide for you between the Sanctuary and the Holy of Holies"** (Exodus 26:33).

HALAKHA

From his own and not from the community – מִשֶּׁלּוֹ וְלֹא מִשֶּׁל צִבּוּר: Although the High Priest buys his bull with his own money, the Torah rendered his property ownerless and considered all of the priests joint owners of this offering (Rambam *Sefer Avoda*, *Hilkhot Avodat Yom HaKippurim* 5:13).

He would walk through the Sanctuary – הָיָה מְהַלֵּךְ בַּהֵיכָל: The High Priest walked through the Sanctuary until he reached the curtain, which he pinned to one side. He entered the Holy of Holies until he reached the Ark, and placed the coal pan between the staves of the Ark poles. In the Second Temple, which lacked the Ark, he would place the coal pan on the foundation rock (Rambam *Sefer Avoda*, *Hilkhot Avodat Yom HaKippurim* 4:1).

גמ׳ שַׁפִּיר קָאָמַר לְהוּ רַבִּי יוֹסֵי לְרַבָּנַן! וְרַבָּנַן אָמְרִי לָךְ: הָנֵי מִילֵּי – בַּמִּשְׁכָּן, אֲבָל בְּמִקְדָּשׁ שֵׁנִי, כֵּיוָן דְּלָא הֲוַאי אַמָּה טְרַקְסִין, וּבְמִקְדָּשׁ רִאשׁוֹן הוּא דַּהֲוַאי, וְאִיסְתַּפְּקָא לְהוּ לְרַבָּנַן בִּקְדוּשָּׁתֵיהּ אִי כְּלִפְנִים אִי כְּלַחוּץ, וַעֲבוּד שְׁתֵּי פָּרוֹכֹת.

GEMARA The Gemara asks: **Rabbi Yosei is saying well to the Rabbis,** i.e., Rabbi Yosei provides solid support for his opinion. **And the Rabbis** could **say to you: This applies** only **in the Tabernacle,**[N] which had but one curtain. **However, in the Second Temple, since there was no one-cubit partition** [*teraksin*][L] separating the Holy of Holies from the Sanctuary of the Temple, **as it** was only **in the First Temple that there was** a one-cubit partition, **and the Rabbis were uncertain with regard to the sanctity** of the space occupied by the one-cubit partition, **whether** it had the sanctity **of the inside** of the Holy of Holies, **or** the sanctity **of the outside**[N] area of the Sanctuary, therefore the Sages of the time **prepared two curtains**[H] to enclose this space of uncertain status.

תָּנוּ רַבָּנַן: בֵּין הַמִּזְבֵּחַ לַמְּנוֹרָה הָיָה מְהַלֵּךְ, דִּבְרֵי רַבִּי יְהוּדָה, רַבִּי מֵאִיר אוֹמֵר: בֵּין שֻׁלְחָן לַמִּזְבֵּחַ. וְיֵשׁ אוֹמְרִים: בֵּין שֻׁלְחָן לְכוֹתֶל. מַאן יֵשׁ אוֹמְרִים? אָמַר רַב חִסְדָּא: רַבִּי יוֹסֵי הִיא, דְּאָמַר: פִּיתְחָא בַּצָּפוֹן קָאֵי.

§ **The Sages taught:** When the High Priest walked to the Holy of Holies, **he walked** on the south side **between the** inner **altar and the candelabrum.** This is **the statement of Rabbi Yehuda. Rabbi Meir says** that he walked on the north side **between the table and the altar. And some say** he passed **between the table and the wall.** The Gemara asks: **Whose** opinion is introduced by the title: **Some say? Rav Ḥisda said: It is** the opinion of **Rabbi Yosei** in our mishna, according to whom there is only one curtain and **who said** that the **entrance was positioned in the north.** According to all opinions, the entrance to the Holy of Holies was located in the north, and since Rabbi Yosei believed that there was just one curtain, the High Priest would walk in a straight line toward this entrance along the north side of the Sanctuary.

וְרַבִּי יְהוּדָה אָמַר לָךְ: פִּיתְחָא בַּדָּרוֹם קָאֵי. וְרַבִּי מֵאִיר כְּמַאן סְבִירָא לֵיהּ? אִי כְּרַבִּי יְהוּדָה סְבִירָא לֵיהּ – נֵיעוּל כְּרַבִּי יְהוּדָה, אִי כְּרַבִּי יוֹסֵי סְבִירָא לֵיהּ – נֵיעוּל כְּרַבִּי יוֹסֵי!

And Rabbi Yehuda maintains that there were two curtains, and therefore **he** could have **said to you** that although the entrance to the Holy of Holies was on the north side, because there were two curtains, one behind the other, the **entrance was positioned in the south.** The High Priest entered on the south side and walked between the curtains to the north of the inner curtain where he entered the Holy of Holies. The Gemara asks: **And Rabbi Meir, in accordance with whose** opinion **does he hold? If he holds in accordance with** the opinion of **Rabbi Yehuda** with regard to the place of the entrance, the High Priest should **enter as** explained by **Rabbi Yehuda;** conversely, **if he holds in accordance with** the opinion of **Rabbi Yosei, he** should **enter as** explained by **Rabbi Yosei.**

לְעוֹלָם כְּרַבִּי יוֹסֵי סְבִירָא לֵיהּ, וְאָמַר לָךְ: שׁוּלְחָנוֹת צָפוֹן וְדָרוֹם מוּנָּחִין וּמַפְסְקָא לֵיהּ שֻׁלְחָן, וְלָא מִתְעַיֵּיל לֵיהּ.

The Gemara answers: **Actually,** Rabbi Meir **holds in accordance with** the opinion of **Rabbi Yosei, and he** could have **said to you: The tables,** the one holding the shewbread and other tables next to it, **were arranged north to south, and the table blocked him** on the north side, **and** therefore the High Priest **could not enter** in a direct line, as the space was too narrow.

וְאִיבָּעֵית אֵימָא: לְעוֹלָם מִזְרָח וּמַעֲרָב מוּנָּחִין. וּמִשּׁוּם שְׁכִינָה לָאו אוֹרַח אַרְעָא

And if you wish, say instead: **Actually the** tables **were arranged east to west,**[NHB] **and due to** the honor of **the Divine Presence, it was not proper conduct**

HALAKHA

The one-cubit partition and the curtains – אַמָּה טְרַקְסִין וּפָרוֹכוֹת: In the First Temple, there was a cubit-thick wall separating the Holy from the Holy of Holies. The Second Temple lacked this wall, and the Sages were unsure of the status of this cubit. They built the Holy of Holies a full twenty cubits and the Sanctuary forty cubits long, leaving an additional cubit between the chambers. Two curtains were hung in the space of that cubit, as explained by the Gemara (Rambam *Sefer Avoda*, *Hilkhot Beit HaBeḥira* 4:2).

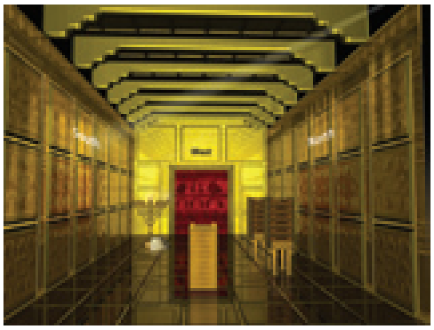
The tables were arranged east to west – שֻׁלְחָנוֹת מִזְרָח וּמַעֲרָב מוּנָּחִין: The tables in the Sanctuary were arranged east to west, along the length of the Sanctuary (Rambam *Sefer Avoda*, *Hilkhot Beit HaBeḥira* 3:12).

LANGUAGE

Partition [*teraksin*] – טְרַקְסִין: Apparently Greek in origin, the precise meaning of this word is unclear, as no known Greek term is an exact synonym. It might be related to **τηρήσων**, *tèrèson*, a guard or overseer, or perhaps it is derived from a combination of two words: **θύρασι**, *thurasi*, entrance, outside; and **ἔσωθεν**, *esothèn*, inner. The combination would mean outside/inside, as the term is explained in the Jerusalem Talmud. Another possible source is the Greek **θριγκός,** *thrinkos*, which means closing or locking.

BACKGROUND

The sacred vessels in the Sanctuary – כְּלֵי הַקּוֹדֶשׁ בַּהֵיכָל: In the following illustration, the tables are positioned east to west, along the length of the Sanctuary. According to the other opinion, that they were arranged north to south, there was no space left for the High Priest to pass between the wall and the table.



Vessels in the Sanctuary

NOTES

This applies only in the Tabernacle – הָנֵי מִילֵּי בַּמִּשְׁכָּן: It is obvious to the Gemara that a single curtain was used in the Tabernacle, whereas in the First Temple, a wall divided the Sanctuary from the Holy of Holies. Nevertheless, it is likely that a curtain was hung in front of the doorway in the wall of the First Temple as well, to conceal the activity taking place in the inner area. In the Second Temple, they had no choice but to hang a curtain, as it was impossible to build a wall there for several reasons, as explained by Rashi.

Whether it had the sanctity of the inside or of the outside – אִי כְּלִפְנִים אִי כְּלַחוּץ: *Tosafot* ask why they didn't simply hang a curtain on the outside of the cubit where the wall stood, and thereby solve the problem. See *Tosafot* for their answers to this difficulty. One opinion is that had the curtain been hung out of position, the blood that was sprinkled toward it on several occasions would not be sprinkled in the proper manner, as this curtain would not be right next to the Holy of Holies (*Gevurat Ari*).

How were the tables arranged – שׁוּלְחָנוֹת הֵיכָן מוּנָּחִין: King Solomon fashioned ten tables to beautify the Sanctuary, which he placed next to the table of the shewbread. The central table was certainly positioned east to west along the length of the Sanctuary, like the other sacred vessels. The debate here concerns the position of the other tables. Some commentaries point out that these extra tables were absent in the Second Temple, and the shewbread table stood alone in the Sanctuary, although there were an additional two tables positioned on the outside upon which the bread was occasionally placed. Nevertheless, the route of the High Priest in the Second Temple is subject to the same dispute, as the practice of the First Temple would have been followed in the Second Temple as well, despite the fact that the High Priest could have approached the Holy of Holies in a different manner in the Second Temple.

לְמֵיעַל לְהֶדְיָא. וְרַבִּי יוֹסֵי אָמַר לְךָ: חֲבִיבִין יִשְׂרָאֵל שֶׁלֹּא הִצְרִיכָן הַכָּתוּב לְשָׁלִיחַ.

to enter directly, as it is more appropriate for the High Priest to approach the Holy of Holies somewhat circuitously. **And** in response to this **Rabbi Yosei** could have **said to you: The Jewish people are beloved** by God, **as the Torah did not require them** to make use **of an agent,**[N] e.g., an angel, to intercede on their behalf. Instead, God hears the nation's prayers directly. Consequently, the High Priest, who represents the people on Yom Kippur, need not approach in a roundabout fashion.

וְרַבִּי יְהוּדָה נַמִי, נֵיעוּל בֵּין מְנוֹרָה לְכוֹתֶל! מְשַׁחֲרִי מָאנֵיהּ.

The Gemara asks: **But** if an indirect approach is a mark of respect, in accordance with the opinion of **Rabbi Yehuda, too, let** the High Priest **enter** indirectly **between** the **candelabrum and the wall.** The Gemara answers: If the High Priest walks by that route, he might **blacken his clothes** through the soot left on the wall by the candelabrum.

אֲמַר רַבִּי נָתָן: אַמָּה טְרַקְסִין לֹא הִכְרִיעוּ בּוֹ חֲכָמִים אִי כִּלְפְנִים אִי כְּלַחוּץ.

Rabbi Natan said: With regard to the **one-cubit partition, the Sages did not determine** its status, **whether** it was part **of the inside** of the Holy of Holies **or** part **of the outside** area of the Sanctuary.

מַתְקִיף לַהּ רָבִינָא: מַאי טַעְמָא? אִילֵימָא מִשּׁוּם דִּכְתִיב: ״וְהַבַּיִת אֲשֶׁר בָּנָה הַמֶּלֶךְ שְׁלֹמֹה לַה׳ שִׁשִּׁים אַמָּה אָרְכּוֹ וְעֶשְׂרִים רָחְבּוֹ וּשְׁלֹשִׁים אַמָּה קוֹמָתוֹ״ וּכְתִיב: ״וְאַרְבָּעִים בָּאַמָּה הָיָה הַבָּיִת הוּא הַהֵיכָל לִפְנָי״ וּכְתִיב: ״וְלִפְנֵי הַדְּבִיר עֶשְׂרִים אַמָּה אוֹרֶךְ וְעֶשְׂרִים אַמָּה רוֹחַב וְעֶשְׂרִים אַמָּה קוֹמָתוֹ״ וְלָא יָדְעִינַן אַמָּה טְרַקְסִין אִי מֵהָנֵי עֶשְׂרִים, וְאִי מֵהָנֵי אַרְבָּעִים.

Ravina strongly objects to this opinion: **What is the reason** for this uncertainty? **If we say** it is **because it is written: "And the House that King Solomon built for the Lord was sixty cubits in length, and its width was twenty cubits, and its height was thirty cubits"** (I Kings 6:2), **and it is written: "And the House, that is, the Sanctuary, was forty cubits long"** (I Kings 6:17), **and it is written: "And before the partition twenty cubits in length, and twenty cubits in width, and twenty cubits in height"** (I Kings 6:20), **and** therefore **we do not know whether the one-cubit partition** was part **of these twenty** cubits of the Holy of Holies or part **of these forty** cubits of the Sanctuary, then this problem can be resolved.

וְדִילְמָא, לָא מֵהָנֵי עֶשְׂרִין וְלָא מֵהָנֵי אַרְבְּעִין, וַחֲלָלָא קָא חָשֵׁיב, כּוֹתָלִים לָא קָא חָשֵׁיב! תֵּדַע, דְּכָל הֵיכָא דְּקָא חָשֵׁיב כּוֹתָלִים חָשֵׁיב לֵיהּ לְדִידֵיהּ.

Ravina explains the resolution of the problem: **But perhaps** it was **not** part **of these twenty** cubits **nor** part **of these forty** cubits, as in establishing the measurements the verse **counts the space** but **does not count** the **walls** themselves, i.e., the cubit of the wall is not included in either measurement. **Know** that it is so, **as anywhere that** the verse **counts** the area of **the walls** in addition to the spaces they contain, it also **counts** the one-cubit partition.

דִּתְנַן: הַהֵיכָל מֵאָה עַל מֵאָה בְּרוּם מֵאָה, כּוֹתֶל אוּלָם חָמֵשׁ, וְהָאוּלָם אַחַת עֶשְׂרֵה, כּוֹתֶל הַהֵיכָל שֵׁשׁ, וְאָרְכּוֹ אַרְבָּעִים אַמָּה וְאַמָּה טְרַקְסִין, וְעֶשְׂרִים אַמָּה בֵּית קָדְשֵׁי הַקֳּדָשִׁים, כּוֹתֶל הַהֵיכָל שֵׁשׁ, וְהַתָּא שֵׁשׁ, וְכוֹתֶל הַתָּא חָמֵשׁ.

Ravina cites a proof for the previous claim. **As we learned** in a mishna: **The Sanctuary** was **one hundred** cubits **by one hundred** cubits, **with a height of one hundred** cubits. From east to west, the hundred cubits were divided as follows: The **wall of the Entrance Hall** was **five** cubits; **and the Entrance Hall** itself was **eleven** cubits; the **wall of the Sanctuary** was **six** cubits; the **length** of the Sanctuary[B] itself was **forty cubits; and** there was the **one-cubit partition;** the **Hall of** the **Holy of Holies** was another **twenty cubits;** the outer **wall of the Sanctuary** was **six** cubits; **and the chamber** behind it was **six** cubits; **and the wall of the chamber** was **five** cubits.[H] This mishna proves that when the walls are counted in addition to the spaces, the one-cubit partition is included in the calculation.

אֶלָּא: קְדוּשָּׁתֵיהּ, אִי כִּלְפְנִים אִי כְּלַחוּץ.

Rather, the uncertainty does not concern the location of the one-cubit partition, which was certainly positioned between the Sanctuary and the Holy of Holies. Instead, the issue is **its sanctity, whether** it was considered **like the inside**[N] of the Holy of Holies **or like the outside** area of the Sanctuary. Since there was no such wall in the Second Temple, the Sages were uncertain with regard to the status of the extra cubit.

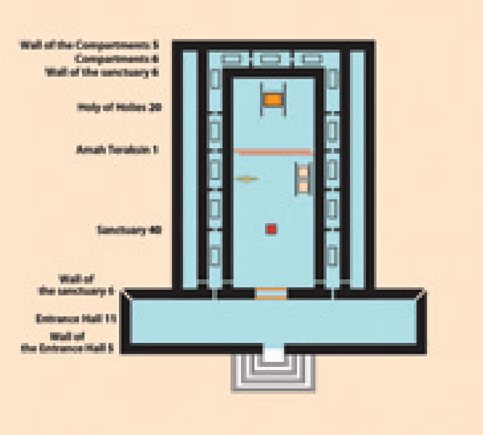
NOTES

As the Torah did not require them to make use of an agent – שֶׁלֹּא הִצְרִיכָן הַכָּתוּב לְשָׁלִיחַ: Rashi explains that every individual in the Jewish people can pray directly to God without the need for an intermediary. One objection to this interpretation is that this is not unique to the Jewish people, as even gentiles can appeal directly to God (*Tosafot Yeshanim*). For this reason, most commentaries prefer the explanation of Rabbeinu Ḥananel that the Jewish people are particularly beloved on Yom Kippur. This is demonstrated by the fact that during the rest of the year the High Priest wears a tunic decorated with bells that announce his approach to the Sanctuary, suggesting that he should not enter without first declaring his intention to enter. By contrast, on Yom Kippur he does not require bells; instead, he wears plain white clothes, even for his entry to the Holy of Holies.

Rather, its sanctity, whether it was considered like the inside – אֶלָּא קְדוּשָּׁתֵיהּ אִי כִּלְפְנִים: In the Jerusalem Talmud, it is stated that the Sages were unsure whether the cubit-thick wall was part of the Sanctuary or part of the Holy of Holies. The mishna provides no definitive proof because it is possible that, due to the uncertainty, the cubit was considered a domain of its own. The Rambam accepts the interpretation of the Jerusalem Talmud, apparently because the precise nature of the doubt is unclear from the Gemara here, whereas the Jerusalem Talmud reaches a conclusion in this regard (see *BeYad David*).

BACKGROUND

The length of the Sanctuary – אוֹרְכּוֹ שֶׁל הַהֵיכָל: This illustration gives the measurements along the length of the Sanctuary and its various sections.



Measurements of the Sanctuary; numbers indicate length in cubits

HALAKHA

The dimensions of the Sanctuary – מִידּוֹת הַהֵיכָל: The Sanctuary of the Second Temple was one hundred cubits by one hundred cubits, with a height of one hundred cubits. Its length was divided as follows: The Holy of Holies was twenty cubits, with a cubit space in between that chamber and the Sanctuary; there were seventeen cubits to the western wall and the chambers behind it; the Sanctuary itself was forty cubits long, while its eastern wall extended for six cubits; the Entrance Hall had a length of eleven cubits; and the thickness of the Entrance Hall's wall was five cubits (Rambam *Sefer Avoda*, *Hilkhot Beit HaBeḥira* 4:4).

וְהַיְינוּ דְּאָמַר רַבִּי יוֹחָנָן, בָּעֵי יוֹסֵף אִישׁ הוּצַל: "וּדְבִיר בְּתוֹךְ הַבַּיִת מִפְּנִימָה הֵכִין לְתִתֵּן שָׁם אֶת אֲרוֹן בְּרִית ה׳". אִיבַּעְיָא לְהוּ: הֵיכִי קָאָמַר קְרָא?

§ **And this is what Rabbi Yoḥanan said: Yosef of Hutzal raised a dilemma** with regard to the verse: **"And he prepared a partition in the midst of the House within to set there the Ark of the Covenant of the Lord"** (I Kings 6:19). This was his **dilemma** that **was raised before** the Sages: With regard to **what** case **is** the verse **speaking?**

"וּדְבִיר בְּתוֹךְ הַבַּיִת מִפְּנִימָה הֵכִין לְתִתֵּן שָׁם" אוֹ דִּילְמָא הָכִי קָאָמַר: "וּדְבִיר בְּתוֹךְ הַבַּיִת מִפְּנִימָה".

The Gemara explains the dilemma. Should it be read: **And** Solomon **prepared a partition in the midst of the House within to set there,** meaning that he placed the partition within the Temple and behind it he prepared a space to place the Ark, and the partition itself did not possess the sanctity of the Holy of Holies? **Or perhaps this is** what the verse **states: A partition in the midst of the House within,** i.e., the verse ends there, while the rest of the text forms a new verse. According to this interpretation, the place of the partition itself was part of the Holy of Holies, and that was where Solomon prepared a place for the Ark.

וּמִי מְסַפְּקָא לֵיהּ? וְהָתַנְיָא, אִיסִי בֶּן יְהוּדָה אוֹמֵר: חָמֵשׁ מִקְרָאוֹת בַּתּוֹרָה אֵין לָהֶן הֶכְרֵעַ:

The Gemara is surprised at this explanation: **And was** Yosef of Hutzal really **uncertain** how to punctuate this verse? **But wasn't it taught** in a *baraita* that **Isi ben Yehuda says:** There are **five verses in the Torah whose** meaning **cannot be decided,**[N] i.e., it is unclear from the text how the verses should be read.

NOTES

Five verses in the Torah whose meaning cannot be decided – חָמֵשׁ מִקְרָאוֹת בַּתּוֹרָה אֵין לָהֶן הֶכְרֵעַ: The early commentaries write that the Gemara does not mean that these uncertainties cannot be resolved. Rather, the idea is that the meaning cannot be determined from the text itself. However, the traditional diacritical marks added to the verses do provide instructions as to how to punctuate them (see Ritva).

Perek **V**
Daf **52** Amud **b**

שְׂאֵת,

The first example is the term: **"*Se'et*"** (Genesis 4:7). It is unclear whether the verse should be read: "If you do well, shall it not be lifted up [*se'et*]?" in which case *se'et* involves forgiveness and pardon; or: "If you do well, but you will lift up [*se'et*] your sin if you do not do well." According to this interpretation, *se'et* is referring to remembrance: If you do not do well, your sin will be remembered.

מְשׁוּקָּדִים,

The second uncertain case is the term: **"*Meshukkadim*"** (Exodus 25:34). This verse can be read: "And in the candelabrum four cups made like almond blossoms [*meshukkadim*]"; or as: "Its knops and its flowers made like almond blossoms [*meshukkadim*]." In other words, the term *meshukkadim* can be read either with the first part or the last part of the verse.

מָחָר,

Likewise, the term: **"*Maḥar*"** (Exodus 17:9) can be read: "And go out, fight with Amalek tomorrow [*maḥar*]". Alternatively, it can mean that Joshua must go out to war with Amalek immediately, and Moses added: "Tomorrow [*maḥar*] I will stand on the top of the hill" (Exodus 17:9), but today you do not need my prayer. Once again, the issue is whether this term belongs to the beginning or the end of the verse.

אָרוּר,

The fourth case is the term: **"*Arur*"** (Genesis 49:7). This verse can be read: "Cursed [*arur*] be their anger for it was fierce, and their wrath for it was cruel," on account of Levi and Simeon's treatment of Shechem. Alternatively, this term, which appears at the beginning of the verse, can be read as the last word of the previous verse: "And in their anger they cut off cursed [*arur*] oxen" (Genesis 49:6–7). According to this interpretation, "cursed oxen" is referring to the oxen of Shechem, who descended from the accursed Canaan.

וְקָם.

Finally, the term: **"*Vekam*"** (Deuteronomy 31:16) can be read as: "Behold, you are about to sleep with your fathers and rise up [*vekam*]" at the time of the resurrection of the dead; or: "And this people will rise up [*vekam*] and go astray."[N]

NOTES

***Se'et*, *meshukkadim*, etc. – שְׂאֵת, מְשׁוּקָּדִים וכו׳:** *Tosafot* ask why these terms are not presented in the order in which they appear in the Torah. One suggestion is that the terms *se'et* and *meshukkadim* are discussed first, as it might be assumed that they belong to the beginning of their verses, whereas *arur* and *kam* are apparently part of the end of their respective verses, and *maḥar* could be explained either way (*Derekh HaMelekh*). The Jerusalem Talmud adds another verse to this discussion: "And the sons of Jacob came in from the field when they heard the men were saddened and greatly angered" (Genesis 34:7). It is unclear whether the phrase "when they heard" belongs to the first or second half of the verse, i.e., whether the verse should be punctuated with a comma after "field" or after "heard."

וְהָתַנְיָא: הוּא יוֹסֵף אִישׁ הוּצַל, הוּא יוֹסֵף הַבַּבְלִי, הוּא אִיסִי בֶּן יְהוּדָה, הוּא אִיסִי בֶּן גּוּר אַרְיֵה, הוּא אִיסִי בֶּן גַּמְלִיאֵל, הוּא אִיסִי בֶּן מַהֲלַלְאֵל. וּמַה שְּׁמוֹ – אִיסִי בֶּן עֲקִיבָא שְׁמוֹ! בִּדְאוֹרַיְיתָא לֵיכָּא, בִּדְנְבִיאֵי אִיכָּא.

The Gemara explains the objection presented by this *baraita*. **And wasn't it taught** in a *baraita* that **Yosef of Hutzal is the** one called **Yosef the Babylonian,**[P] as Hutzal is a city in Babylonia; and **he is** also the person called **Isi ben Yehuda,** as Isi is a shortened form of Yosef; **he is Isi ben Gur Arye,** a nickname for Yehuda; **he is Isi ben Gamliel; he is Isi ben Mahalalel? And what is his** real **name? Isi ben Akiva is his name.** If they are indeed the same person, Isi ben Yehuda, who is Yosef of Hutzal, says that there are only five verses whose punctuation is unclear, whereas here he adds an additional verse. The Gemara explains: **In the Torah** itself, there are indeed **no** more than five verses, but **in the Prophets there are** more examples of equivocal punctuation, one of which is the verse from I Kings.

וּבִדְאוֹרַיְיתָא לֵיכָּא? וְהָא אִיכָּא דְּבָעֵי רַב חִסְדָּא: ״וַיִּשְׁלַח אֶת נַעֲרֵי בְּנֵי יִשְׂרָאֵל וַיַּעֲלוּ עוֹלוֹת״, כְּבָשִׂים, ״וַיִּזְבְּחוּ זְבָחִים שְׁלָמִים פָּרִים״, אוֹ דִּילְמָא אִידִי וְאִידִי פָּרִים? לְרַב חִסְדָּא מְסַפְּקָא לֵיהּ, לְאִיסִי בֶּן יְהוּדָה – פְּשִׁיטָא לֵיהּ.

The Gemara raises a difficulty: **And in the Torah** itself, **are there no** other examples of indeterminate punctuation? **But there is** this **dilemma that Rav Ḥisda raised** with regard to the verse: **"And he sent the young men of the children of Israel who sacrificed burnt-offerings"** (Exodus 24:5); were these burnt-offerings **sheep,** and when the verse continues: **"And sacrificed peace-offerings of bulls to the Lord,"** these peace-offerings alone were bulls? **Or perhaps these and these** were **bulls,** as the word "bulls" is referring both to the burnt-offerings and the peace-offerings? This is another verse whose punctuation is unclear. The Gemara rejects this contention: This is not difficult; **according to Rav Ḥisda** it **was uncertain** how to read the verse, but the interpretation was **obvious to Isi ben Yehuda.**

מתני׳ הַחִיצוֹנָה הָיְתָה פְּרוּפָה מִן הַדָּרוֹם, וּפְנִימִית מִן הַצָּפוֹן, מְהַלֵּךְ בֵּינֵיהֶן עַד שֶׁמַּגִּיעַ לַצָּפוֹן, הִגִּיעַ לַצָּפוֹן הוֹפֵךְ פָּנָיו לַדָּרוֹם, מְהַלֵּךְ לִשְׂמֹאלוֹ עִם הַפָּרוֹכֶת עַד שֶׁהוּא מַגִּיעַ לָאָרוֹן.

MISHNA **The outer** curtain between the Sanctuary and the Holy of Holies **was hooked** [*perufa*][LN] slightly open **on the south** side of the Sanctuary, **and the inner** curtain **hooked** slightly open **on the north**[N] side of the Sanctuary, and therefore the High Priest could not enter the Holy of Holies directly. Rather, he enters through the southern opening and **walks between** the curtains[B] **until he reaches the** opening to the **north.** When **he reaches the** opening to the **north,** he enters the Holy of Holies through that opening, **turns his face to the south,** and **walks to his left along the curtain until he reaches** the area before **the Ark.**

LANGUAGE

Hooked [*perufa*] – **פְּרוּפָה:** The root *prf* is derived from the Greek noun πόρπη, *porpè*, meaning clasp, pin.

BACKGROUND

The curtains of the Sanctuary – **פָּרוֹכוֹת הַקּוֹדֶשׁ:** In this schematic drawing, two curtains are shown with their openings to the north and the south. The arrow shows the path of the High Priest to the foundation rock.

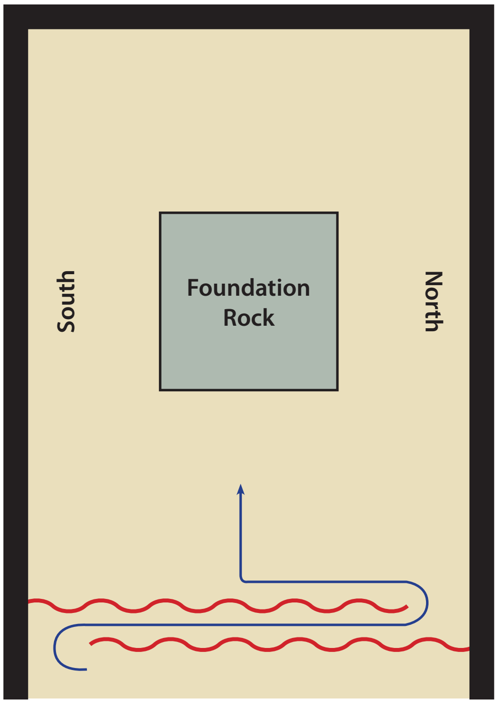


Diagram of the curtains in the Sanctuary

High Priest walking between the curtains

PERSONALITIES

Yosef the Babylonian – יוֹסֵף הַבַּבְלִי: Yosef the Babylonian was a *tanna* from the generation before Rabbi Yehuda HaNasi. As his name suggests, Yosef the Babylonian was a native of Babylonia, specifically from the Jewish settlement and great learning center of Hutzal. Isi is an Aramaic diminutive for the name Yosef. Apparently his father's name was Yehuda, and he was therefore also called Gur Arye, lion cub (see Genesis 49:9). With regard to his other names, there is a tradition that Yosef was compelled by a decree of the government to flee and change his name to protect himself. Upon arriving in Eretz Yisrael, he studied with several of Rabbi Akiva's students and became adept at describing the various philosophies and teaching techniques of different Sages. According to the Jerusalem Talmud, he was also called Rabbi Yosef Katnuta, and he is praised in a mishna for his pious character. Halakhic and aggadic statements in his name are found in *baraitot* and in the Babylonian Talmud.

NOTES

The outer curtain was hooked – הַחִיצוֹנָה הָיְתָה פְּרוּפָה: Rashi explains that the end of the curtain was folded and pinned back onto itself. See the *Tosefot Yom Tov* for a different interpretation. Others state that although the sides of the curtain were firmly attached to the wall, on one end the curtain was merely pinned with clasps, to allow the High Priest to enter. However, it was not completely open (Rid).

On the south and on the north – מִן הַדָּרוֹם וּמִן הַצָּפוֹן: In this manner, the priest avoided having to walk across the width of the Sanctuary without any barrier between him and the Holy of Holies (*Tosafot Yeshanim*).

הִגִּיעַ לָאָרוֹן, נוֹתֵן אֶת הַמַּחְתָּה בֵּין שְׁנֵי הַבַּדִּים. צָבַר אֶת הַקְּטֹרֶת עַל גַּבֵּי גֶּחָלִים, וְנִתְמַלֵּא כׇּל הַבַּיִת כּוּלּוֹ עָשָׁן. יָצָא וּבָא לוֹ בְּדֶרֶךְ בֵּית כְּנִיסָתוֹ, וּמִתְפַּלֵּל תְּפִלָּה קְצָרָה בַּבַּיִת הַחִיצוֹן. וְלֹא הָיָה מַאֲרִיךְ בִּתְפִלָּתוֹ, שֶׁלֹּא לְהַבְעִית אֶת יִשְׂרָאֵל.

When **he reaches the Ark, he places the coal pan between the two staves. He piles the incense atop** the **coals, and the whole chamber in its entirety would fill with smoke.**[N] **He** then **exits and comes** out the **way** that **he entered.** He does not turn around but leaves the Holy of Holies walking while facing the Ark. **And he recites a brief prayer in the outer chamber,** in the Sanctuary. **And he would not extend his prayer** there **so as not to alarm the Jewish people,** who would otherwise conclude that something happened and that he died in the Holy of Holies.[H]

גמ׳ בְּמַאי עָסְקִינַן? אִילֵימָא בְּמִקְדָּשׁ רִאשׁוֹן – מִי הָווּ פָּרוֹכֶת? אֶלָּא בְּמִקְדָּשׁ שֵׁנִי – מִי הֲוָה אָרוֹן?

GEMARA The Gemara asks: **With what are we dealing** here? To which time period is the mishna referring? **If we say** it is speaking **about the First Temple, were there curtains** then? There was only one curtain over the one-cubit partition. **Rather,** if we say that the mishna is dealing **with the Second Temple, was there an Ark** there?

וְהָתַנְיָא: מִשֶּׁנִּגְנַז אָרוֹן נִגְנְזָה עִמּוֹ צִנְצֶנֶת הַמָּן, וּצְלוֹחִית שֶׁמֶן הַמִּשְׁחָה, וּמַקְלוֹ שֶׁל אַהֲרֹן וּשְׁקֵדֶיהָ וּפְרָחֶיהָ, וְאַרְגָּז שֶׁשִּׁגְּרוּ פְּלִשְׁתִּים דּוֹרוֹן לֵאלֹהֵי יִשְׂרָאֵל, שֶׁנֶּאֱמַר: ״וּכְלֵי הַזָּהָב אֲשֶׁר הֲשֵׁיבוֹתֶם לוֹ אָשָׁם תָּשִׂימוּ בָאַרְגַּז מִצִּדּוֹ וְשִׁלַּחְתֶּם אוֹתוֹ וְהָלָךְ״.

The Gemara elaborates: **But wasn't it taught** in a *baraita* that **when** the **Ark was buried,**[H] **along with it was buried the jar of manna** that was next to it, **and the flask of oil used for anointing, and Aaron's staff with its almonds and blossoms,**[N] **and the chest that the Philistines sent as a gift** [*doron*][L] **to the God of Israel** after they captured the Ark and were stricken by several plagues, **as it is stated: "And put the jewels of gold that you return to Him for a guilt-offering, in a coffer by its side, and send it away that it may go"** (I Samuel 6:8)?

וּמִי גְּנָזוֹ – יֹאשִׁיָּהוּ גְּנָזוֹ. מָה רָאָה שֶׁגְּנָזוֹ – רָאָה שֶׁכָּתוּב: ״יוֹלֵךְ ה׳ אוֹתְךָ וְאֶת מַלְכְּךָ אֲשֶׁר תָּקִים עָלֶיךָ״ עָמַד וּגְנָזוֹ,

§ **And who buried** the Ark? **Josiah,** king of Judea, **buried it. And what did he see that** he decided to **bury it? He saw that it is written:**[N] **"The Lord will bring you, and your king whom you shall set over you,** to a nation that you have not known" (Deuteronomy 28:36). Since he knew that the Jewish people would ultimately be exiled, he felt it was better that the Ark should not be disgraced in exile, and therefore **he arose and buried it.**

שֶׁנֶּאֱמַר: ״וַיֹּאמֶר לַלְוִיִּם הַמְּבִינִים לְכׇל יִשְׂרָאֵל הַקְּדוֹשִׁים לַה׳ תְּנוּ אֶת אֲרוֹן הַקּוֹדֶשׁ בַּבַּיִת אֲשֶׁר בָּנָה שְׁלֹמֹה בֶן דָּוִיד מֶלֶךְ יִשְׂרָאֵל אֵין לָכֶם מַשָּׂא בַּכָּתֵף עַתָּה עִבְדוּ אֶת ה׳ אֱלֹהֵיכֶם וְאֵת עַמּוֹ יִשְׂרָאֵל״.

The Gemara cites the source for the tradition that Josiah buried the Ark. **As it is stated: "And he said to the Levites who taught all of Israel, who were sacred to the Lord: Put the sacred Ark in the house that Solomon, son of David, king of Israel, built. There shall no more be a burden upon your shoulders; now serve the Lord your God, and His people Israel"** (I Chronicles 35:3). In other words, from now onward the Levites will no longer carry the Ark on their shoulders, and they should dedicate themselves to their service of singing and locking the gates of the Temple.

וְאָמַר רַבִּי אֶלְעָזָר: אָתְיָא ׳שָׁמָּה׳ ׳שָׁמָּה׳, וְאָתְיָא ׳דּוֹרוֹת׳ ׳דּוֹרוֹת׳,

And Rabbi Elazar said: The matter **is derived** by means of a verbal analogy, as it is written with regard to the Ark: "That is by the Ark of the Testimony, before the Ark cover that is above the testimony, **there** will I meet with you" (Exodus 30:6), and it is written: "Take a jar and put a full *omer* of manna **there,** and place it before the Lord for safekeeping throughout your generations" (Exodus 16:33). **And it is** further **derived** by verbal analogy from the term **"Generations"** written here and **"generations"** written with regard to the oil used for anointing: "This shall be a sacred anointing oil for Me throughout your generations" (Exodus 30:31).

וְאָתְיָא ׳מִשְׁמֶרֶת׳ ׳מִשְׁמֶרֶת׳.

Rabbi Elazar continued: **And it is** likewise **derived** by verbal analogy from the term **"safekeeping"** stated here and **"safekeeping"** stated in connection to the staff of Aaron: "Place back the rod of Aaron before the testimony for safekeeping" (Numbers 17:25). These verbal analogies teach that all of these items were hidden together with the Ark. Evidently, there was no Ark in the Holy of Holies even before the First Temple period ended. How, then, can the mishna speak of the Ark during the Second Temple period?

לְעוֹלָם בְּמִקְדָּשׁ שֵׁנִי, וּמַאי הִגִּיעַ לָאָרוֹן – מְקוֹם אָרוֹן. וְהָא קָתָנֵי נָתַן אֶת הַמַּחְתָּה לְבֵין שְׁנֵי הַבַּדִּים! אֵימָא: כְּבֵין שְׁנֵי הַבַּדִּים.

The Gemara answers: **Actually,** the mishna is referring **to the Second Temple, and what is** the meaning of the phrase: **Reaches the Ark?** It means the **place of the Ark.** The Gemara raises a difficulty: **But it is taught** that **he places the coal pan between the two staves,** which indicates that the staves of the Ark were present. The Gemara answers: Emend the text and **say: As** though it was **between the two staves,** i.e., in the place where the staves had been located when the Ark was there.

NOTES

And the whole chamber in its entirety would fill with smoke – וְנִתְמַלֵּא כׇּל הַבַּיִת כּוּלּוֹ עָשָׁן: Apparently it was a mitzva for the High Priest to wait there, in accordance with the verse: "And the incense cloud shall cover" (Leviticus 16:13), which indicates that he must wait until the cloud envelops the Ark cover. The Rambam apparently interprets the verse similarly (see also *Ḥeshek Shlomo*).

Its almonds and blossoms – שְׁקֵדֶיהָ וּפְרָחֶיהָ: The verse describes Aaron's staff as follows: "It put forth buds and bloomed blossoms and bore ripe almonds" (Numbers 17:23). This means that the flowers and almonds emerged together, which does not occur naturally, to emphasize the miraculous nature of the event (*Tosafot Yeshanim*).

He saw that it is written – רָאָה שֶׁכָּתוּב: The Radak explains that the Torah scroll found in the Temple in Josiah's time was opened at this verse. The king viewed this as a portent that the verse would soon be fulfilled, prompting him to hide the Ark.

HALAKHA

The High Priest's actions in the Holy of Holies – מַעֲשֵׂה הַכֹּהֵן בְּקֹדֶשׁ הַקֳּדָשִׁים: When the High Priest reaches the Ark, he places the coal pan between its staves, or on the foundation rock in the Second Temple. He piles the incense on top of the coals and waits until the chamber fills with smoke. He then walks backward until he exits through the curtains. When he reaches the Sanctuary, he utters a short prayer, taking care not to prolong it so the people should not be worried that he might have died in the sacred place (Rambam *Sefer Avoda*, *Hilkhot Avodat Yom HaKippurim* 4:1).

The interment of the Ark – גְּנִיזַת הָאָרוֹן: The Ark rested in the Holy of Holies on the foundation rock. Next to it was the jar of manna and Aaron's staff. King Josiah ordered the concealment of the Ark, the jar of manna, and the anointing oil somewhere deep inside tunnels that had been dug during the construction of the Temple (Rambam *Sefer Avoda*, *Hilkhot Beit HaBeḥira* 4:1).

LANGUAGE

Gift [*doron*] – דּוֹרוֹן: From the Greek δῶρον, *doron*, meaning gift or offering.

HALAKHA

Closest, which is farthest from the High Priest – פְּנִימָה שֶׁהִיא חוּצָה לוֹ: The High Priest would pile the incense on top of the coals in the coal pan on the side that was closest to the Ark and farthest from him, so he would not be burned. This *halakha* is in accordance with the opinion of Abaye (Rambam *Sefer Avoda*, *Hilkhot Avodat Yom HaKippurim* 4:5).

״צָבַר אֶת הַקְּטֹרֶת עַל גַּבֵּי גֶחָלִים״. תְּנַן כְּמַאן דְּאָמַר צוֹבְרָהּ. תָּנֵי חֲדָא: צוֹבְרָהּ פְּנִימָה, שֶׁהִיא חוּצָה לוֹ. וְתַנְיָא אִידָךְ: צוֹבְרָהּ חוּצָה, שֶׁהִיא פְּנִימָה לוֹ.

§ The mishna taught: **He piles the incense atop** the **coals.** The Gemara comments: **We learned** in the mishna **in accordance with** the opinion of **the one who said** that **he piles** the incense on the coals and does not scatter it there. **It was taught** in **one** *baraita*: **He piles** the incense in the section of the coal pan **closest** to the Ark, **which is farthest from** the High Priest,[H] until he reaches the other side of the coal pan. **And it was taught in another** *baraita*: **He piles it** in the section of the coal pan **farthest** from the Ark, **which is closest to him.**

אָמַר אַבַּיֵי: תַּנָּאֵי הִיא. וְאָמַר אַבַּיֵי: מִסְתַּבְּרָא כְּמַאן דְּאָמַר פְּנִימָה שֶׁהִיא חוּצָה לוֹ, דִּתְנַן: מְלַמְּדִין אוֹתוֹ: הִזָּהֵר

Abaye said that **this** issue **is** a dispute between ***tanna'im*****. And Abaye said: It is reasonable** to explain **in accordance with** the opinion of **the one who said** that he piles the incense in the section of the coal pan **closest** to the Ark, **which is farthest from him. As we learned** in a mishna that **they** would **teach** the priest who burns the incense: **Be careful**

Perek V
Daf 53 Amud a

NOTES

Not to begin in front of you – שֶׁלֹּא תַּתְחִיל מִפָּנֶיךָ: The comments of *Tosafot* in this regard are puzzling, as they state that Abaye cited a proof from a *baraita*, whereas he actually quoted a mishna (see *Tosefot Yom Tov*). It is possible that *Tosafot* here distinguish between the incense burned every day of the year and the incense of Yom Kippur, as they maintain that the *baraita* is specifically referring to Yom Kippur (*Katit LaMaor* and others). With regard to the issue itself, it is necessary to state that the priest does not begin with the incense immediately in front of him; otherwise, it might be assumed that, in accordance with the principle that one does not pass over the opportunity to perform mitzvot, he should start with the incense closest to him. Therefore, a special justification is necessary for the High Priest to burn the incense far from him (*Siaḥ Yitzḥak*).

If he omitted any one of its spices – שֶׁחִיסֵּר אַחַת מִכׇּל סַמָּנֶיהָ: This *halakha* applies not only to the four spices mentioned explicitly in the Torah, i.e., stacte, onycha, galbanum, and frankincense, but also to the other spices not mentioned in the verses, which are learned from a *halakha* transmitted to Moses from Sinai (*Me'iri*).

שֶׁלֹּא תַּתְחִיל מִפָּנֶיךָ שֶׁמָּא תִּכָּוֶה.

not to begin piling the incense **in front of you,**[N] i.e., from the side closest to you, **lest you be burned.** If the priest were to place the incense on the side directly in front of him and then proceed to spread it toward the Ark, his hands would pass over the incense that is already burning and he might burn himself.

תָּנוּ רַבָּנַן: ״וְנָתַן אֶת הַקְּטוֹרֶת עַל הָאֵשׁ לִפְנֵי ה׳״ – שֶׁלֹּא יְתַקֵּן מִבַּחוּץ וְיַכְנִיס, לְהוֹצִיא מִלִּבָּן שֶׁל צְדוֹקִין שֶׁאוֹמְרִים יְתַקֵּן מִבַּחוּץ וְיַכְנִיס.

§ **The Sages taught** in a *baraita*: **"And he shall put the incense upon the fire before the Lord"** (Leviticus 16:13); this means that **he** should **not prepare** by placing the incense **outside,** in the Sanctuary, **and bring** into the Holy of Holies a coal pan holding the burning incense. This was emphasized in order **to exclude the opinion of the Sadducees,**[H] **who say** that **he** should **prepare** the incense **outside** and then **bring** it in.

מַאי דָּרוּשׁ? ״כִּי בֶּעָנָן אֵרָאֶה עַל הַכַּפּוֹרֶת״ – מְלַמֵּד שֶׁיְּתַקֵּן מִבַּחוּץ וְיַכְנִיס.

The Gemara asks: **What did** the Sadducees **interpret;** what verse do they cite as the basis for their opinion? The Gemara answers that it was the verse: **"For I will appear in a cloud upon the Ark cover"** (Leviticus 16:2), which the Sadducees say **teaches that he should prepare** it **outside,** so there would already be a cloud of incense, and only then should **he bring** it inside the Holy of Holies.

אָמְרוּ לָהֶם חֲכָמִים: וַהֲלֹא כְּבָר נֶאֱמַר: ״וְנָתַן אֶת הַקְּטוֹרֶת עַל הָאֵשׁ לִפְנֵי ה׳״. אִם כֵּן מַה תַּלְמוּד לוֹמַר ״כִּי בֶּעָנָן אֵרָאֶה עַל הַכַּפּוֹרֶת״?

The Sages said to them: Wasn't it already stated explicitly: **"And he shall put the incense upon the fire before the Lord"** (Leviticus 16:13), which indicates that the High Priest should present the incense only when he stands before God in the Holy of Holies? **If so, what** is the meaning when **the verse states: "For I will appear in a cloud upon the Ark cover"** (Leviticus 16:2)? This verse does not mean that there should already be an incense cloud before he enters.

מְלַמֵּד שֶׁנּוֹתֵן בָּהּ מַעֲלֶה עָשָׁן. וּמִנַּיִין שֶׁנּוֹתֵן בָּהּ מַעֲלֶה עָשָׁן – שֶׁנֶּאֱמַר: ״וְכִסָּה עֲנַן הַקְּטוֹרֶת אֶת הַכַּפּוֹרֶת״. הָא לֹא נָתַן בָּהּ מַעֲלֶה עָשָׁן, אוֹ שֶׁחִיסֵּר אַחַת מִכׇּל סַמָּנֶיהָ – חַיָּיב מִיתָה.

Instead, this verse is referring to the shape of the incense cloud, and it **teaches that he includes a smoke-raiser in its** spices, a plant that causes the smoke to rise straight up like a staff. **And from where** is it derived **that he includes a smoke-raiser in its** spices? **As it is stated: "And the incense cloud shall cover the Ark cover"** (Leviticus 16:13). Therefore, if **he did not include a smoke-raiser, or if he omitted any one of its spices,**[NH] **he is liable** to receive the **death** penalty.

HALAKHA

To exclude the opinion of the Sadducees – לְהוֹצִיא מִלִּבָּן שֶׁל צְדוֹקִים: During the Second Temple, there was a community of Sadducees who did not accept the tradition of the Oral Torah. In their opinion, the High Priest entered the Holy of Holies only after he put the incense on the coal pan. Concerned that the High Priest might sympathize with this heresy, the Sages made him swear not to behave in this manner (Rambam *Sefer Avoda*, *Hilkhot Avodat Yom HaKippurim* 1:7).

If he omitted any one of its spices – שֶׁחִיסֵּר אַחַת מִכׇּל סַמָּנֶיהָ: If the High Priest leaves out one of the incense spices or if he does not include the smoke-raiser, he incurs the death penalty. He is likewise liable to be put to death for entering the Holy of Holies without performing a mitzva. Consequently, if the priest enters unintentionally but burns the incense intentionally, or if he burns the incense unintentionally but enters the chamber intentionally, or if he brings in both complete and incomplete incense, he incurs the death penalty. The *halakha* is in accordance with the opinion of Rav Sheshet and Rav Ashi, cited in the continuation of the discussion (Rambam *Sefer Avoda*, *Hilkhot Avodat Yom HaKippurim* 2:25).

וְתֵיפּוֹק לֵיהּ דְּקָא מְעַיֵּיל בִּיאָה רֵיקָנִית!

The Gemara analyzes this last *halakha*: Why does one incur the death penalty for omitting one of the spices? **And let** the *tanna* **derive** the fact that he incurs the death penalty for a different action, **as his entry** into the Holy of Holies is **for no purpose.**[N] It is prohibited to enter the Holy of Holies unless one is performing a mitzva. If the incense lacks an ingredient, the High Priest is not truly performing the mitzva, and therefore he has entered the Holy of Holies for no purpose. Consequently, he incurs the death penalty on account of his entry, even without burning the incense.

אָמַר רַב שֵׁשֶׁת: הָכָא בְּמַאי עָסְקִינַן – כְּגוֹן שֶׁשָּׁגַג בְּבִיאָה, וְהֵזִיד בְּהַקְטָרָה.

Rav Sheshet said: With what are we dealing here? We are dealing with a case **where he** acted **unwittingly** with regard to the **entry,** i.e., he was unaware that entering for no reason renders him liable, or he did not mean to enter the Holy of Holies at all; **and he** acted **intentionally with** regard to the **burning,** knowing that one who burns incense that lacks an ingredient incurs the death penalty. In that case, he is liable to receive the death penalty only for burning incomplete incense.

רַב אַשִׁי אָמַר: אֲפִילּוּ תֵּימָא הֵזִיד בָּזוֹ וּבָזוֹ, וּכְגוֹן דְּעַיֵּיל שְׁתֵּי הַקְטָרוֹת, אַחַת שְׁלֵימָה וְאַחַת חֲסֵירָה. אַבִּיאָה לָא מִיחַיַּיב – דְּהָא עַיֵּיל לֵיהּ שְׁלֵימָה, אַהַקְטָרָה מִיחַיַּיב – דְּקָא מַקְטַר קְטוֹרֶת חֲסֵירָה.

Rav Ashi said a different explanation: **Even** if **you say** that **he** acted **intentionally with** regard to **both this and that,**[N] i.e., he knew full well that he would be liable to receive the death penalty both for burning incomplete incense and for entering the Holy of Holies for no purpose, it is nevertheless possible that he is not liable to receive the death penalty for his entry. **And** Rav Ashi explains that this is the halakha in a case **where he brought two** sets of **incense** into the Holy of Holies, **one complete** with all the spices **and one incomplete,** both of which he burned. **For** his **entry** to the Holy of Holies **he is not liable** to be put to death, **as he brought in** a coal pan with **complete** incense and thereby fulfilled the mitzva. However, **for burning he is liable** to receive the death penalty, **as he burns incomplete incense.**

אָמַר מָר: וּמִנַּיִין שֶׁנּוֹתֵן בָּהּ מַעֲלֶה עָשָׁן – תַּלְמוּד לוֹמַר: ״וְכִסָּה״. קְרָא לִקְרָא?!

§ The Gemara analyzes the above *baraita*. **The Master said** in the *baraita*: **And from where** is it derived **that he includes a smoke-raiser in its** spices? **The verse states: "And it shall cover"** (Leviticus 16:13). The Gemara expresses surprise at this statement: One **verse for** another **verse?** The requirement of a smoke-raiser was already proven from the verse: "For I will appear in a cloud upon the Ark cover" (Leviticus 16:2); why cite a second verse in support of the first one?

אָמַר רַב יוֹסֵף, הָכִי קָאָמַר: אֵין לִי אֶלָּא עֲלֵה מַעֲלֶה עָשָׁן, עִיקַּר מַעֲלֶה עָשָׁן מִנַּיִין? תַּלְמוּד לוֹמַר ״וְכִסָּה״.

Rav Yosef said: This is what the *baraita* **said;** this is how to understand the matter: **I have** derived **nothing other** than the obligation to bring **a leaf of a smoke-raising** plant. **From where** is it derived that he must also bring **a root of a smoke-raiser? The verse states: "And it shall cover,"** which indicates the requirement for more of the smoke-raiser than might have been supposed from the other verse.

אֲמַר לֵיהּ אַבָּיֵי: וְהָא אִיפְּכָא תַּנְיָא, דְּתַנְיָא: נָתַן בָּהּ עִיקַּר מַעֲלֶה עָשָׁן, הָיָה מִתַּמֵּר וְעוֹלֶה כְּמַקֵּל עַד שֶׁמַּגִּיעַ לְשִׁמְיֵי קוֹרָה. כֵּיוָן שֶׁהִגִּיעַ לְשִׁמְיֵי קוֹרָה – מְמַשְׁמֵשׁ וְיוֹרֵד בַּכּוֹתָלִים עַד שֶׁנִּתְמַלֵּא הַבַּיִת עָשָׁן, שֶׁנֶּאֱמַר: ״וְהַבַּיִת יִמָּלֵא עָשָׁן״.

Abaye said to Rav Yosef: Your interpretation indicates that the leaf of the smoke-raiser raises smoke better than its root, as the requirement for a root is merely considered an addition. **But wasn't the opposite taught** in a *baraita*? **As it was taught** in a *baraita*: **He put into** the incense **a root of a smoke-raiser,** and the smoke **would rise in a column like a staff until it reached** the Temple **ceiling. When it reached** the **ceiling** there was nowhere for the smoke to exit the building, and therefore it slowly **descended the walls until the** entire **House was filled with smoke, as it is stated: "And the House was filled with smoke"** (Isaiah 6:4).[N] This *baraita* indicates that the root of the smoke-raiser raises smoke better than its leaf.

אֶלָּא אָמַר אַבָּיֵי: הָכִי קָאָמַר, אֵין לִי אֶלָּא עִיקַּר מַעֲלֶה עָשָׁן, עֲלֵה מַעֲלֶה עָשָׁן מִנַּיִין? תַּלְמוּד לוֹמַר: ״וְכִסָּה״.

Rather, Abaye said that **this is** what the *baraita* **said;** this is how it should be understood: **I have** derived **nothing other** than the obligation to bring **a root of a smoke-raising** plant. **From where** is it derived that he must also bring **a leaf of a smoke-raiser? The verse states: "And it shall cover."**

רַב שֵׁשֶׁת אָמַר: אֵין לִי אֶלָּא אֹהֶל מוֹעֵד שֶׁבַּמִּדְבָּר, שִׁילֹה וּבֵית עוֹלָמִים מִנַּיִין? תַּלְמוּד לוֹמַר: ״וְכִסָּה״.

Rav Sheshet said that the *baraita* means the following: **I have** derived **nothing other** than the inclusion of a smoke-raiser amongst the other spices in **the Tent of Meeting that** was **in the wilderness; from where** is it derived that this obligation extends to the Tabernacle at **Shiloh and** in **the eternal Temple** in Jerusalem? **The verse states: "And it shall cover,"** which indicates that wherever the High Priest enters the Holy of Holies to burn incense, he must include a smoke-raiser in its ingredients.

NOTES

As his entry is for no purpose – דְּקָא מְעַיֵּיל בִּיאָה רֵיקָנִית: The author of the *Gevurat Ari* points out that the Gemara could have raised a greater difficulty: If the High Priest burns incomplete incense, he has not performed a mitzva but has lit a fire on Yom Kippur, thereby violating a prohibition punishable by *karet*. One answer to this difficulty is that the Gemara here deals only with prohibitions related to the Temple. Others suggest that this discussion is in accordance with the opinion that one is exempt for using fire in a destructive manner (*Be'er Avraham*). Finally, it is possible that the Gemara accepts the ruling that the prohibition against lighting fire does not apply in the Temple (*Nimmukei Ḥayyim*).

He acted intentionally with regard to both this and that – הֵזִיד בָּזוֹ וּבָזוֹ: The *Me'iri* explains that he entered with the morning incense as well, which he did not burn at its proper time.

And the House was filled with smoke – וְהַבַּיִת יִמָּלֵא עָשָׁן: This verse is not referring to the incense; rather, it is part of Isaiah's vision, in which he saw the seraphim surrounding the glory of God (*Tosafot Yeshanim*). Perhaps the Gemara maintains that a description of the heavenly Temple is an indication of how the incense should burn in the earthly Temple.

הַאי מ״וְכֵן יַעֲשֶׂה לְאֹהֶל מוֹעֵד הַשֹּׁכֵן אִתָּם״ נָפְקָא!

The Gemara raises a difficulty with regard to this interpretation: **This** *halakha* **is derived from** the verse: **"And so shall he do for the Tent of Meeting that dwells with them"** (Leviticus 16:16). This verse teaches that this rite must be performed not only that first time in the wilderness, but wherever the Divine Presence dwells.

אֶלָּא, הָכִי קָאָמַר: אֵין לִי אֶלָּא בְּיוֹם הַכִּפּוּרִים, בִּשְׁאָר יְמוֹת הַשָּׁנָה מִנַּיִן – תַּלְמוּד לוֹמַר: ״וְכִסָּה״.

Rather, this is what the *baraita* **said: I have** derived **nothing other** than the obligation to include a smoke-raiser in the spices of the incense offered **on Yom Kippur** in the Holy of Holies; **from where** is it derived that this obligation applies to the incense offered **on the rest of the days of the year** in the Sanctuary? **The verse states: "And it shall cover,"** to teach that every incense burned in the Temple must include a smoke-raiser.

רַב אַשִׁי אָמַר: חַד – לְמִצְוָה, וְחַד – לְעַכֵּב, רָבָא אָמַר: חַד – לְעוֹנֶשׁ, וְחַד – לְאַזְהָרָה.

Rav Ashi said: One verse teaches us **the mitzva** itself, **and one** verse teaches that this requirement is **indispensable,** i.e., the rite is invalid if one omits this ingredient. **Rava said: One** verse teaches that the omission of the smoke-raiser renders one liable to receive the **punishment** of death, **and one** verse serves **as a warning** that it is prohibited to omit it, as the Torah does not require punishment without issuing a warning.

תַּנְיָא, רַבִּי אֱלִיעֶזֶר אוֹמֵר: ״וְלֹא יָמוּת״ – עוֹנֶשׁ, ״כִּי בֶּעָנָן אֵרָאֶה״ – אַזְהָרָה.

§ **It was taught** in a *baraita* that **Rabbi Eliezer says:** "Speak to Aaron your brother that he should not come at all times into the sacred place within the curtain, before the Ark cover that is upon the Ark; **that he not die**" (Leviticus 16:2). This verse teaches the **punishment** for the omission of the smoke-raiser from the spices of the incense. With regard to the verse: **"For I will appear in a cloud** upon the Ark cover" (Leviticus 16:2); this is the **warning** that it is prohibited to omit the smoke-raiser, which causes the cloud to rise.

יָכוֹל יִהְיוּ שְׁנֵיהֶם אֲמוּרִין קוֹדֶם מִיתַת בְּנֵי אַהֲרֹן – תַּלְמוּד לוֹמַר: ״אַחֲרֵי מוֹת שְׁנֵי בְּנֵי אַהֲרֹן״, יָכוֹל יִהְיוּ שְׁנֵיהֶם אֲמוּרִים אַחַר מִיתַת שְׁנֵי בְּנֵי אַהֲרֹן – תַּלְמוּד לוֹמַר: ״כִּי בֶּעָנָן אֵרָאֶה עַל הַכַּפּוֹרֶת״. הָא כֵּיצַד? אַזְהָרָה קוֹדֶם מִיתָה, וְעוֹנֶשׁ אַחַר מִיתָה.

One **might** have thought that **both** verses **were said before the deaths of Aaron's sons,** who died upon entering the sacred place. Therefore, **the verse states: "After the deaths of the two sons of Aaron"** (Leviticus 16:1). One **might** have thought that **both of them,** the punishment and the warning, **were said after the deaths of Aaron's two sons.** Therefore, **the verse states: "For I will appear in a cloud upon the Ark cover." How so;** how should these verses be understood? The **warning** was said **before** the **death** of Aaron's sons, **and the punishment** associated with it was stated **after the death** of his sons.

מַאי תַּלְמוּדָא? אָמַר רָבָא, אָמַר קְרָא: ״כִּי בֶּעָנָן אֵרָאֶה״ – וַעֲדַיִין לֹא נִרְאָה. וְאֶלָּא מַאי טַעְמָא אִיעֲנוּשׁ?

The Gemara expresses puzzlement at Rabbi Eliezer's statement: **What is the** biblical **derivation?** How does Rabbi Eliezer learn from the phrase "I will appear" that the warning was stated earlier? **Rava said** that **the verse states: "For I will appear in a cloud";** the future tense indicates that the cloud over the Ark cover **had not yet appeared,** as the Tabernacle had not been built, which means that this command was issued before Aaron's sons entered and died. The Gemara asks: **Rather, what is the reason** that Aaron's sons **were punished** with death, if the punishment had not been stated? The Torah does not punish one who is unaware of the sin's punishment.

כִּדְתַנְיָא, רַבִּי אֱלִיעֶזֶר אוֹמֵר: לֹא מֵתוּ בְּנֵי אַהֲרֹן אֶלָּא עַל שֶׁהוֹרוּ הֲלָכָה בִּפְנֵי מֹשֶׁה רַבָּן. מַאי דְּרוּשׁ? ״וְנָתְנוּ בְּנֵי אַהֲרֹן הַכֹּהֵן אֵשׁ עַל הַמִּזְבֵּחַ״ – אַף עַל פִּי שֶׁהָאֵשׁ יוֹרֶדֶת מִן הַשָּׁמַיִם, מִצְוָה לְהָבִיא מִן הַהֶדְיוֹט.

The Gemara answers: They were not punished for their entry into the sacred place but for a different reason, **as it was taught** in a *baraita* that **Rabbi Eliezer says: Aaron's sons died only because they taught a** ***halakha*** **before Moses their teacher;** they should have asked him for his ruling, but they neglected to do so. The Gemara asks: **What did they interpret** from the verse that led them to enter the sacred place with fire? The verse states: **"And the sons of Aaron the priest shall put fire upon the altar"** (Leviticus 1:7), which indicates that **although fire descends from the heavens,** it is a **mitzva to bring man-made** fire.[H] To fulfill this mitzva, Aaron's sons entered and brought fire to the altar. Although their ruling was in accordance with the *halakha*, they incurred the death penalty for failing to ask Moses.[N]

״יָצָא וּבָא לוֹ דֶּרֶךְ כְּנִיסָתוֹ״. מְנָא הָנֵי מִילֵּי? אָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי אָמַר רַבִּי יוֹנָתָן: אָמַר קְרָא: ״וַיָּבֹא שְׁלֹמֹה לַבָּמָה אֲשֶׁר בְּגִבְעוֹן יְרוּשָׁלַםִ״, וְכִי מָה עִנְיַן גִּבְעוֹן אֵצֶל יְרוּשָׁלַיִם?

§ The mishna teaches that the High Priest **exits and comes** out **the way** that **he entered,** i.e., he does not turn around, but walks backward with his face toward the Ark. The Gemara asks: **From where are these matters** derived; what is the source in the Torah for this *halakha*? **Rabbi Shmuel bar Naḥmani said** that **Rabbi Yonatan said** that **the verse states: "And Solomon came to the high place that was at Gibeon, Jerusalem"** (II Chronicles 1:13). **Now, what does Gibeon have to do with Jerusalem?** Either he came to Gibeon or to Jerusalem; these are two different places.

HALAKHA

It is a mitzva to bring man-made fire – מִצְוָה לְהָבִיא מִן הַהֶדְיוֹט: Although fire descends from the heavens, it is a special mitzva to bring man-made fire to ensure that fire burns constantly on the altar (Rambam *Sefer Avoda*, *Hilkhot Temidin UMusafin* 2:1)

NOTES

The sin of Aaron's sons – חֵטְא בְּנֵי אַהֲרֹן: The *midrashim* discuss this issue at length and list several sins that the two priests committed, either before or during the act for which they were punished. According to all opinions, they were punished because their act of bringing in the fire was unlawful, but they would not have died had they not been guilty on other accounts as well (see Rashi on Leviticus 10:5).

אֶלָּא מַקִּישׁ יְצִיאָתוֹ מִגִּבְעוֹן לִירוּשָׁלַיִם לְבִיאָתוֹ מִירוּשָׁלַיִם לְגִבְעוֹן. מַה בִּיאָתוֹ מִירוּשָׁלַיִם לְגִבְעוֹן – פָּנָיו כְּלַפֵּי בָּמָה כְּדֶרֶךְ בִּיאָתוֹ, אַף יְצִיאָתוֹ מִגִּבְעוֹן לִירוּשָׁלַיִם – פָּנָיו כְּלַפֵּי בָּמָה כְּדֶרֶךְ בִּיאָתוֹ.

Rather, the verse **compares his exit from Gibeon to Jerusalem to his arrival from Jerusalem to Gibeon. Just as** in the case of **his arrival from Jerusalem to Gibeon his face was** necessarily **turned toward the high place, in the usual manner** of a person's **arrival, so too,** upon **his exit from Gibeon to Jerusalem his face** was still **turned toward the high place, in the manner of his arrival.** This teaches that one does not turn his face away from a sacred place; rather, he must walk backward.

וְכֵן כֹּהֲנִים בַּעֲבוֹדָתָן, וּלְוִיִּם בְּדוּכָנָן, וְיִשְׂרָאֵל בְּמַעֲמָדָן, כְּשֶׁהֵן נִפְטָרִין – לֹא הָיוּ מַחֲזִירִין פְּנֵיהֶן וְהוֹלְכִין, אֶלָּא מְצַדְּדִין פְּנֵיהֶן וְהוֹלְכִין,

And likewise, with regard to **priests in their service; and Levites on their platform** in the Temple, where they recited songs; **and Israelites at their watches,** where they observed the sacrifice of the daily offering: **When they departed** from the sacred place, **they would not turn their faces and walk but would turn their faces sideways and walk,** so as not to turn their backs on the sacred place.[H]

וְכֵן תַּלְמִיד הַנִּפְטָר מֵרַבּוֹ לֹא יַחֲזִיר פָּנָיו וְיֵלֵךְ, אֶלָּא מְצַדֵּד פָּנָיו וְהוֹלֵךְ. כִּי הָא דְּרַבִּי אֶלְעָזָר, כַּד הֲוָה מִיפַּטַר מִינֵּיהּ דְּרַבִּי יוֹחָנָן, כַּד הֲוָה בָּעֵי רַבִּי יוֹחָנָן לְסַגּוֹיֵי הֲוָה גָּחֵין קָאֵי רַבִּי אֶלְעָזָר אַדּוּכְתֵּיהּ, עַד דַּהֲוָה מִיכַּסֵּי רַבִּי יוֹחָנָן מִינֵּיהּ.

And likewise, a student who takes leave of his teacher[H] should **not turn his face and walk but turn his face sideways and walk.**[N] This is **in accordance with that** practice **of Rabbi Elazar when he took leave of his teacher, Rabbi Yoḥanan. When Rabbi Yoḥanan wanted to leave** him, **Rabbi Elazar would bend down and stand in his place** as a sign of respect and humility, **until Rabbi Yoḥanan disappeared from his sight;** only then would Rabbi Elazar turn to leave.

וְכַד הֲוָה בָּעֵי רַבִּי אֶלְעָזָר לְסַגּוֹיֵי, הֲוָה קָא אָזֵיל לַאֲחוֹרֵיהּ עַד דְּמִכַּסֵּי מִינֵּיהּ דְּרַבִּי יוֹחָנָן, רָבָא כַּד הֲוָה מִיפַּטַר מִינֵּיהּ דְּרַב יוֹסֵף הֲוָה אָזֵיל לַאֲחוֹרֵיהּ, עַד דְּמִנַּגְּפָן כַּרְעֵיהּ וּמִתְוַוסָּן אִסְקוּפָּתָא דְּבֵי רַב יוֹסֵף דְּמָא.

And when Rabbi Elazar wanted to leave, he would walk backward until he disappeared from Rabbi Yoḥanan's sight, and only then would he walk normally, so as not to turn his back on his teacher. The Gemara further relates: **When Rava took leave of Rav Yosef, he would walk backward,** paying no attention to the obstacles in his path, **until his legs were bruised and the threshold of Rav Yosef's house was bloodied** from Rava's wounds.

HALAKHA

Priests, Levites, and Israelites upon their exit – כֹּהֲנִים לְוִיִּם וְיִשְׂרָאֵל בִּיצִיאָתָם: After completing his service in the Temple, a priest should not exit with his back to the Sanctuary but should walk backward or slightly to his side until he exits the Temple. Likewise, Levites who come down from their platform and regular Israelites who are in in the Temple should leave in this manner (Rambam *Sefer Avoda, Hilkhot Beit HaBeḥira* 7:4)

A student who takes leave of his teacher – תַּלְמִיד הַנִּפְטָר מֵרַבּוֹ: A student who takes leave of his teacher should not turn his back to him but should walk backward while facing his teacher (*Shulḥan Arukh, Yoreh De'a* 242:16).

NOTES

Turn his face sideways and walk – מְצַדֵּד פָּנָיו וְהוֹלֵךְ: One should leave in this manner because it is difficult to walk backward without coming to harm. Rabbi Elazar and Rava, who did walk backward, acted beyond the letter of the law. For this reason Rav Yosef praised Rava for the respect he granted him (*Siaḥ Yitzḥak*).

Perek **V**
Daf **53** Amud **b**

אֲמַרוּ לֵיהּ לְרַב יוֹסֵף: הָכִי עָבֵיד רָבָא. אֲמַר לֵיהּ: יְהֵא רַעֲוָא דְּתָרוּם רֵישָׁךְ אַכּוּלָּהּ כְּרַכָּא!

They said to Rav Yosef: This is what Rava does. Rav Yosef was blind and could not see for himself. Rav Yosef **said to him: May it be** God's **will that you lift your head over the entire city,**[N] in reward for honoring your teacher.

אָמַר רַבִּי אֲלֶכְּסַנְדְּרִי אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: הַמִּתְפַּלֵּל צָרִיךְ שֶׁיִּפְסִיעַ שָׁלֹשׁ פְּסִיעוֹת לַאֲחוֹרָיו, וְאַחַר כָּךְ יִתֵּן שָׁלוֹם. אֲמַר לֵיהּ רַב מָרְדְּכַי: כֵּיוָן שֶׁפָּסַע שָׁלֹשׁ פְּסִיעוֹת לַאֲחוֹרָיו – הָתָם אִיבַּעְיָא לֵיהּ לְמֵיקַם, מָשָׁל לְתַלְמִיד הַנִּפְטָר מֵרַבּוֹ, אִם חוֹזֵר לְאַלְתַּר – דּוֹמֶה לְכֶלֶב שֶׁשָּׁב עַל קִיאוֹ.

§ Apropos the obligation of a student to walk backward when taking leave of his teacher, the Gemara discusses a similar topic. **Rabbi Alexandri said** that **Rabbi Yehoshua ben Levi said: One who prays must take three steps**[N] **backward**[H] upon concluding his prayer **and then recite: Peace,** in a manner befitting one who departs from before the Holy One, Blessed be He. **Rav Mordekhai said to him: Since he has taken three steps backward, he should stand there** and not return to his place immediately. This is **analogous to a student who takes leave of his teacher. If he returns immediately** to the place where was first standing, **he is similar to a dog who returns to its vomit,**[N] and his previous action is spoiled.

HALAKHA

One who prays must take three steps backward – הַמִּתְפַּלֵּל צָרִיךְ שֶׁיִּפְסִיעַ שָׁלֹשׁ פְּסִיעוֹת לַאֲחוֹרָיו: Upon concluding the *Amida* prayer, one bows and takes three steps backward. He then turns his face first toward the left and then to the right, finally bowing straight in front of him, like a servant taking leave of his master (*Shulḥan Arukh, Oraḥ Ḥayyim* 123:1).

NOTES

That you lift your head over the entire city – דְּתָרוּם רֵישָׁךְ אַכּוּלָּהּ כְּרַכָּא: Rabbeinu Ḥananel explains that he blessed him that the *halakha* should always be in accordance with his opinion. Others add that although the academies of Abaye and Rava were located in the same place, the *halakha* is in accordance with the opinion of Rava rather than that of Abaye (Maharsha).

Three steps – שָׁלֹשׁ פְּסִיעוֹת: The commentaries offer several reasons for this requirement. According to the *ge'onim*, the Divine Presence inhabits the four cubits surrounding one who is praying. The individual therefore steps out of this space upon concluding his prayer. Others state that these three steps correspond to the "darkness, cloud, and fog" (Deuteronomy 4:11) that surround the revelation of the Divine Presence, from which one must retreat at the end of prayer (*Orḥot Ḥayyim*). Yet others suggest that the three steps correspond to the three steps Nebuchadnezzar took in honor of God, for which he received a great reward (Vilna Gaon; Maharsha).

A dog who returns to its vomit – כֶּלֶב שֶׁשָּׁב עַל קִיאוֹ: If a dog vomits his food it shows that does not want it. But if it later returns and swallows it, it renders its earlier action meaningless. Likewise, one who steps backward out of reverence to God but returns immediately to his previous location has ruined the gesture (*Beit Yosef*).

תַּנְיָא נַמִּי הָכִי: הַמִּתְפַּלֵּל צָרִיךְ שֶׁיִּפְסַע שָׁלֹשׁ פְּסִיעוֹת לַאֲחוֹרָיו, וְאַחַר כָּךְ יִתֵּן שָׁלוֹם. וְאִם לֹא עָשָׂה כֵּן – רָאוּי לוֹ שֶׁלֹּא הִתְפַּלֵּל. וּמִשּׁוּם שְׁמַעְיָה אָמְרוּ שֶׁנּוֹתֵן שָׁלוֹם לְיָמִין וְאַחַר כָּךְ לִשְׂמֹאל, שֶׁנֶּאֱמַר: ״מִימִינוֹ אֵשׁ דָּת לָמוֹ״ וְאוֹמֵר: ״יִפּוֹל מִצִּדְּךָ אֶלֶף וּרְבָבָה מִימִינֶךָ״.

The Gemara comments that **this was also taught** in a *baraita*: **One who prays must take three steps backward** upon concluding his prayer **and then recite: Peace. And if he did not do so, it is better for him not to have prayed,** as his actions are disrespectful toward God. **And they said in the name of Shemaya** the Sage **that** when **one recites: Peace,** he first bows **to the right and then to the left, as it is stated: "At His right hand was a fiery law to them"** (Deuteronomy 33:2), **and it says: "A thousand may fall at your side, and ten thousand at your right side"** (Psalms 91:7).

מַאי ״וְאוֹמֵר״? וְכִי תֵּימָא: אוֹרְחָא דְּמִילְּתָא הִיא לְמֵיתַב בְּיָמִין, תָּא שְׁמַע: ״יִפּוֹל מִצִּדְּךָ אֶלֶף וּרְבָבָה מִימִינֶךָ״.

The Gemara asks: **What is** the reason for: **And it says?** Why is it necessary to cite another source? The Gemara explains: **If you say** that **it is** merely **the usual manner to give** an object **with the right** hand, but this bears no special significance, **come** and **hear: "A thousand may fall at your side, and ten thousand at your right side,"** which indicates that the right side is the more significant one.

רָבָא חַזְיֵיהּ לְאַבַּיֵּי דְּיָהֵיב שְׁלָמָא לִימִינָא בְּרֵישָׁא. אֲמַר לֵיהּ: מִי סָבְרַתְּ לְיָמִין דִּידָךְ? לִשְׂמֹאל דִּידָךְ קָא אָמֵינָא, דְּהָוֵי יְמִינוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא. אָמַר רַב חִיָּיא בְּרֵיהּ דְּרַב הוּנָא: חָזֵינָא לְהוּ לְאַבַּיֵּי וְרָבָא דְּפָסְעִי לְהוּ שָׁלֹשׁ פְּסִיעוֹת בִּכְרִיעָה אַחַת.

The Gemara relates that **Rava saw Abaye reciting: Peace,** by bowing at the end of his prayer **to** his **right first.** Rava **said to him: Do you maintain** that you should bow **to your right? I say** you should bow **to your left** first, **as it is the right of the Holy One, Blessed be He,** since He is opposite you face-to-face, as it were. **Rav Ḥiyya, son of Rav Huna, said: I observed that Abaye and Rava** both **took** those **three steps all in one** act of **bowing,** without standing upright in between, by way of submission to and acceptance of God's authority.

״וּמִתְפַּלֵּל תְּפִלָּה קְצָרָה בַּבַּיִת הַחִיצוֹן״. מַאי מְצַלֵּי? רָבָא בַּר רַב אַדָּא וְרָבִין בַּר רַב אַדָּא, תַּרְוַיְיהוּ מִשְּׁמֵיהּ דְּרַב אָמְרִי: יְהִי רָצוֹן מִלְּפָנֶיךָ ה׳ אֱלֹהֵינוּ שֶׁתְּהֵא שָׁנָה זוֹ גְּשׁוּמָה וּשְׁחוּנָה. שְׁחוּנָה מְעַלַּיְיתָא הִיא?! אֶלָּא אֵימָא: אִם שְׁחוּנָה – תְּהֵא גְּשׁוּמָה.

§ The mishna taught: **And** the High Priest **recites a brief prayer in the outer chamber.** The Gemara asks: **What** does **he pray? Rava bar Rav Adda and Ravin bar Rav Adda both said in the name of Rav** that this was his prayer: **May it be your will, Lord our God, that this year shall be rainy and hot.** The Gemara immediately expresses surprise at this request: Is **heat a good** matter? Why should he request that the year be hot? **Rather, say** and emend it as follows: **If** the upcoming year is **hot, may it** also **be rainy,** lest the heat harm the crops.

רַב אַחָא בְּרֵיהּ דְּרָבָא מְסַיֵּים בָּהּ מִשְּׁמֵיהּ דְּרַב יְהוּדָה: לָא יַעֲדֵי עָבֵיד שׁוּלְטָן מִדְּבֵית יְהוּדָה, וְלֹא יִהְיוּ עַמְּךָ יִשְׂרָאֵל צְרִיכִין לְפַרְנֵס זֶה מִזֶּה, וְלֹא תִּכָּנֵס לְפָנֶיךָ תְּפִלַּת עוֹבְרֵי דְּרָכִים.

Rav Aḥa, son of Rava, concluded the language of this prayer **in the name of Rav Yehuda: May the rule of power not depart from the house of Judah; and may your nation Israel not depend on each other for sustenance,** rather, they should be sustained from the produce of their land; **and let not the prayer of travelers enter Your presence** when they pray for the rain to stop on their travels.[NH]

רַבִּי חֲנִינָא בֶּן דּוֹסָא הֲוָה קָא אָזֵיל בְּאוֹרְחָא, שְׁדָא מִטְרָא עֲלֵיהּ. אֲמַר: רִבּוֹנוֹ שֶׁל עוֹלָם, כָּל הָעוֹלָם כּוּלּוֹ בְּנַחַת וַחֲנִינָא בְּצַעַר? פְּסַק מִיטְרָא. כִּי אֲתָא לְבֵיתֵיהּ אֲמַר: רִבּוֹנוֹ שֶׁל עוֹלָם, כָּל הָעוֹלָם כּוּלּוֹ בְּצַעַר וַחֲנִינָא בְּנַחַת. אֲתָא מִיטְרָא. אֲמַר רַב יוֹסֵף: מַאי אַהֲנְיָא לֵיהּ צְלוֹתֵיהּ דְּכֹהֵן גָּדוֹל לְגַבֵּי רַבִּי חֲנִינָא בֶּן דּוֹסָא.

The Gemara relates: **Rabbi Ḥanina ben Dosa was walking on the road** when **rain fell upon him. He said: Master of the Universe, the entire world is comfortable and Ḥanina is suffering. The rain stopped. When he came to his house he said: Master of the Universe, the entire world is suffering** for lack of rain **and Ḥanina is comfortable.**[N] **The rain came** back. **Rav Yosef said: What effect does the prayer of the High Priest have with regard to Rabbi Ḥanina ben Dosa?** Notwithstanding the prayer of the High Priest in the Holy of Holies, Rabbi Ḥanina ben Dosa's sanctity is greater, as God fulfills his bidding.

תָּנוּ רַבָּנַן: מַעֲשֶׂה בְּכֹהֵן גָּדוֹל אֶחָד שֶׁהֶאֱרִיךְ בִּתְפִלָּתוֹ, וְנִמְנוּ אֶחָיו הַכֹּהֲנִים לִיכָּנֵס אַחֲרָיו. הִתְחִילוּ הֵם נִכְנָסִין וְהוּא יוֹצֵא. אָמְרוּ לוֹ: מִפְּנֵי מָה הֶאֱרַכְתָּ בִּתְפִלָּתְךָ? אָמַר לָהֶם: קָשֶׁה בְּעֵינֵיכֶם שֶׁהִתְפַּלַּלְתִּי עֲלֵיכֶם, וְעַל בֵּית הַמִּקְדָּשׁ שֶׁלֹּא יֵחָרֵב. אָמְרוּ לוֹ: אַל תְּהִי רָגִיל לַעֲשׂוֹת כֵּן, שֶׁהֲרֵי שָׁנִינוּ: לֹא הָיָה מַאֲרִיךְ בִּתְפִלָּתוֹ, כְּדֵי שֶׁלֹּא לְהַבְעִית אֶת יִשְׂרָאֵל.

§ The mishna stated that the High Priest would not extend his prayer. **The Sages taught** in the *Tosefta*: There was **an incident** involving **a certain High Priest who extended his prayer,**[N] **and his fellow priests** took a vote, **counted,** and decided **to go in after him** out of concern that he had died or fainted and required assistance. **They began to enter and** at that moment **he emerged. They said to him: Why did you extend your prayer? He said to them:** Why not? **Does it trouble you that I prayed for you and for the Temple not to be destroyed? They said to him: Do not make a habit of doing so, as we learned:**[N] **He would not extend his prayer, so as not to alarm the Jewish people,** who might fear he had died.

NOTES

The High Priest's prayer – תְּפִלַּת כֹּהֵן גָּדוֹל: In the Jerusalem Talmud, several other statements are added to this prayer, some of which appear in the Yom Kippur service in the prayer book. The phrase: May the rule of power not depart, is based on the verse: "The scepter shall not depart from Judah" (Genesis 49:10). The request that the people should not require sustenance from one another does not mean only that no one should suffer from poverty, but also that each person should have an inheritance of his own and not depend on others at all.

And Ḥanina is comfortable – וַחֲנִינָא בְּנַחַת: Rashi explains that since Rabbi Ḥanina ben Dosa was very poor, he did not own any fields and therefore was not troubled by the absence of rain. Many later commentaries wonder how Rabbi Ḥanina ben Dosa could have prayed for something that would harm other people. Perhaps Rabbi Ḥanina did not actually pray for the cessation of rain but merely offered a casual observation. Due to his great righteousness, God reacted to his comment.

An incident involving a certain High Priest who extended his prayer – מַעֲשֶׂה בְּכֹהֵן גָּדוֹל אֶחָד שֶׁהֶאֱרִיךְ בִּתְפִילָּתוֹ: According to the Jerusalem Talmud, this High Priest was Shimon HaTzaddik.

As we learned – שֶׁהֲרֵי שָׁנִינוּ: Several commentaries cite this story as proof that *mishnayot* were arranged and studied during the Temple period, long before the Mishna was edited (Rabbi Tzvi Hirsch Chajes).

HALAKHA

The High Priest's short prayer – תְּפִילָּה קְצָרָה שֶׁל כֹּהֵן גָּדוֹל: While in the Sanctuary, the High Priest recited this short prayer: May it be your will, Lord our God, that if this year is hot, let it be rainy; and may the scepter not depart from the house of Judah; and may Your nation Israel not require charity; and do not accept the prayer of travelers (Rambam *Sefer Avoda*, *Hilkhot Avodat Yom HaKippurim* 4:1).

מתני׳ מִשֶּׁנִּיטַּל אָרוֹן, אֶבֶן הָיְתָה שָׁם מִימוֹת נְבִיאִים רִאשׁוֹנִים וּשְׁתִיָּה הָיְתָה נִקְרֵאת, גָּבוֹהַּ מִן הָאָרֶץ שָׁלֹשׁ אֶצְבָּעוֹת, וְעָלֶיהָ הָיָה נוֹתֵן. נָטַל אֶת הַדָּם מִמִּי שֶׁהָיָה מְמָרֵס בּוֹ, נִכְנַס לְמָקוֹם שֶׁנִּכְנַס וְעָמַד בַּמָּקוֹם שֶׁעָמַד, וְהִזָּה מִמֶּנּוּ אַחַת לְמַעְלָה וְשֶׁבַע לְמַטָּה.

MISHNA **After the Ark was taken** into exile, **there was a rock** in the Holy of Holies[B] **from the days of the early prophets,** David and Samuel, who laid the groundwork for construction of the Temple, **and** this stone **was called** the **foundation** rock. It was **three fingerbreadths higher than the ground, and** the High Priest **would place** the incense **on it.** After the High Priest left the Holy of Holies, **he took the blood** of the bull sacrificed as a sin-offering **from** the one **who was stirring it,**[H] so it would not coagulate. **He entered into the place that he** had previously **entered,**[N] the Holy of Holies, **and stood at the place where he** had previously **stood** to offer the incense, between the staves. **And he sprinkled from** the blood, **one** time **upward and seven** times **downward.**

וְלֹא הָיָה מִתְכַּוֵּין לְהַזּוֹת לֹא לְמַעְלָה וְלֹא לְמַטָּה אֶלָּא כְּמַצְלִיף. וְכָךְ הָיָה מוֹנֶה: אַחַת, אַחַת וְאַחַת, אַחַת וּשְׁתַּיִם, אַחַת וְשָׁלֹשׁ, אַחַת וְאַרְבַּע, אַחַת וְחָמֵשׁ, אַחַת וָשֵׁשׁ, אַחַת וָשֶׁבַע. יָצָא וְהִנִּיחוֹ עַל כַּן הַזָּהָב שֶׁבַּהֵיכָל.

And he would neither intend to sprinkle the blood **upward nor** to sprinkle it **downward, but rather like one who whips,** with the blood sprinkled in a single column, one drop below the other. **And this** is how **he would count** as he sprinkled, to avoid error: **One; one and one; one and two; one and three; one and four; one and five; one and six; one and seven.** The High Priest then **emerged** from there **and placed** the bowl with the remaining blood **on the golden pedestal in the Sanctuary.**

הֵבִיאוּ לוֹ אֶת הַשָּׂעִיר, שְׁחָטוֹ, וְקִבֵּל בַּמִּזְרָק אֶת דָּמוֹ, נִכְנַס לַמָּקוֹם שֶׁנִּכְנַס, וְעָמַד בַּמָּקוֹם שֶׁעָמַד, וְהִזָּה מִמֶּנּוּ אַחַת לְמַעְלָה וְשֶׁבַע לְמַטָּה. וְכָךְ הָיָה מוֹנֶה: אַחַת, אַחַת וְאַחַת, אַחַת וּשְׁתַּיִם, וכו׳. יָצָא וְהִנִּיחוֹ עַל כַּן הַזָּהָב הַשֵּׁנִי שֶׁבַּהֵיכָל. רַבִּי יְהוּדָה אוֹמֵר: לֹא הָיָה שָׁם אֶלָּא כַּן אֶחָד בִּלְבַד. נָטַל דַּם הַפָּר וְהִנִּיחַ דַּם הַשָּׂעִיר,

They brought him the goat to be sacrificed as a sin-offering to God. **He slaughtered it and received its blood in the bowl. He** again **entered into the place that he** had previously **entered,** the Holy of Holies, **and stood at the place that he** previously **stood, and sprinkled from** the blood of the goat **one** time **upward and seven** times **downward. And this** is how **he would count,** just as he counted when sprinkling the blood of the bull: **One; one and one; one and two;** etc. The High Priest then **emerged** from the Holy of Holies **and placed** the bowl with the remaining blood **on the second golden pedestal in the Sanctuary. Rabbi Yehuda says: There was only one pedestal there,** and he **took the blood of the bull** from the pedestal **and placed the blood of the goat** in its place.

וְהִזָּה מִמֶּנּוּ עַל הַפָּרוֹכֶת שֶׁכְּנֶגֶד הָאָרוֹן מִבַּחוּץ, אַחַת לְמַעְלָה וְשֶׁבַע לְמַטָּה, וְלֹא הָיָה מִתְכַּוֵּין וכו׳, וְכָךְ הָיָה מוֹנֶה וכו׳. נָטַל דַּם הַשָּׂעִיר וְהִנִּיחַ דַּם הַפָּר, וְהִזָּה מִמֶּנּוּ עַל הַפָּרוֹכֶת שֶׁכְּנֶגֶד הָאָרוֹן מִבַּחוּץ, אַחַת לְמַעְלָה וְשֶׁבַע לְמַטָּה וכו׳. עֵירָה דַּם הַפָּר לְתוֹךְ דַּם הַשָּׂעִיר, וְנָתַן אֶת הַמָּלֵא בָּרֵיקָן.

And he sprinkled from the blood of the bull **on the curtain opposite the Ark from outside** the Holy of Holies, **one** time **upward and seven** times **downward, and he would not intend, etc. And this** is how **he would count, etc.** When he concluded, **he took the blood of the goat** from the pedestal **and placed blood of the bull** in its place on the pedestal. **And he sprinkled from** the goat's blood **on the curtain opposite the Ark from outside,** just as he did with the blood of the bull, **one** time **upward and seven** times **downward, etc.** Afterward, **he poured the blood of the bull into the blood of the goat and placed** the blood **from the full** bowl into the **empty** bowl, so that the blood would be mixed well.

גמ׳ ״מִשֶּׁנִּגְנַז״ לָא קָתָנֵי, אֶלָּא ״מִשֶּׁנִּיטַּל״. תְּנַן כְּמַאן דְּאָמַר אָרוֹן גָּלָה לְבָבֶל. דְּתַנְיָא, רַבִּי אֱלִיעֶזֶר אוֹמֵר: אָרוֹן גָּלָה לְבָבֶל, שֶׁנֶּאֱמַר: ״וְלִתְשׁוּבַת הַשָּׁנָה שָׁלַח הַמֶּלֶךְ נְבוּכַדְנֶאצַּר וַיְבִאֵהוּ בָבֶלָה עִם כְּלֵי חֶמְדַּת בֵּית ה׳״.

GEMARA The Gemara comments with regard to the wording of the mishna: It does **not teach: After** the Ark **was buried, but: After** it **was taken.** If so, **we learned** this mishna **in accordance with** the opinion of **the one who said** that **the Ark was exiled to Babylonia** and was not buried in its place, **as it was taught** in a *baraita*: **Rabbi Eliezer says: The Ark was exiled to Babylonia, as it is stated: "And at the turn of the year King Nebuchadnezzar sent and brought him to Babylonia, along with the precious vessels of the House of the Lord"** (II Chronicles 36:10). These precious vessels must include the Ark.

BACKGROUND

There was a rock in the Holy of Holies – אֶבֶן הָיְתָה שָׁם: The Ark was placed on a slab of bedrock, called the foundation rock, that was in the Holy of Holies. During the Second Temple, the Ark was not placed in the Holy of Holies. According to many sources, the rock of the Dome of the Rock is the foundation rock.

Rock of the Dome of the Rock, view from above

NOTES

He entered into the place that he had entered – נִכְנַס לְמָקוֹם שֶׁנִּכְנַס: The mishna is intentionally vague with regard to this place, as it simply calls it: The place that he had entered, without mentioning the Ark at all. This is so that the *tanna* of the mishna can avoid having to distinguish between the First Temple period, when the Ark was present, and the Second Temple era, when it was not (*Siaḥ Yitzḥak*).

HALAKHA

He took the blood from the one who was stirring it – נָטַל אֶת הַדָּם מִמִּי שֶׁהָיָה מְמָרֵס בּוֹ: The High Priest takes the blood of the bull from the priest who was stirring it, enters the Holy of Holies, and sprinkles eight times between the two staves of the Ark. He then exits and places the bowl on the golden pedestal in the Sanctuary. Next, he leaves the Sanctuary, slaughters the goat, and collects its blood. He once again enters the Holy of Holies and sprinkles the blood between the staves of the Ark eight times. He then sprinkles the bull's blood eight times toward the curtain across from the Ark, and the goat's blood eight times there as well. He then pours the blood of the bull into the blood of the goat and then pours the mixture back into the first bowl to mix them thoroughly (Rambam *Sefer Avoda*, *Hilkhot Avodat Yom HaKippurim* 4:2).

רַבִּי שִׁמְעוֹן בֶּן יוֹחַאי אוֹמֵר: אָרוֹן גָּלָה לְבָבֶל, שֶׁנֶּאֱמַר: ״לֹא יִוָּתֵר דָּבָר אָמַר ה׳״ – אֵלּוּ עֲשֶׂרֶת הַדִּבְּרוֹת שֶׁבּוֹ.

Likewise, **Rabbi Shimon ben Yoḥai says: The Ark was exiled to Babylonia, as it is stated:** "Behold, the days come that all that is in your house, and that which your fathers have stored until this day, shall be carried to Babylonia; **nothing** [*davar*] **shall be left, says the Lord**" (Isaiah 39:6). **These are the Ten Commandments** [*dibrot*] **that are inside it;** they too shall not be left behind.

רַבִּי יְהוּדָה (בֶּן לָקִישׁ) אוֹמֵר: אָרוֹן בִּמְקוֹמוֹ נִגְנַז, שֶׁנֶּאֱמַר: ״וַיֵּרָאוּ רָאשֵׁי הַבַּדִּים מִן הַקֹּדֶשׁ עַל פְּנֵי הַדְּבִיר וְלֹא יֵרָאוּ הַחוּצָה וַיִּהְיוּ שָׁם עַד הַיּוֹם הַזֶּה״.

Rabbi Yehuda ben Lakish says: The Ark was buried in its place, as it is stated: "And the ends of the staves were seen from the sacred place before the partition, but they could not be seen without; and they are there to this day" (I Kings 8:8). The expression "to this day" means forever, as the text might be read at any time. This teaches that the Ark is hidden in its place.

וּפְלִיגָא דְּעוּלָּא, דְּאָמַר עוּלָּא: שָׁאַל רַבִּי מַתְיָא בֶּן חָרָשׁ אֶת רַבִּי שִׁמְעוֹן בֶּן יוֹחַאי בְּרוֹמִי: וְכִי מֵאַחַר שֶׁרַבִּי אֱלִיעֶזֶר מְלַמְּדֵנוּ פַּעַם רִאשׁוֹנָה וּשְׁנִיָּה אָרוֹן גָּלָה לְבָבֶל, רִאשׁוֹנָה – הָא דַּאֲמַרַן ״וַיְבִיאֵהוּ בָבֶלָה עִם כְּלֵי חֶמְדַּת בֵּית ה׳״, שְׁנִיָּה מַאי הִיא? דִּכְתִיב: ״וַיֵּצֵא מִבַּת צִיּוֹן

The Gemara comments: And **this** opinion that the Ark was exiled to Babylonia **disagrees with** that **of Ulla, as Ulla said: Rabbi Matya ben Ḥarash asked Rabbi Shimon ben Yoḥai in Rome: And since Rabbi Eliezer taught us once and twice,** i.e., from two separate verses, that **the Ark was exiled to Babylonia.** The Gemara interrupts its citation of Rabbi Matya ben Ḥarash's question to identify these two verses. **The first** verse is **that which we said: "And brought him to Babylonia, along with the precious vessels of the House of the Lord." What is the second** verse? Rabbi Eliezer said: **As it is written: "And gone from the daughter of Zion is**

Perek **V**
Daf **54** Amud **a**

כׇּל הֲדָרָהּ״. מַאי ״כׇּל הֲדָרָהּ״ – חַדְרָהּ. אַתָּה מַאי אַתָּה אוֹמֵר? אָמַר לוֹ: שֶׁאֲנִי אוֹמֵר אָרוֹן בִּמְקוֹמוֹ נִגְנַז, שֶׁנֶּאֱמַר: ״וַיַּאֲרִיכוּ הַבַּדִּים״ וגו׳.

all her splendor" (Lamentations 1:6). **What is** the meaning of: **"All her splendor** [*hadara*]**"?** It means: **Her chamber** [*ḥadra*],[N] i.e., something that was hidden within the innermost chambers, namely the Ark. **You,** Rabbi Shimon ben Yoḥai, **what do you say** in response to this? **He said to him: As I say, the Ark was buried in its place** and not exiled, **as it is stated: "And the staves were so long** that the ends of the staves were seen from the sacred place before the partition, but they could not be seen without; and they are there to this day" (I Kings 8:8).

אֲמַר לֵיהּ רַבָּה לְעוּלָּא: מַאי מַשְׁמַע? דִּכְתִיב: ״וַיִּהְיוּ שָׁם עַד הַיּוֹם הַזֶּה״. וְכׇל הֵיכָא דִּכְתִיב ״עַד הַיּוֹם הַזֶּה״ לְעוֹלָם הוּא? וְהָכְתִיב: ״וְאֶת הַיְבוּסִי יוֹשֵׁב יְרוּשָׁלַםִ לֹא הוֹרִישׁוּ בְּנֵי בִנְיָמִן וַיֵּשֶׁב הַיְבוּסִי אֶת בְּנֵי בִנְיָמִן בִּירוּשָׁלַםִ עַד הַיּוֹם הַזֶּה״, הָכִי נַמִי דְּלָא גָּלוּ?

Rabba said to Ulla: From where in this verse may it **be inferred** that the Ark was buried in its place? Ulla replied that the source is **as it is written: "And they are there to this day,"** which is referring to any day when one might read this sentence, i.e., forever. Rabba objected to this explanation: **And** is it the case that **anywhere that it is written "to this day" it** means **forever,** as opposed to the time when the verse was written? **But isn't it written: "And the children of Benjamin did not drive out the Jebusites who inhabited Jerusalem; but the Jebusites dwelt with the children of Benjamin in Jerusalem, to this day"** (Judges 1:21)? **So too here,** let us say **that** the Jebusites **were not exiled** from Jerusalem.

וְהָתַנְיָא, רַבִּי יְהוּדָה אוֹמֵר: חֲמִשִּׁים וּשְׁתַּיִם שָׁנָה לֹא עָבַר אִישׁ בִּיהוּדָה, שֶׁנֶּאֱמַר: ״עַל הֶהָרִים אֶשָּׂא בְכִי וָנֶהִי וְעַל נְאוֹת מִדְבָּר קִינָה כִּי נִצְּתוּ מִבְּלִי אִישׁ עוֹבֵר וְלֹא שָׁמְעוּ קוֹל מִקְנֶה מֵעוֹף הַשָּׁמַיִם וְעַד בְּהֵמָה נָדְדוּ הָלָכוּ״. ׳בְּהֵמָה׳ בְּגִימַטְרִיָּא חֲמִשִּׁין וּשְׁתַּיִם הָווּ.

But wasn't it taught in a *baraita* that **Rabbi Yehuda says: No person passed through** the land of **Judea** for **fifty-two years** after the destruction of the Temple by Nebuchadnezzar, **as it is stated: "I will raise crying and wailing for the mountains, and a lamentation for the pastures of the wilderness, for they have been burned, with no person passing through. And they do not hear the sound of the cattle; from the bird of the heavens to the beast** [*behema*], **all have fled and gone"** (Jeremiah 9:9). ***Behema***, spelled *beit, heh, mem, heh*, **has a numerical value of fifty-two,** alluding to the fact that no one passed through the land for fifty-two years.

NOTES

Hadara, ḥadra – **הֲדָרָהּ, חַדְרָהּ:** Since the letters *heh* and *ḥet* look and sound similar, they are often interchangeable, and the Sages make use of this variance in their interpretations of verses. *Ḥadra* in this context serves to emphasize that the verse is referring to the Ark of the Covenant, which is located in the innermost chambers [*ḥadrei ḥadarim*], as well as the Torah, referred to as *hadara*, the splendor of the Jewish people (see *Iyyei HaYam* and Maharsha).

וְתַנְיָא, רַבִּי יוֹסֵי אוֹמֵר: שֶׁבַע שָׁנִים נִתְקַיְּימָה גׇּפְרִית וָמֶלַח בְּאֶרֶץ יִשְׂרָאֵל. וְאָמַר רַבִּי יוֹחָנָן: מַאי טַעְמָא דְּרַבִּי יוֹסֵי – אָתְיָא ׳בְּרִית׳ ׳בְּרִית׳. כְּתִיב הָכָא: ״וְהִגְבִּיר בְּרִית לָרַבִּים שָׁבוּעַ אֶחָד״ וּכְתִיב הָתָם: ״וְאָמְרוּ עַל אֲשֶׁר עָזְבוּ אֶת בְּרִית ה׳ אֱלֹהֵי אֲבוֹתָם״.

And it was taught in another *baraita* that **Rabbi Yosei says:** For **seven years** a curse of **brimstone**[B] **and salt endured in Eretz Yisrael,** rendering it unfit for human habitation. **And Rabbi Yoḥanan said: What is the rationale of Rabbi Yosei;** from where does he learn this? It is **derived from** a verbal analogy between **"covenant"** and **"covenant." It is written here: "And he shall make a firm covenant with many for one week"** (Daniel 9:27), i.e., seven years. **And it is written there:** "And that its entire land is brimstone and salt… **They shall say: Because they forsook the covenant of the Lord, the God of their fathers"** (Deuteronomy 29:22; 24). Evidently, the Jebusites must have been exiled from Jerusalem, which proves that the phrase "to this day" does not always mean forever.

אֲמַר לֵיהּ: הָכָא כְּתִיב ׳שָׁם׳ הָתָם לָא כְּתִיב ׳שָׁם׳. וְכׇל הֵיכָא דִּכְתִיב ׳שָׁם׳ לְעוֹלָם הוּא. מֵיתִיבִי: ״וּמֵהֶם מִן בְּנֵי שִׁמְעוֹן הָלְכוּ לְהַר שֵׂעִיר אֲנָשִׁים חֲמֵשׁ מֵאוֹת וּפְלַטְיָה וּנְעַרְיָה וּרְפָיָה וְעוּזִּיאֵל בְּנֵי יִשְׁעִי בְּרֹאשָׁם וַיַּכּוּ אֶת שְׁאֵרִית הַפְּלֵיטָה לַעֲמָלֵק וַיֵּשְׁבוּ שָׁם עַד הַיּוֹם הַזֶּה״.

Ulla **said to him: Here,** with regard to the Ark, **it is written:** "And they are **there**"; whereas **there,** in the verse that deals with the Jebusites, **it is not written. And anywhere that "there" is written** with the phrase "to this day" **it** means **forever.** The Gemara **raises an objection** from the following verse: **"And some of them, even of the sons of Simeon, five hundred men, went to Mount Seir having for their captains Pelatiah and Neariah and Rephaiah and Uzziel, the sons of Ishi. And they smote the remnant of the Amalekites who escaped, and dwelt there to this day"** (I Chronicles 4:42–43).

וּכְבָר עָלָה סַנְחֵרִיב מֶלֶךְ אַשּׁוּר וּבִלְבֵּל כׇּל הָאֲרָצוֹת, שֶׁנֶּאֱמַר: ״וְאָסִיר גְּבוּלוֹת עַמִּים וַעֲתוּדוֹתֵיהֶם שׁוֹשֵׂתִי״! תְּיוּבְתָּא.

The Gemara explains its objection: **But Sennacherib, king of Assyria,** had **already come, and** through his policy of forced population transfer **he had scrambled all** the nations of **the lands, as it is stated** in reference to Sennacherib: **"And I have removed the bounds of the peoples, and have robbed their treasures"** (Isaiah 10:13). This indicates that the children of Simeon were also exiled, despite the fact that the verse states: "There to this day." The Gemara concludes: Indeed, this is **a conclusive refutation** of Ulla's statement.

אָמַר רַב נַחְמָן, תָּנָא: וַחֲכָמִים אוֹמְרִים אָרוֹן בְּלִשְׁכַּת דִּיר הָעֵצִים הָיָה גָּנוּז. אָמַר רַב נַחְמָן בַּר יִצְחָק, אַף אֲנַן נַמִּי תְּנֵינָא: מַעֲשֶׂה בְּכֹהֵן אֶחָד שֶׁהָיָה מִתְעַסֵּק, וְרָאָה רִצְפָּה מְשׁוּנָּה מֵחַבְרוֹתֶיהָ, וּבָא וְהוֹדִיעַ אֶת חֲבֵירוֹ, וְלֹא הִסְפִּיק לִגְמוֹר אֶת הַדָּבָר עַד שֶׁיָּצְתָה נִשְׁמָתוֹ, וְיָדְעוּ בְּיִחוּד שֶׁשָּׁם אָרוֹן גָּנוּז.

Rav Naḥman said that a Sage **taught** in the *Tosefta*: **And the Rabbis say** that the **Ark of the Covenant was buried in the Chamber of the Woodshed. Rav Naḥman bar Yitzḥak said: We, too, have learned** in a mishna: There was **an incident involving a certain priest who was occupied** with various matters, **and he saw a floor** tile in the woodshed that was **different from the others.** One of the marble floor tiles was higher than the rest, suggesting it had been lifted out and replaced. **He came and informed his friend** of the uneven tile, **but was unable to finish his report** and provide the exact location of the tile **before his soul departed** from his body. **And** consequently **they knew definitively that the Ark was buried there,** but its location was meant to be kept secret.

מַאי הֲוָה עָבֵיד? אָמַר רַבִּי חֶלְבּוֹ: מִתְעַסֵּק בְּקַרְדּוּמּוֹ הָיָה. תָּנָא דְּבֵי רַבִּי יִשְׁמָעֵאל: שְׁנֵי כֹּהֲנִים בַּעֲלֵי מוּמִין הָיוּ מַתְלִיעִין בָּעֵצִים, וְנִשְׁמְטָה קַרְדּוּמּוֹ שֶׁל אֶחָד מֵהֶם וְנָפְלָה שָׁם, וְיָצְתָה אֵשׁ וַאֲכָלַתּוּ.

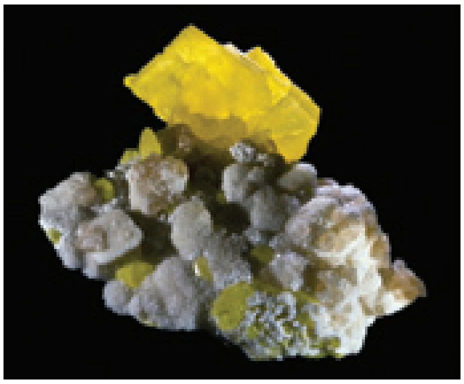
The Gemara asks: **What was he doing,** that priest who noticed the misplaced tile? **Rabbi Ḥelbo said: He was occupied with his axe,** i.e., he was banging the floor with his axe. He thereby discovered an empty space under a tile, which he guessed was the opening of a tunnel. **The school of Rabbi Yishmael taught: Two blemished priests**[N] **were sorting wormy wood when the axe of one of them dropped and fell there,** into the hole in the floor. Blemished priests were appointed to inspect the wood for worms, as these logs were unfit for use on the altar. **And fire burst out and consumed** that priest, so the exact location remains unknown.

רַב יְהוּדָה רָמֵי: כְּתִיב ״וַיֵּרָאוּ רָאשֵׁי הַבַּדִּים״ וּכְתִיב ״וְלֹא יֵרָאוּ הַחוּצָה״ – הָא כֵּיצַד? נִרְאִין וְאֵין נִרְאִין. תַּנְיָא נַמִּי הָכִי: ״וַיֵּרָאוּ רָאשֵׁי הַבַּדִּים״ יָכוֹל לֹא יְהוּ זָזִין מִמְּקוֹמָן – תַּלְמוּד לוֹמַר: ״וַיַּאֲרִיכוּ הַבַּדִּים״. יָכוֹל יְהוּ מְקָרְעִין בַּפָּרוֹכֶת וְיוֹצְאִין – תַּלְמוּד לוֹמַר: ״וְלֹא יֵרָאוּ הַחוּצָה״.

§ **Rabbi Yehuda raised a contradiction. It is written: "The ends of the staves were seen," and it is written** in that same verse: **"But they could not be seen without"** (I Kings 8:8). **How** can one reconcile this contradiction? **They were seen and** yet **not seen,** i.e., the staves were partially visible. **This was also taught** in a *baraita*: **"The ends of the staves were seen";** one **might** have thought that **they did not move from their position** and did not protrude at all. Therefore, **the verse states: "And the staves were so long."**[N] One **might** have thought that **they ripped through the curtain and emerged** on the other side; therefore, **the verse states: "They could not be seen without."**

BACKGROUND

Brimstone – גׇּפְרִית: Brimstone is a synonym for sulfur. Although some sulfur is beneficial to plants, too much of it can be harmful. Sulfur can be found near volcanic regions in the form of crystals.



Sulfur crystal

Sulfur mine

NOTES

Blemished priests – כֹּהֲנִים בַּעֲלֵי מוּמִין: Priests with physical blemishes are prohibited from performing the Temple service, but they may be employed in certain tasks. One such job is guaranteeing that the wood for the altar is acceptable. Any wood that contains worms is discarded as repugnant.

And the staves were so long – וַיַּאֲרִיכוּ הַבַּדִּים: Some commentaries say that the staves were twelve cubits long or even more, and would therefore protrude against the curtain so that their presence could be detected on the other side. Other authorities claim that the staves would elongate miraculously, beyond their original length (see Rabbi Yoshiya Pinto and *Ein Ya'akov*).

הָא כֵּיצַד – דּוֹחֲקִין וּבוֹלְטִין וְיוֹצְאִין בַּפָּרוֹכֶת, וְנִרְאִין כִּשְׁנֵי דַּדֵּי אִשָּׁה, שֶׁנֶּאֱמַר: ״צְרוֹר הַמּוֹר דּוֹדִי לִי בֵּין שָׁדַי יָלִין״.

How is this so? The staves of the Ark **pushed and protruded and stuck out against the curtain** toward the outside, **and appeared like the two breasts of a woman** pushing against her clothes. **As it is stated: "My beloved is to me like a bundle of myrrh, that lies between my breasts"** (Song of Songs 1:13). For this reason the Ark of the Covenant, where the Divine Presence rests, is positioned so that its staves protrude through the curtain, like the breasts of a woman.

אָמַר רַב קְטִינָא: בְּשָׁעָה שֶׁהָיוּ יִשְׂרָאֵל עוֹלִין לָרֶגֶל מְגַלְּלִין לָהֶם אֶת הַפָּרוֹכֶת, וּמַרְאִין לָהֶם אֶת הַכְּרוּבִים שֶׁהָיוּ מְעוֹרִים זֶה בָּזֶה, וְאוֹמְרִים לָהֶן: רְאוּ חִבַּתְכֶם לִפְנֵי הַמָּקוֹם כְּחִבַּת זָכָר וּנְקֵבָה.

Continuing the previous discussion, **Rav Ketina said: When the Jewish people would ascend for** one of the pilgrimage **Festivals,** the priests would **roll up the curtain for them and show them the cherubs, which were clinging to one another,**[N] **and say to them: See how you are beloved before God, like the love of a male and female.** The two cherubs symbolize the Holy One, Blessed be He, and the Jewish people.

מְתִיב רַב חִסְדָּא: ״וְלֹא יָבוֹאוּ לִרְאוֹת כְּבַלַּע אֶת הַקֹּדֶשׁ״ וְאָמַר רַב יְהוּדָה אָמַר רַב: בִּשְׁעַת הַכְנָסַת כֵּלִים לְנַרְתֵּיק שֶׁלָּהֶם!

Rav Ḥisda raised an objection: How could the priests allow the people to see this? After all, it is stated with regard to the Tabernacle: **"But they shall not go in to see the sacred objects as they are being covered,** lest they die" (Numbers 4:20), **and Rav Yehuda said** that **Rav said: When the vessels were put into their containers** for transport, it was prohibited even for the Levites to look at them. The prohibition against viewing the vessels should be even more severe when they are fixed in their sacred place within the Temple. How could they be publicly displayed?

אָמַר רַב נַחְמָן: מָשָׁל לְכַלָּה, כׇּל זְמַן שֶׁהִיא בְּבֵית אָבִיהָ – צְנוּעָה מִבַּעְלָהּ, כֵּיוָן שֶׁבָּאתָה לְבֵית חָמִיהָ – אֵינָהּ צְנוּעָה מִבַּעְלָהּ.

Rav Naḥman said in answer: This is **analogous to a bride; as long as she is** engaged but still **in her father's house, she is modest** in the presence **of her husband.**[N] However, **once she** is married and **comes to her father-in-law's house** to live with her husband, **she is no longer modest** in the presence **of her husband.** Likewise, in the wilderness, when the Divine Presence did not dwell in a permanent place, it was prohibited to see the sacred objects. By contrast, all were allowed to see the sacred objects in their permanent place in the Temple.

מְתִיב רַב חָנָא בַּר רַב קְטִינָא: מַעֲשֶׂה בְּכֹהֵן אֶחָד שֶׁהָיָה מִתְעַסֵּק וכו׳! אֲמַר לֵיהּ: נִתְגָּרְשָׁה קָא אָמְרַתְּ, נִתְגָּרְשָׁה – חָזְרוּ לְחִיבָּתָהּ הָרִאשׁוֹנָה.

Rav Ḥana bar Rav Ketina raised an objection from the aforementioned mishna: There was **an incident involving a certain priest who was occupied** and discovered the place where the Ark was hidden, and he subsequently died before he could reveal its location. Since he was prevented from seeing the Ark, it was evidently prohibited to see the sacred objects even after the Temple was built. Rav Naḥman **said to him:** This is not difficult, as **you are speaking** of when **she was divorced.** Since the Jewish people were exiled after the destruction of the First Temple, they are compared to a woman divorced from her husband, **and when** a woman is **divorced she returns to her original beloved** but reserved state. She is once again modest and does not reveal herself. Likewise, the Divine Presence will remain hidden until the glory of the First Temple is restored.

בְּמַאי עָסְקִינַן? אִי נֵימָא בְּמִקְדָּשׁ רִאשׁוֹן – מִי הֲוַאי פָּרוֹכֶת? אֶלָּא בְּמִקְדָּשׁ שֵׁנִי – מִי הָווּ כְּרוּבִים? לְעוֹלָם בְּמִקְדָּשׁ רִאשׁוֹן, וּמַאי פָּרוֹכֶת – פָּרוֹכֶת דְּבָבֵי.

The Gemara poses a question concerning Rav Ketina's statement: **With what are we dealing** here; in what circumstance did the priests roll up the curtain to show everyone the cherubs? **If we say** this is referring **to** the **First Temple, was there a curtain** between the Sanctuary and the Holy of Holies? In the First Temple, there was a wall there. **Rather,** we will say this is referring **to** the **Second Temple;** but **were there cherubs** there? Since there was no Ark, it follows that there were no cherubs on it. The Gemara answers: **Actually,** Rav Ketina is referring **to** the **First Temple, and what is the curtain** that he mentioned? It is **the curtain of the gates.** For all of the Jewish people to be able to see, they had to raise the curtains hanging on all the gates.

דְּאָמַר רַבִּי זֵירָא אָמַר רַב: שְׁלֹשָׁה עָשָׂר פָּרוֹכוֹת הָיוּ בַּמִּקְדָּשׁ, שִׁבְעָה כְּנֶגֶד שִׁבְעָה שְׁעָרִים, שְׁתַּיִם אַחַת לְפִתְחוֹ שֶׁל הֵיכָל וְאַחַת לְפִתְחוֹ שֶׁל אוּלָם, שְׁתַּיִם בַּדְּבִיר, וּשְׁתַּיִם כְּנֶגְדָּן בָּעֲלִיָּיה.

As Rabbi Zeira said that **Rav said: There were thirteen curtains in the** Second **Temple: Seven opposite,** i.e., on the inside of, **seven gates; two** additional ones within the Temple, **one** of which was **at the entrance to the Sanctuary and** the other **one** of which was **at the entrance to the Entrance Hall. Two** additional curtains were **within the partition,** in the Holy of Holies in place of the one-cubit partition, **and two corresponding to them** were above **in the upper chamber.** Above the Holy of Holies, there was another level in the same layout as the one below, and a curtain was affixed there, too, as no one climbed up to the higher chamber above the Holy of Holies without a pressing need. These curtains were most likely hanging in the First Temple as well.

NOTES

Clinging to one another – מְעוֹרִים זֶה בָּזֶה: The *Me'iri* explains that the wings of the cherubs touched one another, and it was this contact that symbolized the connection between the Jewish people and the Holy One, Blessed be He, whose relationship is like that of a husband and wife. Indeed, this metaphor for the ties between the Jewish people and God appears frequently in the Prophets.

She is modest in the presence of her husband, etc. – צְנוּעָה מִבַּעְלָהּ וכו׳: The *Me'iri* states that in the days of the First Temple the nation was on a sufficiently high spiritual level to witness the symbol of the Jewish people clinging to God. However, in the Second Temple era the nation's spiritual level dropped, and therefore the image of the cherubs was hidden from them.

רַב אַחָא בַּר יַעֲקֹב אָמַר: לְעוֹלָם בְּמִקְדָּשׁ שֵׁנִי, וּכְרוּבִים דְּצוּרְתָא הָווּ קָיְימִי. דִּכְתִיב ״וְאֵת כׇּל קִירוֹת הַבַּיִת מֵסַב קָלַע כְּרוּבִים וְתִמֹרוֹת וּפְטוּרֵי צִיצִּים וְצִפָּה זָהָב מְיֻשָּׁר עַל הַמְּחוּקֶּה״

Rav Aḥa bar Ya'akov said: Actually, Rav Ketina's statement is referring **to the Second Temple:** There was a curtain at the entrance of the Holy of Holies, **and** indeed **there were images of cherubs there,** i.e., drawn or engraved pictures of the cherubs on the walls. **As it is written: "And he carved all the walls of the house round about with carved figures of cherubs and palm trees and open flowers,** within and without" (1 Kings 6:29), and it is further stated: **"And he overlaid them with gold fitted upon the graven work"** (1 Kings 6:35), which teaches that in addition to the cherubs within the sacred place, other cherubs were drawn on the walls.

וּכְתִיב: ״כְּמַעַר אִישׁ וְלוֹיוֹת״. מַאי ״כְּמַעַר אִישׁ וְלוֹיוֹת״? אָמַר רַבָּה בַּר רַב שֵׁילָא:

And it is written: "According to the space of each with *loyot*" (1 Kings 7:36). The Gemara asks: **What is** the meaning of: **"According to the space of each with *loyot*"? Rabba bar Rav Sheila said:**

Perek **V**
Daf **54** Amud **b**

כְּאִישׁ הַמְעוֹרֶה בִּלְוָיָה שֶׁלּוֹ. אָמַר רֵישׁ לָקִישׁ: בְּשָׁעָה שֶׁנִּכְנְסוּ גּוֹיִם לַהֵיכָל רָאוּ כְּרוּבִים הַמְעוֹרִין זֶה בָּזֶה, הוֹצִיאוּן לַשּׁוּק וְאָמְרוּ: יִשְׂרָאֵל הַלָּלוּ, שֶׁבִּרְכָתָן בְּרָכָה וְקִלְלָתָן קְלָלָה, יַעַסְקוּ בִּדְבָרִים הַלָּלוּ?! מִיָּד הִזִּילוּם, שֶׁנֶּאֱמַר ״כׇּל מְכַבְּדֶיהָ הִזִּילוּהָ כִּי רָאוּ עֶרְוָתָהּ״.

It means **like a man** joined and **clinging to his *livaya*,** his partner, i.e., his wife. In other words, the cherubs appeared to be embracing one another. **Reish Lakish said: When gentiles** destroyed the Second Temple and **entered the Sanctuary, they saw** these drawings of **cherubs clinging to one another.**[N] They peeled them from the wall, **took them out to the market, and said: These Jews, whose blessing is a blessing**[N] **and whose curse is a curse,** due to their great fear of God, should **they be occupied with such matters,** making images of this kind? **They immediately debased** and destroyed **them, as it is stated: "All who honored her debase her because they have seen her nakedness"** (Lamentations 1:8).

״וּשְׁתִיָּה הָיְתָה נִקְרֵאת״. תָּנָא: שֶׁמִּמֶּנָּה הוּשְׁתַת הָעוֹלָם. תְּנַן כְּמַאן דְּאָמַר מִצִּיּוֹן נִבְרָא הָעוֹלָם. דְּתַנְיָא, רַבִּי אֱלִיעֶזֶר אוֹמֵר: עוֹלָם מֵאֶמְצָעִיתוֹ נִבְרָא. שֶׁנֶּאֱמַר: ״בְּצֶקֶת עָפָר לַמּוּצָק וּרְגָבִים יְדֻבָּקוּ״.

§ The mishna taught that a stone sat in the Holy of Holies **and it was called** the **foundation** [*shetiyya*] rock. A Sage **taught** in the *Tosefta*: Why was it called *shetiyya*? It is **because the world was created** [*hushtat*] **from it.** The Gemara comments: **We learned** the mishna **in accordance with** the opinion of **the one who said** that **the world was created from Zion. As it was taught** in a *baraita* that **Rabbi Eliezer says: The world was created from its center, as it is stated: "When the dust runs into a mass, and the clods cleave fast together"** (Job 38:38). The world was created by adding matter to the center, like the formation of clumps of earth.[N]

רַבִּי יְהוֹשֻׁעַ אוֹמֵר: עוֹלָם מִן הַצְּדָדִין נִבְרָא, שֶׁנֶּאֱמַר: ״כִּי לַשֶּׁלֶג יֹאמַר הֱוֵי אָרֶץ וְגֶשֶׁם מָטָר וְגֶשֶׁם מִטְרוֹת עֻזּוֹ״. רַבִּי יִצְחָק (נַפָּחָא) אָמַר: אֶבֶן יָרָה הַקָּדוֹשׁ בָּרוּךְ הוּא בַּיָּם, מִמֶּנּוּ נִשְׁתַּת הָעוֹלָם, שֶׁנֶּאֱמַר: ״עַל מָה אֲדָנֶיהָ הׇטְבָּעוּ אוֹ מִי יָרָה אֶבֶן פִּנָּתָהּ״.

Rabbi Yehoshua says: The **world was created from the sides, as it is stated: "For He said to the snow: Become the earth, likewise to the shower of rain, and to the showers of His mighty rain"** (Job 37:6). This verse indicates that the rains fell from all sides, which led to the creation of the earth. **Rabbi Yitzḥak Nappaḥa said: The Holy One, Blessed be He, cast a stone into the sea, from which the world was created, as it is stated: "Upon what were its foundations fastened; or who laid its cornerstone?"** (Job 38:6).

וַחֲכָמִים אוֹמְרִים: מִצִּיּוֹן נִבְרָא, שֶׁנֶּאֱמַר: ״מִזְמוֹר לְאָסָף אֵל אֱלֹהִים ה׳״ וְאוֹמֵר: ״מִצִּיּוֹן מִכְלַל יֹפִי״ – מִמֶּנּוּ מוּכְלָל יׇפְיוֹ שֶׁל עוֹלָם.

And the Rabbis say: The world **was created from Zion, as it is stated: "A Psalm of Asaph. God, the Lord God** has spoken and called the earth, from the rising of the sun to its place of setting" (Psalms 50:1), **and it states: "Out of Zion, the perfection of beauty,** God has shined forth" (Psalms 50:2). The mishna is taught in accordance with this last opinion.

NOTES

They saw cherubs clinging to one another – רָאוּ כְּרוּבִים הַמְעוֹרִין זֶה בָּזֶה: The early commentaries ask: Since the Talmud claims that the cherubs clung to one another only when the Jewish people obeyed God's will, why were they not they separated at the time of the Temple's destruction? One suggestion is that a special miracle was performed in order to shame the Jews. According to another opinion, this Gemara is referring to the drawn images of the cherubs, which always clung to one another. Yet others explain that the destruction of the Temple atoned for the sins of the Jewish people, and therefore the cherubs were embracing (see Ritva; Maharsha; Rabbi Yoshiya Pinto).

Whose blessing is a blessing – שֶׁבִּרְכָתָן בְּרָכָה: Some commentaries say that this statement alludes to the promise made to Abraham: "And I will bless them who bless you, and he who curses you I will curse" (Genesis 12:3). Others suggest that it is referring to the blessings and curses recited on Mount Gerizim, which include the prohibition against fashioning images and idols, as stated explicitly in Deuteronomy 27:15: "Cursed be the man who makes a graven or molten image, an abomination to the Lord…" (Maharsha; *Iyyun Ya'akov*).

From where was the world created – מֵהֵיכָן נִבְרָא הָעוֹלָם: None of these claims are meant literally; rather, each alludes to a different perspective on the nature of the world and the order of its creation. Was the world created from a central point, or were all parts created equal? Those who say that earth was created from Zion maintain that the world was founded on a point of inner sanctity, the true center of its being (*Minḥat Ḥinnukh*).

NOTES

The generations of the heavens were created from the heavens – תּוֹלְדוֹת שָׁמַיִם מִשָּׁמַיִם נִבְרְאוּ: This opinion indicates that the heavens comprise the upper worlds, which are of a different nature than the earth and all physical objects. Conversely, the Rabbis maintain that an element of sanctity unites the material and the spiritual, and therefore Zion is the center of the world from which both the spiritual heavens and physical earth were created (Rabbi Yoshiya Pinto; *Yefat To'ar*).

תַּנְיָא, רַבִּי אֱלִיעֶזֶר הַגָּדוֹל אוֹמֵר: ״אֵלֶּה תוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבָּרְאָם בְּיוֹם עֲשׂוֹת ה׳ אֱלֹהִים אֶרֶץ וְשָׁמָיִם״. תּוֹלְדוֹת שָׁמַיִם – מִשָּׁמַיִם נִבְרְאוּ, תּוֹלְדוֹת הָאָרֶץ – מֵאֶרֶץ נִבְרְאוּ.

It was taught in a *baraita* that **Rabbi Eliezer the Great says: "These are the generations of the heaven and the earth when they were created, on the day that the Lord God made earth and heaven"** (Genesis 2:4) means that the **generations of the heavens,** i.e., all things found in the heavens, **were created from the heavens,**[N] while the **generations of the earth were created from the earth.**

וַחֲכָמִים אוֹמְרִים: אֵלּוּ וָאֵלּוּ מִצִּיּוֹן נִבְרְאוּ, שֶׁנֶּאֱמַר: ״מִזְמוֹר לְאָסָף אֵל אֱלֹהִים ה׳ דִּבֶּר וַיִּקְרָא אָרֶץ מִמִּזְרַח שֶׁמֶשׁ עַד מְבוֹאוֹ״ וְאוֹמֵר: ״מִצִּיּוֹן מִכְלַל יוֹפִי אֱלֹהִים הוֹפִיעַ״ – מִמֶּנּוּ מוּכְלָל יוֹפְיוֹ שֶׁל עוֹלָם.

And the Rabbis say: Both these and those were created from Zion, as it is stated: "A Psalm of Asaph. God, the Lord God has spoken and called the earth, from the rising of the sun to its place of setting," and it says: "Out of Zion, the perfection of beauty, God has shined forth," i.e., **from** Zion **the beauty of the world was perfected,** which includes both the generations of the heavens and the generations of the earth.

״נָטַל אֶת הַדָּם מִמִּי שֶׁמְּמָרֵס בּוֹ״ וכו׳. מַאי כְּמַצְלִיף? מַחְוֵי רַב יְהוּדָה:

§ The mishna taught that the High Priest **took the blood** of the bull **from** the one **who was stirring it** so it would not coagulate, **and he entered** and sprinkled it like one who whips. The Gemara asks: **What is** the meaning of: **Like one who whips? Rav Yehuda demonstrated** the action with his hand,

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Like one who lashes with a whip – כְּמַנְגְּדָנָא: The commentaries debate the exact nature of this comparison to a whip. Some suggest that it is referring to the forty lashes struck on the back and the front of a criminal. The agent of the court administering the lashes had to change his hand position from above to below, so as to hit each side (*Sefer HaYashar*; see *Arukh; Me'iri*; Rabbeinu Ḥananel). Others explain that the sprinkling is like a whip in that the High Priest raises his hand only slightly, enough to strike a blow (*ge'onim*). Another interpretation is that the sprinkling is similar to whipping because the priest did not aim at an exact location, just as one who lashes does not strike a precise location (*Me'iri*).

כְּמַנְגְּדָנָא. תָּנָא: כְּשֶׁהוּא מַזֶּה – אֵינוֹ מַזֶּה עַל הַכַּפּוֹרֶת אֶלָּא כְּנֶגֶד עוֹבְיָהּ שֶׁל כַּפּוֹרֶת. כְּשֶׁהוּא מַזֶּה לְמַעְלָה – מְצַדֵּד יָדוֹ לְמַטָּה, וּכְשֶׁהוּא מַזֶּה לְמַטָּה – מְצַדֵּד יָדוֹ לְמַעְלָה.

like one who lashes with a whip[N] on the back of another and who occasionally strikes lower down. A Sage **taught** in the *Tosefta*: **When** the High Priest **sprinkles** the blood, **he does not sprinkle on** the top of **the Ark cover; rather,** he does so **against the thickness of the Ark cover. When he sprinkles** once **upward, he turns his hand** so that the back of his hand faces **downward,** and he then sprinkles upward. **And when he sprinkles** seven times **downward, he turns his hand** so its back is **upward.** However, he does not sprinkle on the Ark cover or below it, so that the blood does not actually come into contact with it.

מְנָא הָנֵי מִילֵּי? אָמַר רַב אַחָא בַּר יַעֲקֹב אָמַר רַבִּי זֵירָא: אָמַר קְרָא ״וְהִזָּה אוֹתוֹ עַל הַכַּפּוֹרֶת וְלִפְנֵי הַכַּפּוֹרֶת״. לֹא יֹאמַר לְמַטָּה בְּשָׂעִיר, דְּלֹא צָרִיךְ, דְּגָמַר מִמַּטָּה דְּפַר,

The Gemara asks: **From where are these matters,** that the sprinklings do not actually touch the Ark cover, derived? **Rav Aḥa bar Ya'akov said** that **Rabbi Zeira said: The verse states** with regard to the goat sacrificed as a sin-offering: "And he shall do with its blood as he did with the blood of the bull, **and sprinkle it upon the Ark cover and before the Ark cover"** (Leviticus 16:15). The verse should **not say downward,** i.e., "before the Ark cover," with regard **to the goat, as** this **is unnecessary;** this requirement **is derived from** the term **downward** in connection **with** the **bull.**

לָמָּה נֶאֱמַר – לְאַקּוֹשֵׁי ׳עַל׳ לְ׳לִפְנֵי׳: מַה ׳לִפְנֵי׳ דְּלָאו עַל – אַף ׳עַל׳ דְּלָאו עַל.

Since the rite performed with the blood of the goat is compared to the rite of the blood of the bull, **why is** the requirement that the High Priest must sprinkle downward **stated** twice? It is **to juxtapose** the phrase **"upon** the Ark cover" **to "before** the Ark cover"; **just as "before"** means **that** it is **not** actually **on** the Ark cover but merely in front of it, **so too, "upon"** means **that** it is **not** actually **on** the Ark cover but in front of it, and the High Priest simply turns his hand upward.

אַדְּרַבָּה, לֹא יֹאמַר לְמַעְלָה בַּפָּר דְּלֹא צָרִיךְ, דְּגָמַר מִמַּעְלָה דְּשָׂעִיר, לָמָּה נֶאֱמַר – לְאַקּוֹשֵׁי ׳לִפְנֵי׳ לְ׳עַל׳. מַה ׳עַל׳ – עַל מַמָּשׁ, אַף ׳לִפְנֵי׳ – עַל מַמָּשׁ!

The Gemara raises a difficulty: **On the contrary,** the verse should **not say upward,** i.e., "before the Ark cover," with regard **to the bull, as** this **is unnecessary;** it **is derived from** the term **upward** stated in connection **to the goat.** Since the verse equates the two rituals, **why does it state** the upward sprinkling of the blood of the bull? It is **to juxtapose** the phrase **"before** the Ark cover," stated with regard to the bull, **to "upon** the Ark cover," stated with regard to the goat; **just as "upon"** stated by the goat means **actually upon,** as indicated by the literal meaning of the verse, **so too, "before"** means **actually upon** it, i.e., the blood of the goat should touch the thickness of the Ark cover.

הַאי מַאי?! אִי אָמְרַתְּ בִּשְׁלָמָא לְמַטָּה דְּשָׂעִיר לְאַקּוֹשֵׁי לְמַעְלָה דְּפַר – מִיבְּעֵי לֵיהּ לְכִדְתָנָא דְּבֵי רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב. דְּתָנָא דְּבֵי רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב: ״עַל פְּנֵי הַכַּפּוֹרֶת קֵדְמָה״ – זֶה בָּנָה אָב: כָּל מָקוֹם שֶׁנֶּאֱמַר ׳פְּנֵי׳ אֵינוֹ אֶלָּא קָדִים. אֶלָּא אִי אָמְרַתְּ לְמַעְלָה דְּפַר לְאַקּוֹשֵׁי – לְמַטָּה דְּשָׂעִיר לְמַאי אֲתָא?

The Gemara expresses surprise at this suggestion: **What is this** comparison? **Granted, if you say** that **downward** stated with regard **to the goat** is mentioned **to juxtapose it to upward** stated with regard **to the bull, one needs** the phrase "upon the Ark cover," which deals with the blood of the bull, **for that which the school of Rabbi Eliezer ben Ya'akov taught. As the school of Rabbi Eliezer ben Ya'akov taught: "Upon [*al penei*] the Ark cover to the east"** (Leviticus 16:14); **this forms an analogy** that applies to the entire Torah: **Any place where it is stated "face [*penei*],"** it is referring to **nothing other** than the **eastern** side.[N] **However, if you say,** as suggested by the question, that **upward** with regard **to the bull** is mentioned **to juxtapose** it to "upward" stated with regard to the goat, **for what purpose does downward** stated with regard **to the goat come;** what do we learn from this phrase? Rather, the first interpretation of the verse must be correct.

תָּנוּ רַבָּנַן: ״וְהִזָּה אֹתוֹ עַל הַכַּפּוֹרֶת וְלִפְנֵי הַכַּפּוֹרֶת״ לָמַדְנוּ כַּמָּה לְמַעְלָה בְּשָׂעִיר – אַחַת. לְמַטָּה בְּשָׂעִיר אֵינִי יוֹדֵעַ כַּמָּה.

§ **The Sages taught: "And sprinkle it upon the Ark cover and before the Ark cover"** (Leviticus 16:15). **We** have thereby **learned how many** times the High Priest must sprinkle **upward for the goat,** that is, **one** sprinkling, as it states: "And sprinkle." However, with regard to the sprinkling **downward for the goat,** before the Ark cover, **I do not know how many** times he must sprinkle.

הֲרֵינִי דָּן: נֶאֶמְרוּ דָּמִים לְמַטָּה בְּפָר, וְנֶאֶמְרוּ דָּמִים לְמַטָּה בְּשָׂעִיר, מַה לְּמַטָּה בְּפָר שֶׁבַע – אַף לְמַטָּה בְּשָׂעִיר שֶׁבַע.

I therefore **derive** the *halakha* from the verses. **It states** that **blood** is sprinkled **downward** in the case **of the bull, and it states** that **blood** is sprinkled **downward** in the case **of the goat. Just as** the blood that he sprinkles **downward** in the case **of the bull** consists of **seven** sprinklings, as the verse explicitly states: "And before the Ark cover he shall sprinkle seven times" (Leviticus 16:14), **so too,** the sprinkling of the blood **downward** in the case **of the goat** is performed **seven** times.

אוֹ כְּלָךְ לְדֶרֶךְ זוֹ: נֶאֶמְרוּ דָּמִים לְמַעְלָה בְּשָׂעִיר, וְנֶאֶמְרוּ דָּמִים לְמַטָּה בְּשָׂעִיר, מַה לְּמַעְלָה בְּשָׂעִיר – אַחַת, אַף לְמַטָּה בְּשָׂעִיר – אַחַת. נִרְאֶה לְמִי דּוֹמֶה: דָּנִין מַטָּה מִמַּטָּה, וְאֵין דָּנִין מַטָּה מִלְּמַעְלָה.

The Gemara raises a difficulty: **Or** one can **go** and reason **this way: It states** that **blood** is sprinkled **upward** in the case **of the goat, and** likewise **it states** that **blood** is sprinkled **downward** in the case **of the goat. Just as** with regard to sprinkling **upward** in the case **of the goat** there is **one** sprinkling, **so too,** with regard to sprinkling **downward** in the case **of the goat** there is only **one** sprinkling. The Gemara comments: **Let us see what** case this **resembles: One derives** an act performed **downward** from another act that is **downward, and one does not derive** an act performed **downward from an upward** act.

אַדְּרַבָּה: דָּנִין גּוּפוֹ מִגּוּפוֹ, וְאֵין דָּנִין גּוּפוֹ מֵעָלְמָא. תַּלְמוּד לוֹמַר: ״וְעָשָׂה אֶת דָּמוֹ כַּאֲשֶׁר עָשָׂה לְדַם הַפָּר״ שֶׁאֵין תַּלְמוּד לוֹמַר ״כַּאֲשֶׁר עָשָׂה״ וּמַה תַּלְמוּד לוֹמַר ״כַּאֲשֶׁר עָשָׂה״ – שֶׁיִּהְיוּ כָּל עֲשִׂיּוֹתָיו שָׁווֹת; כְּשֵׁם שֶׁלְּמַטָּה בַּפָּר שֶׁבַע – כָּךְ לְמַטָּה בַּשָּׂעִיר שֶׁבַע.

The Gemara retorts: **On the contrary, one derives** one aspect of **a matter from** another aspect of **that** same **matter,** i.e., one should infer the *halakha* with regard to the blood of the goat from another *halakha* involving that same blood, **and one does not derive** the *halakha* of **that matter from** an external **matter.** Therefore, **the verse states: "And he shall do with its blood as he did with the blood of the bull"** (Leviticus 16:15). **As** there is **no** need for **the verse to state: "As he did,"** because the whole process is explicitly stated a second time, **what** then is the meaning when **the verse states: "As he did"?** It comes to teach **that all his actions should be alike,** down to every detail. Consequently, **just as** the sprinklings **downward** in the case **of the bull** are **seven, so too,** the sprinklings **downward** in the case **of the goat** are **seven.**

לָמַדְנוּ כַּמָּה לְמַטָּה בַּפָּר וּבַשָּׂעִיר – שֶׁבַע, לְמַעְלָה בַּפָּר אֵינִי יוֹדֵעַ כַּמָּה, וַהֲרֵינִי דָּן: נֶאֶמְרוּ דָּמִים לְמַעְלָה בְּשָׂעִיר, וְנֶאֶמְרוּ דָּמִים לְמַעְלָה בְּפָר. מַה לְּמַעְלָה בְּשָׂעִיר – אַחַת, אַף לְמַעְלָה בַּפָּר – אַחַת.

We have thereby **learned how many** sprinklings are performed **downward** in the case **of the bull and by the goat: Seven.** However, **I do not know how many** times the High Priest must sprinkle **upward** in the case **of the bull. And I** therefore **derive** the *halakha* as follows: **It states** that **blood** is sprinkled **upward** in the case **of the goat, and it states** that **blood** is sprinkled **upward** in the case **of the bull. Just as** with regard to the sprinkling **upward** in the case **of the goat** he sprinkles **one** time, as stated explicitly, **so too,** in the case **of the bull** he sprinkles **upward one** time.

NOTES

Face [*penei*] is referring to nothing other than the eastern side – פְּנֵי אֵינוֹ אֶלָּא קָדִים: The converse to this claim is that every instance of "before the Lord" is referring to the Divine Presence, which is located in the west. Since this expression appears in the previous verse, it is necessary to teach that the vessels themselves were faced eastward.

אוֹ כְּלָךְ לְדֶרֶךְ זוֹ: נֶאֶמְרוּ דָּמִים לְמַטָּה בַּפָּר, וְנֶאֶמְרוּ דָּמִים לְמַעְלָה בַּפָּר, מַה לְּמַטָּה בַּפָּר – שֶׁבַע, אַף לְמַעְלָה בַּפָּר – שֶׁבַע. נִרְאֶה לְמִי דּוֹמֶה: דָּנִין מַעְלָה מִמַּעְלָה, וְאֵין דָּנִין מַעְלָה מִמַּטָּה.

The Gemara raises a difficulty: **Or** one can **go** and reason **this way: It is stated** that **blood** is sprinkled **downward** in the case **of the bull, and** likewise **it is stated** that **blood** is sprinkled **upward** in the case **of the bull. Just as** with regard to sprinkling **downward** in the case **of the bull** there are **seven** sprinklings, **so too,** with regard to sprinkling **upward** in the case **of the bull** there should be **seven** sprinklings. The Gemara comments: **Let us see what** case this **resembles: One derives** an act performed **upward** from another act that is performed **upward, and one does not derive** an act performed **upward from a downward** act.

אַדְּרַבָּה: דָּנִין גּוּפוֹ מִגּוּפוֹ וְאֵין דָּנִין גּוּפוֹ מֵעָלְמָא! תַּלְמוּד לוֹמַר: ״וְעָשָׂה אֶת דָּמוֹ כַּאֲשֶׁר עָשָׂה״ שֶׁאֵין תַּלְמוּד לוֹמַר ״כַּאֲשֶׁר עָשָׂה״ וּמַה תַּלְמוּד לוֹמַר ״כַּאֲשֶׁר עָשָׂה״ – שֶׁיִּהְיוּ כׇּל עֲשִׂיּוֹתָיו שָׁוֹות, כְּשֵׁם שֶׁלְּמַטָּה בַּפָּר שֶׁבַע – כָּךְ לְמַטָּה בַּשָּׂעִיר שֶׁבַע, וּכְשֵׁם שֶׁלְּמַעְלָה בַּשָּׂעִיר אַחַת – כָּךְ לְמַעְלָה בַּפָּר אַחַת.

The Gemara retorts: **On the contrary, one derives** one aspect of **a matter from** another aspect of **that** same **matter, and one does not derive** the *halakha* of **that matter from** an external **matter.** Therefore, **the verse states: “And he shall do with its blood as he did.” As** there is **no** need for **the verse to state: “As he did,”** because the whole process is explicitly stated a second time, **what** then is the meaning when **the verse states: “As he did”?** It comes to teach **that all his actions should be alike: Just as** the sprinklings **downward** in the case **of the bull** are **seven, so too,** the sprinklings **downward** in the case **of the goat** are **seven; and just as** the sprinkling **upward** in the case **of the goat** is **one, so too,** the sprinkling **upward** in the case **of the bull** is **one.**

״אַחַת, אַחַת וְאַחַת, אַחַת וּשְׁתַּיִם״. תָּנוּ רַבָּנַן: אַחַת, אַחַת וְאַחַת, אַחַת וּשְׁתַּיִם, אַחַת וְשָׁלֹשׁ, אַחַת וְאַרְבַּע, אַחַת וְחָמֵשׁ, אַחַת וָשֵׁשׁ, אַחַת וָשֶׁבַע, דִּבְרֵי רַבִּי מֵאִיר. רַבִּי יְהוּדָה אוֹמֵר: אַחַת, אַחַת וְאַחַת, שְׁתַּיִם וְאַחַת, שָׁלֹשׁ וְאַחַת, אַרְבַּע וְאַחַת, חָמֵשׁ וְאַחַת, שֵׁשׁ וְאַחַת, שֶׁבַע וְאַחַת.

§ The mishna states that the High Priest counted: **One; one and one; one and two. The Sages taught** in a *baraita* that when sprinkling, the High Priest counted: **One; one and one; one and two; one and three; one and four; one and five; one and six; one and seven.** This is **the statement of Rabbi Meir. Rabbi Yehuda says** that he counted: **One; one and one; two and one; three and one; four and one; five and one; six and one; seven and one.**[H]

וְלָא פְּלִיגִי; מָר כִּי אַתְרֵיהּ וּמָר כִּי אַתְרֵיהּ.

The Gemara comments: **They do not disagree** about the matter itself that the High Priest sprinkles once upward and seven times downward. Rather, this **Sage** rules **in accordance with** the norm **in his place, and** this **Sage** rules **in accordance with** the norm **in his place.** In one place they counted the smaller number first, while in the other place they would count the larger number first.

דְּכוּלֵּי עָלְמָא מִיהַת הַזָּאָה רִאשׁוֹנָה צְרִיכָה מִנְיָן עִם כׇּל אַחַת וְאַחַת, מַאי טַעְמָא? רַבִּי אֶלְעָזָר אָמַר: שֶׁלֹּא יִטְעֶה בַּהַזָּאוֹת.

The Gemara asks: **In any case, everyone,** both Rabbi Meir and Rabbi Yehuda, agrees that **the first sprinkling** upward **must be counted**[N] together **with each and every one** of the subsequent sprinklings. **What is the reason** for this? Why can’t the High Priest count the downward sprinklings separately? The Sages debated this matter. **Rabbi Elazar said:** The reason is so **that he does not err in the sprinklings.** If the High Priest were to count downward without including the first upward sprinkling, he might mistakenly think that his calculation includes the first sprinkling, which would lead him to add another one.

רַבִּי יוֹחָנָן אָמַר, אָמַר קְרָא: ״וְלִפְנֵי הַכַּפּוֹרֶת יַזֶּה״ שֶׁאֵין תַּלְמוּד לוֹמַר ״יַזֶּה״ וּמַה תַּלְמוּד לוֹמַר ״יַזֶּה״ – לִימֵּד עַל הַזָּאָה רִאשׁוֹנָה שֶׁצְּרִיכָה מִנְיָן עִם כׇּל אַחַת וְאַחַת.

Rabbi Yoḥanan said that the reason is that **the verse states:** “And he shall sprinkle it with his finger upon the Ark cover, **and before the Ark cover he shall sprinkle**” (Leviticus 16:14). **As** there is **no** need for **the verse to state: He shall sprinkle**” again, **what** is the meaning when **the verse states: “He shall sprinkle”?** This **teaches** with regard **to the first sprinkling that it must be counted with each and every** subsequent **one,** i.e., he must mention the first sprinkling every time.

מַאי בֵּינַיְיהוּ? אִיכָּא בֵּינַיְיהוּ דְּלָא מָנָה, וְלָא טָעָה.

The Gemara asks: **What is** the practical difference **between** these two explanations? The Gemara answers: The practical difference **between them** concerns a case **where he did not count** the first sprinkling **and did not err.** That is acceptable according to the opinion of Rabbi Elazar, whereas according to Rabbi Yoḥanan the High Priest acted incorrectly, as it is mitzva to count the first one.

HALAKHA

The manner of sprinkling and counting – דֶּרֶךְ הַהַזָּאָה וְהַמִּנְיָן: The High Priest first sprinkled eight times with the blood of the bull between the staves of the Ark: Once upward and seven times downward. This order was repeated with the goat’s blood. It was repeated again toward the curtain with the bull’s blood and then with the blood of the goat. As he sprinkled, he counted in the following manner: One, one and one, one and two, etc. He counted to avoid an error in the sprinkling. The Rambam rules in accordance with the opinion of Rabbi Elazar because his statement is quoted before that of Rabbi Yoḥanan, an unusual occurrence that indicates that the *halakha* is in accordance with his opinion (*Likkutei Halakhot*; Rambam *Sefer Avoda*, *Hilkhot Avodat Yom HaKippurim* 3:5).

NOTES

Must be counted – צְרִיכָה מִנְיָן: According to Rabbi Yoḥanan, there is a special mitzva for the High Priest to count. Statements to the same effect appear in the *Sifra* and the Jerusalem Talmud. Nevertheless, some commentaries maintain that he is required to count only *ab initio* (see *Me’iri*).

״יָצָא וְהִנִּיחוֹ עַל כַּן הַזָּהָב שֶׁבַּהֵיכָל״. תְּנַן הָתָם, רַבִּי יְהוּדָה אוֹמֵר: לֹא הָיוּ שׁוֹפָרוֹת לְקִינֵּי חוֹבָה מִפְּנֵי הַתַּעֲרוּבוֹת.

§ The mishna taught that the High Priest **emerged and placed** the bowl with the remaining blood of the bull **on the golden pedestal in the Sanctuary,** and later he placed the goat's blood on a second pedestal, whereas according to Rabbi Yehuda there was only one pedestal. The Gemara comments: **We learned** in a mishna **there** (*Shekalim* 6:6) that **Rabbi Yehuda says: There were no** collection **horns for obligatory nests,** i.e., the pairs of pigeons or turtledoves brought as sin- and burnt-offerings by women after childbirth or other individuals, **due to the** concern of **mixtures.**[N]

מַאי מִפְּנֵי הַתַּעֲרוּבוֹת? אֲמַר רַב יוֹסֵף: מִפְּנֵי תַּעֲרוֹבֶת חוֹבָה בִּנְדָבָה. אֲמַר לֵיהּ אַבַּיֵי: וְנַעֲבֵיד תְּרֵי, וְנִכְתּוֹב עֲלַיְיהוּ הֵי דְּחוֹבָה וְהֵי דִּנְדָבָה. רַבִּי יְהוּדָה

The Gemara asks: **What is** the meaning of the phrase: **Due to a mixture? Rav Yosef said:** It means **due to** the possible **mixture of obligatory** nests **with free-will** ones.[N] There was concern lest the priests mix the money given for obligatory nests, which are sacrificed as a sin-offering and a burnt-offering, with the money for free-will nests, which are sacrificed as a pair of burnt-offerings. Mixing the funds in this way would disqualify the birds. **Abaye said to him: And let us prepare two** collection horns **and write on them which is** the container **for obligatory** offerings **and which is** the one for **free-will** offerings. The Gemara answers: **Rabbi Yehuda**

NOTES

Due to the mixtures – מִפְּנֵי הַתַּעֲרוּבוֹת: Rashi explains that the priest might err and mix the funds for obligatory offerings with those for free-will offerings. Other commentaries take issue with this explanation, as priests are generally considered meticulous. An alternative concern is that the donors might put their money in the incorrect container (see Ritva).

Mixture of obligatory nests with free-will ones – תַּעֲרוֹבֶת חוֹבָה בִּנְדָבָה: *Tosafot* ask why there is no concern lest the priest mix the funds for obligatory nests of one woman with those of another woman. This answer is that the money for each nest was bound together. Furthermore, the money was redeemed with the stipulation that each sum of money belonged to the offering of a single woman (*Tosafot Yeshanim*).

Perek **V**
Daf **55** Amud **b**

לֵית לֵיהּ כְּתִיבָה. דִּתְנַן, רַבִּי יְהוּדָה אוֹמֵר: לֹא הָיָה שָׁם אֶלָּא כַּן אֶחָד בִּלְבַד. תְּרֵי מַאי טַעְמָא לֹא – מִשּׁוּם דְּמִחַלְּפֵי, וְנַעֲבֵיד תְּרֵי וְלִיכְתּוֹב עֲלַיְיהוּ הֵי דְּפַר וְהֵי דְּשָׂעִיר! אֶלָּא: לְרַבִּי יְהוּדָה לֵית לֵיהּ כְּתִיבָה.

does not accept that one may rely on **writing** in a situation where an error is possible. **As we learned** in the mishna that **Rabbi Yehuda says: There was only one pedestal** in the Temple on which to place the blood. **What is the reason** that they did **not** place **two** pedestals there? It is **because** the pedestals might be **exchanged** for one another, and he might take the goat's blood instead of that of the bull. **But** in that case, **let us place two** pedestals **and write on them which** one **is for the bull and which is for the goat. Rather,** it is clear that **Rabbi Yehuda does not accept** that one may rely on **writing** in a situation where error is possible.

מֵיתִיבִי: שְׁלֹשׁ עֶשְׂרֵה שׁוֹפָרוֹת הָיוּ בַּמִּקְדָּשׁ, וְהָיָה כָּתוּב עֲלֵיהֶן: תִּקְלִין חֲדַתִּין, וְתִקְלִין עַתִּיקִין, וְקִינִּין, וְגוֹזְלֵי עוֹלָה, וְעֵצִים, וּלְבוֹנָה, וְזָהָב לְכַפּוֹרֶת, וְשִׁשָּׁה לִנְדָבָה.

The Gemara **raises an objection** against this conclusion: **There were thirteen** collection **horns**[N] **in the Temple,**[H] **and they were** each **inscribed** with different names. On one container was written: **New shekels.** In this horn they placed shekels that were donated at the correct time that year. **And** on another horn the phrase **old shekels** was written, referring to coins from the past year that did not reach the Temple during the allotted period. On the other horns, the following phrases were written: **Nests,** for obligatory offerings consisting of pairs of pigeons or turtledoves; **young birds for burnt-offerings; wood,** for anyone who wished to donate wood; **frankincense; and gold for the Ark cover.**[N] **And** there were **six** additional boxes designated **for** communal **free-will offerings**[N] of all kinds.[N]

HALAKHA

There were thirteen collection horns in the Temple – שְׁלֹשׁ עֶשְׂרֵה שׁוֹפָרוֹת הָיוּ בַּמִּקְדָּשׁ: There were thirteen containers in the Temple, each shaped like a *shofar*. The first contained shekels of the current year, the so-called new shekels, while the second held the old shekels of the previous year. The third box was for the money of those obligated to bring two pigeons or turtledoves, one as a sin-offering and one as a burnt-offering, i.e., obligatory nests. The fourth box contained the coins of those who brought birds for a free-will burnt-offering. The fifth collection box was for those donating money for wood, and the sixth was for money for frankincense. Those who donated gold for the Ark cover put it in the seventh container, while those obligated to bring an animal sin-offering placed their funds in the eighth box. The ninth box was for the surplus of guilt-offering money, i.e., if an individual separated money for his guilt-offering and some was left over, he should place the surplus coins in that box. The tenth was for bird offerings of *zavim* and women after childbirth, and the eleventh was for the offerings of nazirites. The twelfth box was for the surplus of the guilt-offerings brought by lepers, and the thirteenth and last box was for free-will animal burnt-offerings. This list is in accordance with the opinion of the Rabbis rather than that of Rabbi Yehuda (Rambam *Sefer Zemanim*, *Hilkhot Shekalim* 2:2).

NOTES

Collection horns [*shofarot*] – שׁוֹפָרוֹת: As explained by the commentaries, these were called *shofarot* because they resembled the shape of a *shofar*, with narrow openings at the top but wide underneath. The boxes were fashioned in this shape to thwart thieves from trying to steal from the funds while appearing to donate money; it took a great deal of effort to steal from narrow-mouthed boxes (see Jerusalem Talmud; *Ba'al Halakhot Gedolot*).

Gold for the Ark cover – זָהָב לְכַפּוֹרֶת: According to Rashi, this was a container for donating gold to be used for Temple vessels in general. Other commentaries suggest that the gold was used mainly for plating the Holy of Holies chamber, also known as the Ark cover chamber, as it is taught that the donation surplus was reserved for this purpose (*Tosafot Yeshanim*).

Six for communal free-will offerings – שִׁשָּׁה לִנְדָבָה: Rashi explains that there were six containers for general donations, one for each of the six families of every priestly watch. The Rambam writes that each of these containers was designated for a specific purpose. A similar explanation is stated in tractate *Shekalim* (see the *Halakha* section).

Thirteen collection horns – שְׁלֹשָׁה עָשָׂר שׁוֹפָרוֹת: There were no collection horns for any other purposes, as one could not pay for an obligatory animal offering in this manner. The reason is that one who brings an obligatory offering must place his hands on it, which means he must be present when it is sacrificed. Likewise, there were no donation horns for other types of offerings, as these were uncommon; permanent horns were established only for frequently sacrificed offerings (*Me'iri*).

תִּקְלִין חֲדַתִּין – אֵלּוּ שְׁקָלִים שֶׁל כָּל שָׁנָה וְשָׁנָה, תִּקְלִין עַתִּיקִין – מִי שֶׁלֹּא שָׁקַל אֶשְׁתָּקַד יִשְׁקוֹל לַשָּׁנָה הַבָּאָה, קִינִּין – הֵן תּוֹרִין, גּוֹזָלֵי עוֹלָה – הֵן בְּנֵי יוֹנָה, וְכוּלָּן עוֹלוֹת, דִּבְרֵי רַבִּי יְהוּדָה!

The Gemara explains: **New shekels, these are** the **shekels of each and every year** that arrive on time; **old shekels,** these are for **one who did not donate a shekel the previous year,** who must **donate the next year; nests, these are the turtledoves** brought as offerings; **young birds for burnt-offerings, these are pigeons; and all these** birds **are burnt-offerings;** this is **the statement of Rabbi Yehuda.** Rabbi Yehuda maintains that there was no container for nests of obligatory sin-offerings and burnt-offerings, due to the potential mixture between the two. In any case, this shows that Rabbi Yehuda does rely on inscriptions written on containers, which contradicts the above claim that he does not rely on writing in these situations.

כִּי אֲתָא רַב דִּימִי אֲמַר, אָמְרִי בְּמַעֲרָבָא: גְּזֵירָה מִשּׁוּם חַטָּאת שֶׁמֵּתוּ בְּעָלֶיהָ. וּמִי חָיְישִׁינַן? וְהָתְנַן: הַשּׁוֹלֵחַ חַטָּאתוֹ מִמְּדִינַת הַיָּם – מַקְרִיבִין אוֹתָהּ, בְּחֶזְקַת שֶׁהוּא קַיָּים.

When Rav Dimi came from Eretz Yisrael to Babylonia **he said: They say in the West,** Eretz Yisrael, that this is a rabbinic **decree due to** the possible presence in the mixture of **a sin-offering whose owners have died.** Since a sin-offering of this kind must be left to die, if one of the donors of the coins in the sin-offering horn passes away, his funds cannot be used. The Gemara asks: **And are we concerned** about the possible death of a donor? **But didn't we learn** in a mishna: With regard to **one who sends his sin-offering**[N] **from overseas,**[H] **they sacrifice it** for him **on the presumption that he is alive,** although he might have died in the meantime. This shows that the possibility of death is not taken into account.

אֶלָּא: מִשּׁוּם חַטָּאת שֶׁמֵּתוּ בְּעָלֶיהָ וַדַּאי. וְנִבְרוֹר אַרְבָּעָה זוּזֵי, וְנִשְׁדֵּי בְּמַיָּא, וְהָנָךְ נִישְׁתְּרוּ. רַבִּי יְהוּדָה לֵית לֵיהּ בְּרֵירָה.

Rather, Rabbi Yehuda's concern is **due to a sin-offering whose owner has certainly died,** lest it be confirmed that one of the people who donated money for a sin-offering bird has indeed died. The Gemara asks: Even so, this can be rectified, as **let us select four *zuz*,** the price of such an offering, **and throw them into the water** to be destroyed. It may be said that the money removed from the box was the money for the sin-offering whose owner died, **and these** other coins **will be permitted.** It will be clarified retroactively that these coins were designated for that purpose. The Gemara answers: **Rabbi Yehuda does not accept** the rule of retroactive **clarification.**[N] In his opinion, one cannot issue a designation after the fact. Consequently, he rejects this solution.

מְנָא לָן? אִילֵימָא מֵהָא דִּתְנַן: הַלּוֹקֵחַ יַיִן מִבֵּין הַכּוּתִיִּים עֶרֶב שַׁבָּת עִם חֲשֵׁכָה, עוֹמֵד וְאוֹמֵר: שְׁנֵי לוּגִּין שֶׁאֲנִי עָתִיד לְהַפְרִישׁ – הֲרֵי הֵן תְּרוּמָה,

The Gemara asks: **From where do we** derive that this is indeed Rabbi Yehuda's opinion? **If we say** it is derived **from that which we learned** in the following mishna, there is a difficulty. The mishna states: With regard to **one who buys wine from among the Samaritans,**[NH] who do not tithe their produce properly, **on Shabbat eve at nightfall** and has no time to separate the tithe before Shabbat and to place the separated portions in distinct locations, he may **arise and say: Two *log*** of the one hundred *log* present here, **which I will separate in the future,** after Shabbat, **shall be** the ***teruma*** *gedola* given to a priest, as the Sages mandated that one-fiftieth of one's produce constitutes an average measure of *teruma*;

HALAKHA

One who sends his sin-offering from overseas – הַשּׁוֹלֵחַ חַטָּאתוֹ מִמְּדִינַת הַיָּם: If one sends a sin-offering from overseas, the priests sacrifice it on the presumption that he is alive (Rambam *Sefer Avoda*, *Hilkhot Pesulei HaMukdashin* 4:14).

One who buys wine from among the Samaritans – הַלּוֹקֵחַ יַיִן מִבֵּין הַכּוּתִיִּים: One who owns one hundred *log* of untithed wine must separate *terumot* and tithes before he may drink any of the beverage. He may not stipulate beforehand that the remaining wine shall serve as *terumot* and tithes, as the principle of retroactive clarification is not accepted with regard to a Torah requirement. The *halakha* is in accordance with the majority opinion, as explained in tractate *Beitza* (*Kesef Mishne*; Radbaz; Rambam *Sefer Zera'im*, *Hilkhot Ma'asrot* 7:1)

NOTES

One who sends his sin-offering – הַשּׁוֹלֵחַ חַטָּאתוֹ: It has been suggested that this is referring specifically to the offering of a woman or a bird brought as a sin-offering. As in the case of other sin-offerings, the donor is required to place his hands on the animal prior to its slaughter. Admittedly, this rite is not indispensable, but it is still preferable for the donor to be present (*Me'iri*).

Retroactive clarification – בְּרֵירָה: The concept of retroactive clarification features in various halakhic contexts. The issue is as follows: Once an event has happened, may one behave as though its outcome was premeditated, thereby making the result retroactively correct? For example, may the wine remaining in a jug be considered *teruma* retroactively? In all cases of retroactive clarification it is not merely a matter of discovering the previous status but of behaving as though something that was determined only later was actually in effect at an earlier point in time. The halakhic conclusion is that one may not apply the concept of retroactive clarification to cases involving Torah law, but one may with regard to rabbinic law.

One who buys wine from among the Samaritans – הַלּוֹקֵחַ יַיִן מִבֵּין הַכּוּתִיִּים: The halakhic status of Samaritans was uncertain in mishnaic times. Some *tanna'im* maintain that Samaritans were proper converts and therefore halakhically Jewish. Nevertheless, because they rejected all the books of the Bible other than the Torah, as well as the authority of the Oral Law, they were viewed as sinful Jews who could not be trusted completely. Other *tanna'im* label them lion converts, in reference to the fact that they converted only due to their fear of the lions that attacked them, which rendered their conversion somewhat questionable (see II Kings, chapter 17). Yet others consider their behavior so deviant that they were no better than gentiles. The early commentaries debate which approach is accepted by the mishna cited here. On the one hand, this mishna permits the purchase of wine from Samaritans, which suggests that they are not considered gentiles, as wine of gentiles is classified as wine poured as a libation to idolatry and may not be drunk. On the other hand, the mishna rules that *terumot* and tithes must be separated from their wine. See *Tosafot* for several ways to reconcile this apparent contradiction.

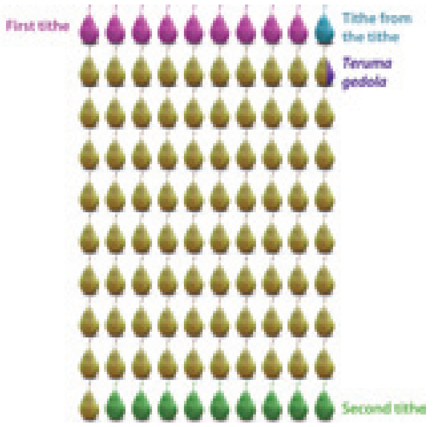
Perek **V**
Daf **56** Amud **a**

עֲשָׂרָה מַעֲשֵׂר רִאשׁוֹן, תִּשְׁעָה מַעֲשֵׂר שֵׁנִי, וּמֵיחֵל וְשׁוֹתֶה מִיָּד, דִּבְרֵי רַבִּי מֵאִיר.

ten *log* that I will later separate shall be the **first tithe;**[N] and another tenth from the rest, which equals **nine** *log* of the remaining ninety, shall be **second tithe. And he redeems** the second tithe with money that he will later take to Jerusalem, **and he** may then **immediately drink**[N] the wine. After Shabbat, when he removes portions from the mixture and places them in vessels, they are retroactively designated as *terumot* and tithes.[B] This is **the statement of Rabbi Meir.**

BACKGROUND

Terumot **and tithes – תְּרוּמוֹת וּמַעַשְׂרוֹת:** *Terumot* and tithes are separated in the following manner. For example, if one has one hundred units of food or beverage, he first removes the *teruma gedola*, which is given to the priests. The average amount of this gift is one-fiftieth of the produce, which in this example is two units. Next, the first tithe is removed and given to a Levite. This gift is ten percent of the remaining produce, or slightly less than ten units in this case. In most years, another tenth is taken from the rest as second tithe, which is taken to Jerusalem and consumed there. Here the second tithe amounts to slightly more than nine units. In years three and six of the Sabbatical cycle, this tithe is given to the poor instead.



Tithes that would be removed from one hundred pieces of fruit

NOTES

Ten shall be the first tithe – עֲשָׂרָה מַעֲשֵׂר רִאשׁוֹן: *Tosafot* note that the calculation is inaccurate, as after separating the *teruma gedola* there are no longer one hundred *log* in the wineskin but ninety-eight. Therefore, one need separate only nine and eight-tenths of a *log*. Nevertheless, the Gemara does not specify the precise amount, as the idea is clear enough. Furthermore, perhaps he uses slightly small measurements, which balances out the difference (*Tosafot Yeshanim*).

And he redeems [*meiḥeil*] and he may immediately drink – וּמֵיחֵל וְשׁוֹתֶה מִיָּד: The meaning of the term *meiḥeil* here is the subject of much debate. According to Rashi, he redeems the second tithe of the wine with money has at home. Others claim it means: He begins, i.e., he may start drinking right away without waiting (Rambam; Rabbeinu Tam; *Me'iri*). Rav Hai Gaon reads the word as *mohel*, which means he is permitted to dilute the wine in water and drink it, in accordance with the *halakha* that diluted wine is considered part of a meal and may therefore not be served before *terumot* and tithes have been separated (see *Tosafot Yeshanim*).

Perek **V**
Daf **56** Amud **b**

רַבִּי יְהוּדָה וְרַבִּי יוֹסֵי וְרַבִּי שִׁמְעוֹן אוֹסְרִין. אַלְמָא: אֵין בְּרֵירָה.

Rabbi Yehuda, Rabbi Yosei, and Rabbi Shimon prohibit this practice. **Apparently,** Rabbi Yehuda maintains that **there is no** retroactive **clarification.**

מִמַּאי? דִּילְמָא שָׁאנֵי הָתָם כִּדְקָתָנֵי טַעְמָא; אָמְרוּ לוֹ לְרַבִּי מֵאִיר: אִי אַתָּה מוֹדֶה שֶׁמָּא יִבָּקַע הַנּוֹד וְנִמְצָא שׁוֹתֶה טְבָלִים לְמַפְרֵעַ? וְאָמַר לָהֶם: לִכְשֶׁיִּבָּקַע.

The Gemara explains the difficulty: **From where** do you reach this conclusion? **Perhaps it is different there, as the reason is taught:** The Rabbis **said to Rabbi Meir: Do you not concede** that **the jug might split open**[N] before he removes the portions of *terumot* and tithes from the mixture, causing all the wine to spill out? **And he** will then **be found drinking untithed** wine **retroactively.** Therefore, he cannot rely on separation that has not yet occurred. **And he said to them:** Although there will be a problem **if it splits open,** there is no cause to be concerned for this contingency in advance. Since this reasoning is based on the possibility that the jug might break, there is no proof from here that Rabbi Yehuda rejects the principle of retroactive clarification.

אֶלָּא, מִדְּתָנֵי אַיּוֹ. דְּתָנֵי אַיּוֹ, רַבִּי יְהוּדָה אוֹמֵר: אֵין אָדָם מַתְנֶה עַל שְׁנֵי דְבָרִים כְּאֶחָד.

Rather, the proof that Rabbi Yehuda does not accept the principle of retroactive clarification is **from** a *baraita* the Sage **Ayo taught. As Ayo taught** that **Rabbi Yehuda says: A person cannot stipulate conditions about two matters at once,** e. g., one cannot establish a joining of Shabbat boundaries [*eiruv*] in each of two different directions on Friday afternoon while making the following stipulation: If tomorrow, on Shabbat, two Sages arrive from two different directions, I will decide then which of the two lecturers I prefer to hear at that point in time, which will determine which *eiruv* is in effect.[H]

NOTES

The jug might split open – שֶׁמָּא יִבָּקַע הַנּוֹד: According to this interpretation, the dispute does not concern the issue of retroactive designation at all. Instead, the *tanna'im* disagree as to whether one is permitted to place oneself in a situation of doubt when a biblical prohibition is involved. The Rabbis are concerned about potential complications, whereas Rabbi Meir does not worry about problematic eventualities (see *Tosafot*).

HALAKHA

Stipulations of *eiruvin* – תְּנַאי בְּעֵירוּבִין: An individual who heard that a scholar will visit a nearby place on Shabbat but does not know which side of the town will be his destination may establish two *eiruvin* conditionally, one on either side. Retroactive clarification is applicable in this situation, which means that he may claim that the side on which the scholar arrives is that of the effective *eiruv* (*Shulḥan Arukh*, *Oraḥ Ḥayyim* 413).

אֶלָּא, אִם בָּא חָכָם לַמִּזְרָח – עֵירוּבוֹ לַמִּזְרָח, לַמַּעֲרָב – עֵירוּבוֹ לַמַּעֲרָב. אֲבָל לְכָאן וּלְכָאן – לֹא.

Rather, he may say that **if the Sage comes to the east, his *eiruv* is to the east,** and if the Sage comes **to the west, his *eiruv* is to the west.**[N] **However,** he may **not** say that if one Sage comes **from here, and** another Sage comes **from there,** he will go wherever he wishes, in either direction.

וְהָוֵינַן בָּהּ: מַאי שְׁנָא לְכָאן וּלְכָאן דְּלֹא – דְּאֵין בְּרֵירָה.

And we discussed this passage in the Gemara and asked: **What is different** about a case in which one stipulated that if Sages came **from here and from there** that he may go to whichever side he chooses, such that his *eiruv* is **not** effective? Apparently, Rabbi Yehuda maintains **that there is no** retroactive **clarification,** i.e., this person cannot claim after the fact that the place where he walked is designated as the place that he initially intended for his *eiruv*.

לְמִזְרָח וּמַעֲרָב נַמִּי – אֵין בְּרֵירָה!

However, according to this principle, when an individual establishes an *eiruv* **to the east and** to **the west** for the anticipated arrival of a single Sage, one should **also** invoke the principle that **there is no** retroactive **clarification.** Why does Rabbi Yehuda agree that if one anticipates the arrival of a single Sage and stipulates that if he comes to the east his *eiruv* will be to the east, the *eiruv* is valid?

וְאָמַר רַבִּי יוֹחָנָן: כְּשֶׁכְּבָר בָּא חָכָם.

And Rabbi Yoḥanan said: This is not a true case of retroactive clarification, **as the Sage had already come** by twilight, but the one who established the *eiruv* did not yet know at which side of the town the Sage had arrived. Therefore, at the time the *eiruv* establishes his Shabbat residence, it is clear which *eiruv* he wants, although he himself will become aware of that only later. In this case, Rabbi Yehuda agrees that the *eiruv* is valid, but he nonetheless maintains in general that there is no retroactive clarification. This accounts for Rabbi Yehuda's opinion that there was no container for nests of obligatory sin-offerings and burnt-offerings, as he maintains that there is no solution for the possible mixture of the different coins.

וְהַשְׁתָּא דְּאָמְרִינַן לְרַבִּי יְהוּדָה אֵין בְּרֵירָה, הָא כְּתִיבָה אִית לֵיהּ. יוֹם הַכִּפּוּרִים נַמִּי, נַעֲבֵיד תְּרֵי, וְנִכְתּוֹב עֲלַיְיהוּ!

The Gemara asks: **And now that we have said** and proven that **according to Rabbi Yehuda there is no** retroactive **clarification,** nevertheless **he is of** the opinion that one may rely on **writing,** as proven from the *halakha* of the collection horns. If so, on **Yom Kippur as well, let us place two** pedestals **and write on them** which one is for the blood of the bull and which is for the blood of the goat.

מִשּׁוּם חוּלְשָׁא דְּכֹהֵן גָּדוֹל לָאו אַדַּעְתֵּיהּ. דְּאִי לָא תֵּימָא הָכִי, בְּלֹא כְּתִיבָה נַמִּי; הַאי – נָפֵישׁ, וְהַאי – זוּטָר.

The Gemara answers: The reason they did not place two pedestals with writing on them is **due to the High Priest's weakness.** Since he is fasting during the entire day's service, the writing will **not** be **on his mind;** he will pay no attention to it and might become confused. **As, if you do not say so,** that there is concern for the High Priest's weakness, even **without writing** he should **also** not err, as **this** bowl in which he collects the bull's blood **is** relatively **large and this** one for the goat's blood **is small.**

וְכִי תֵּימָא לָא מְקַבֵּיל לֵיהּ כּוּלֵּיהּ – וְהָאָמַר רַב יְהוּדָה: הַשּׁוֹחֵט צָרִיךְ שֶׁיְּקַבֵּל אֶת כָּל דָּמוֹ שֶׁל פַּר, שֶׁנֶּאֱמַר: ״וְאֶת כָּל דַּם הַפָּר יִשְׁפּוֹךְ אֶל יְסוֹד הַמִּזְבֵּחַ״.

And if you say that **he does not collect all** the bull's blood but only some of it, so that the bowls are of equal size, **didn't Rav Yehuda say: One who slaughters** the bull **must receive all of the blood of** the **bull, as it is stated: "And all the blood of the bull he shall pour out on the base of the altar"** (Leviticus 4:7).

וְכִי תֵּימָא: דִּילְמָא מִשְׁתַּפֵּיךְ מִינֵּיהּ – הַאי חִיוֵּור וְהַאי סוּמָּק. אֶלָּא, מִשּׁוּם חוּלְשָׁא דְּכֹהֵן גָּדוֹל לָאו אַדַּעְתֵּיהּ. הָכָא נַמִּי: מִשּׁוּם חוּלְשָׁא דְּכֹהֵן גָּדוֹל לָאו אַדַּעְתֵּיהּ.

And if you say that **perhaps some of** the bull's blood **might spill,** yielding equal amounts of blood, there should still be no mistake, as **this** blood, that of the goat, is **white** and bright compared to the blood of the bull, **and this** blood of the bull **is red** and darker than the other. **Rather,** the reason must be that **due to the High Priest's weakness,** these differences will **not** be **on his mind. Here, too,** the writing will not help, as **due to the High Priest's weakness** the inscriptions will **not** be **on his mind.**

הַהוּא דְּנָחֵית קַמֵּיהּ דְּרָבָא, אֲמַר: יָצָא וְהִנִּיחוֹ עַל כַּן שֵׁנִי שֶׁבַּהֵיכָל, נָטַל דַּם הַפָּר וְהִנִּיחַ דַּם הַשָּׂעִיר.

§ The Gemara relates: **A certain person descended** to lead the prayer service on Yom Kippur **before Rava**[N] on Yom Kippur. He included the order of the High Priest's Yom Kippur service in his prayer, and **he recited:** The High Priest then **emerged** from the Holy of Holies **and placed** the bowl **on the second golden pedestal in the Sanctuary; he took the blood of the bull** from the pedestal **and placed the blood of the goat** in its place.

NOTES

An *eiruv* to the east and to the west – עֵירוּב לַמִּזְרָח וְלַמַּעֲרָב: Citing verses in support of their ruling, the Sages decreed that it is prohibited to walk more than two thousand cubits beyond the city limits on Shabbat. Nevertheless, in certain situations one is permitted to establish what the Sages termed a joining of Shabbat boundaries [*eiruv*]: Before Shabbat, the individual places food for a meal at a location distant from his home, but still within the Shabbat limits, and declares that this location will be his new residence for the day. This allows him to travel two thousand cubits from the place of the *eiruv*. This institution is universally accepted, but the Sages debate the circumstances in which a conditional *eiruv* may be employed. The Gemara presents one such situation, in which a Sage might visit a neighboring town. The question arises with regard to the validity of the *eiruv* of an individual who wishes to travel to hear him speak.

A certain person descended before Rava – הַהוּא דְּנָחֵית קַמֵּיהּ דְּרָבָא: This anecdote shows that as early as the amoraic period, the order of the Yom Kippur Temple service was recited during the prayers of that day. It is unlikely that these early prayers included a fixed formulation of the service, and to this day different poetic presentations of the High Priest's service are included in Festival prayer books. Poets such as Yosei ben Yosei composed alphabetical descriptions of the service, which tend to vary from one another in certain details, including differences in *halakha*.

אֲמַר לֵיהּ: חֲדָא כְּרַבָּנַן וַחֲדָא כְּרַבִּי יְהוּדָה?! אֵימָא: הִנִּיחַ דַּם הַשָּׂעִיר וְנָטַל דַּם הַפָּר.

Rava **said to him:** This is problematic, as **one** statement is **in accordance with** the opinion of **the Rabbis, and** the other **one** is **in accordance with** the opinion of **Rabbi Yehuda.** According to the Rabbis, each of these bowls sat on its own pedestal in the Sanctuary, whereas Rabbi Yehuda maintains that the High Priest must first lift up the container with the blood of the bull and then put down that of the goat. **Rather,** you should **recite** the entire order of the service entirely in accordance with the opinion of the Rabbis: **He placed the blood of the goat** on its designated pedestal **and took the blood of the bull**[H] from the second stand.

״וְהִזָּה מִמֶּנּוּ עַל הַפָּרוֹכֶת כְּנֶגֶד אָרוֹן מִבַּחוּץ״. תָּנוּ רַבָּנַן: ״וְכֵן יַעֲשֶׂה לְאֹהֶל מוֹעֵד״ מַה תַּלְמוּד לוֹמַר? כְּשֵׁם שֶׁמַּזֶּה לִפְנַי לִפְנִים – כָּךְ מַזֶּה בַּהֵיכָל.

§ The mishna taught: **And** the High Priest **sprinkled from** the blood of the bull **on the curtain opposite the Ark from outside** the Holy of Holies. **The Sages taught:** "And he shall make atonement for the sacred place because of the impurities of the children of Israel, and because of their transgressions, even all their sins; **and so shall he do for the Tent of Meeting** that dwells with them in the midst of their impurity" (Leviticus 16:16). **What** is the meaning when **the verse states** this? **Just as he sprinkles in the innermost sanctum,** the Holy of Holies, **so he sprinkles in the Sanctuary,** the Tent of Meeting, toward the curtain.

מַה לִּפְנַי לִפְנִים – אַחַת לְמַעְלָה וְשֶׁבַע לְמַטָּה מִדַּם הַפָּר, כָּךְ מַזֶּה בַּהֵיכָל. וּכְשֵׁם שֶׁלִּפְנַי לִפְנִים אַחַת לְמַעְלָה וְשֶׁבַע לְמַטָּה מִדַּם הַשָּׂעִיר – כָּךְ מַזֶּה בַּהֵיכָל. ״הַשּׁוֹכֵן אִתָּם בְּתוֹךְ טוּמְאֹתָם״ – אֲפִילּוּ בְּשָׁעָה שֶׁהֵן טְמֵאִים שְׁכִינָה עִמָּהֶם.

Furthermore: **Just as** in **the innermost sanctum** he sprinkles **once upward and seven** times **downward from the blood of the bull, so he sprinkles in the Sanctuary. And just as** in **the innermost sanctum** he sprinkles **once upward and seven** times **downward from the blood of the goat, so he sprinkles in the Sanctuary.**[H] The last part of the verse: **"That dwells with them in the midst of their impurity,"** teaches that **even when** the Jewish people **are impure, the Divine Presence is with them.**

אֲמַר לֵיהּ הַהוּא צְדוֹקִי לְרַבִּי חֲנִינָא:

With regard to this verse, the Gemara relates: **A certain Sadducee said to Rabbi Ḥanina:**

Perek **V**
Daf **57** Amud **a**

הַשְׁתָּא בָּרִי טְמֵאִים אַתּוּן, דִּכְתִיב: ״טוּמְאָתָהּ בְּשׁוּלֶיהָ״. אֲמַר לֵיהּ: תָּא חֲזֵי מַה כְּתִיב בְּהוּ ״הַשּׁוֹכֵן אִתָּם בְּתוֹךְ טוּמְאֹתָם״, אֲפִילּוּ בִּזְמַן שֶׁהֵן טְמֵאִין – שְׁכִינָה שְׁרוּיָה בֵּינֵיהֶן.

Now you are certainly impure,[N] **as it is written** about the Jewish people: **"Her impurity was in her skirts"** (Lamentations 1:9), and the Divine Presence does not dwell upon the Jews when they are impure. Rabbi Ḥanina **said to him: Come** and **see what is written about** the Jewish people: **"That dwells with them in the midst of their impurity"** (Leviticus 16:16). This indicates that **even when they are impure, the Divine Presence dwells among them.**

וְכִי דָּבָר הַלָּמֵד בְּהֶיקֵּשׁ חוֹזֵר וּמְלַמֵּד בְּהֶיקֵּשׁ?

The Gemara raises a difficulty with regard to the aforementioned *halakha.* It was stated above that the comparison to the goat teaches that the High Priest sprinkles the bull's blood once upward; and the seven downward sprinklings of the goat's blood are derived from the rite of the blood of the bull. Subsequently, the order of sprinkling toward the curtain in the Sanctuary is again derived by means of a similar comparison. The Gemara asks: **And does a matter derived by juxtaposition,** i.e., a *halakha* not written explicitly in the Torah but learned by means of a comparison, **again teach by juxtaposition?** There is a general principle that a *halakha* derived by juxtaposition with regard to offerings cannot subsequently teach another *halakha* by juxtaposition.[N]

הַאי הֵימֶנּוּ וְדָבָר אַחֵר הוּא, וְלָא הָוֵי הֶיקֵּשׁ.

The Gemara answers that the first juxtaposition was not a proper inference by verbal analogy, as **this** *halakha* that the High Priest must sprinkle once upward and seven times downward **is** derived both **from that** juxtaposition **and something else** as well. Since the basic requirement that he must sprinkle upward and downward for the bull and the goat is stated explicitly in both cases, and the comparison was necessary only to teach the precise number of sprinklings, this inference **is not** considered **a juxtaposition** to the extent that one cannot derive further comparisons from it.

HALAKHA

He placed the blood of the goat and took the blood of the bull – הִנִּיחַ דַּם הַשָּׂעִיר וְנָטַל דַּם הַפָּר: When the High Priest switches the bowl of the bull's blood with the one containing the blood of the goat and vice versa, he first places the bowl in his hand on the pedestal and then picks up the other bowl (Rambam *Sefer Avoda*, *Hilkhot Avodat Yom HaKippurim* 4:2).

The presentations of blood in the Sanctuary – מַתָּנוֹת בַּהֵיכָל: The High Priest sprinkles the blood toward the curtain in the same manner he sprinkles it in the Holy of Holies: One sprinkling upward and seven sprinklings downward for both the blood of the bull and that of the goat (Rambam *Sefer Avoda*, *Hilkhot Avodat Yom HaKippurim* 3:5).

NOTES

Now you are certainly impure – הַשְׁתָּא בָּרִי טְמֵאִים אַתּוּן: The Sadducee was referring to the period after the destruction of the Temple. His proof is from the verse: "Her impurity was in her skirts" (Lamentations 1:9), which alludes to the end of the Temple, i.e., in these final days (Rabbeinu Elyakim).

A derivation from what has already been derived in the *halakhot* of offerings – לָמֵד וּמְלַמֵּד בַּקֳּדָשִׁים: With regard to all issues related to Torah law, when a *halakha* has been derived by means one of the exegetical principles, the resulting idea is treated as though it were written explicitly in the text. That *halakha* can subsequently serve as a source for other derivations. However, in the case of sacrificial matters, it is stated in tractate *Zevaḥim* that *halakhot* that have been derived by an exegetical principle cannot themselves serve as the source for other *halakhot*. Instead, each *halakha* requires a separate derivation. This principle is apparently based on the fact that the *halakhot* of offerings are not governed by logic but are divine decrees, and therefore there is a limit to the extent to which one can derive novel *halakhot* that are not stated explicitly in the text. The Gemara in *Zevaḥim* does concede that certain exegetical principles do yield conclusions from which one may derive new *halakhot*. The Sages debate which of the principles operate in this manner.

הָנִיחָא לְמַאן דְּאָמַר ״לָא הָוֵי הֶיקֵּשׁ״, אֶלָּא לְמַאן דְּאָמַר הָוֵי הֶיקֵּשׁ – מַאי אִיכָּא לְמֵימַר?

The Gemara continues to question this explanation: **It works out well according to the one who said** that a juxtaposition that is also inferred from something else **is not** considered **a juxtaposition** in this regard; **but according to the one who says** that this too **is** called **a juxtaposition, what can be said?**

מְקוֹמוֹת הוּא דְּגָמְרִי מֵהֲדָדֵי.

The Gemara answers: **It is** the **locations that are derived from one another.** The *halakha* of the blood of the bull was not derived from that of the goat, nor the *halakha* of sprinkling the bull's blood outside the curtain from that of sprinkling the bull's blood inside. Instead, the first comparison equates the sprinkling of the bull's blood and the goat's blood, while the second comparison equates the locations, i.e., he sprinkles outside the curtain in the same manner that he sprinkles inside. Consequently, the two juxtapositions are not connected to each other, which means that there is no problem of a *halakha* derived by juxtaposition itself teaching by juxtaposition.

אִי בָּעֵית אֵימָא: חוּץ מִבִּפְנִים בַּחֲדָא זִימְנָא גָּמַר.

If you wish, say instead a different resolution: The sprinkling **outside is derived from** the sprinkling **inside all at once,**[N] i.e., the juxtaposition includes not only the blood of the bull and the goat, but also the manners of sprinkling the blood inside and outside. There are not two comparisons here, one derived from the other, but a single, complex juxtaposition.

תָּנָא: כְּשֶׁהוּא מַזֶּה, אֵינוֹ מַזֶּה עַל הַפָּרוֹכֶת אֶלָּא כְּנֶגֶד הַפָּרוֹכֶת. אָמַר רַבִּי אֶלְעָזָר בְּרַבִּי יוֹסֵי: אֲנִי רְאִיתִיהָ בְּרוֹמִי, וְהָיוּ עָלֶיהָ כַּמָּה טִיפֵּי דָמִים שֶׁל פַּר וְשָׂעִיר שֶׁל יוֹם הַכִּפּוּרִים.

§ A Sage **taught: When** the High Priest **sprinkles** the blood, **he does not** actually **sprinkle on the curtain but opposite the curtain. Rabbi Elazar, son of Rabbi Yosei,**[P] **said: I saw** the curtain[N] **in Rome.** After a miracle was performed on his behalf and he healed the daughter of the Roman emperor, Rabbi Elazar was permitted to view the ruler's treasures and take whatever he wanted. He saw the Temple vessels that the Romans captured, including the curtain. Rabbi Elazar continued: **And on** the curtain **were several drops of blood from the bull and the goat of Yom Kippur.** This shows that the blood was actually sprinkled on the curtain.

וְדִילְמָא דְּפַר הֶעְלֵם דָּבָר שֶׁל צִבּוּר וּשְׂעִירֵי עֲבוֹדָה זָרָה הָווּ?

The Gemara questions this conclusion: **But** how can Rabbi Elazar be sure that these drops of blood were from the bull and goat of Yom Kippur? **Perhaps** they **were** from the **bull for an unwitting communal sin** or **the goats for** a sin of **idolatry,** both of whose blood is also sprinkled on the curtain.

דַּחֲזָא דַּעֲבִידִי כְּסִדְרָן. וּתְנַן נַמִי גַּבֵּי פַּר הֶעְלֵם דָּבָר שֶׁל צִבּוּר כִּי הַאי גַּוְונָא: כְּשֶׁהוּא מַזֶּה – לֹא הָיוּ נוֹגְעִין בַּפָּרוֹכֶת, וְאִם נָגְעוּ – נָגְעוּ.

The Gemara explains **that he saw that these** sprinklings of blood **were performed in their order,** one drop after another, a sequence that is followed only in the Yom Kippur service. **And we also learned** in a mishna about **a case like this with regard to** the **bull for an unwitting communal sin: When he sprinkles,** the blood **would not touch the curtain, but if it did touch, it touched,** and this did not invalidate the service.

אָמַר רַבִּי אֶלְעָזָר בְּרַבִּי יוֹסֵי: אֲנִי רְאִיתִיהָ בְּרוֹמִי, וְהָיוּ עָלֶיהָ כַּמָּה טִיפֵּי דָמִים שֶׁל פַּר הֶעְלֵם דָּבָר שֶׁל צִבּוּר וּשְׂעִירֵי עֲבוֹדָה זָרָה. וְדִילְמָא דְּפַר וְשָׂעִיר שֶׁל יוֹם הַכִּפּוּרִים נִינְהוּ? דְּחָזְנְהוּ דַּעֲבִידִי שֶׁלֹּא כְּסִדְרָן.

Rabbi Elazar, son of Rabbi Yosei, said: I saw the curtain **in Rome, and there were several drops of blood on it from** the **bull for an unwitting communal sin and** the **goats for** a sin of **idolatry.** The Gemara asks: **But** how could he identify the source of the blood; **perhaps they** were **from the bull and goat of Yom Kippur?** The Gemara answers: **He saw that they were performed not in their order**[N] and inferred that they must be sprinklings from communal sin-offerings, which are not presented in a sequence.

NOTES

Is derived all at once – בַּחֲדָא זִימְנָא גָּמַר: Rabbeinu Ḥananel explains that since the verse explicitly compares the rite outside the curtain to the rite inside, it is appropriate to transfer all details of the inside performance to the outside sprinkling, irrespective of their manner of derivation.

I saw the curtain – אֲנִי רְאִיתִיהָ: Some commentaries ask why the statement of Rabbi Elazar, son of Rabbi Yosei, is not considered an absolute proof, as the other Sages would certainly not question the veracity of his testimony. One suggestion is that they considered his report insufficient proof because the High Priest might have inadvertently sprinkled blood directly on the curtain (Ritva).

That they were performed not in their order – דַּעֲבִידִי שֶׁלֹּא כְּסִדְרָן: There is a difference between the manner in which the blood is sprinkled on Yom Kippur and the rite of the blood of the goats for a sin of idolatry. When the High Priest sprinkles the blood on Yom Kippur he stands close to the curtain. By contrast, the blood of the goats for a sin of idolatry is sprinkled toward the curtain from behind the golden incense altar, at a distance of more than twenty cubits. This is why the Yom Kippur sprinkling could be performed in an orderly pattern, but that of the goats for a sin of idolatry could not (*Me'iri*).

PERSONALITIES

Rabbi Elazar son of Rabbi Yosei – רַבִּי אֶלְעָזָר בְּרַבִּי יוֹסֵי: Rabbi Elazar, son of Rabbi Yosei, was a member of the tannaitic generation that preceded the final editing of the Mishna. He was the son of the *tanna* Rabbi Yosei ben Ḥalafta and was apparently considered the greatest scholar of his father's five sons. Together with Rabbi Shimon bar Yoḥai, he once traveled to Rome to try to obtain the annulment of a decree against the Jews. Due to a miracle, they were able to save the life of the emperor's daughter. As a sign of gratitude, they were allowed to view the leader's treasures. Naturally, Rabbi Elazar was most interested in the Temple artifacts, and he was later able to report details of some of them, e.g., the curtain and the frontplate, to the other Sages.

נִתְעָרְבוּ לוֹ דָּמִים בְּדָמִים, אָמַר רָבָא: נוֹתֵן אַחַת לְמַעְלָה וְשֶׁבַע לְמַטָּה, וְעוֹלֶה לוֹ לְכָאן וּלְכָאן.

The Gemara asks a question: What should the High Priest do if **the blood** of the bull **became mixed with the blood** of the goat[H] before he finished all the sprinklings? **Rava said:** He should **present** from the mixture **once upward and seven** times **downward, and that counts toward** both **this** one **and that** one, as he has sprinkled from both of them.

אֲמָרוּהָ קַמֵּיהּ דְּרַבִּי יִרְמְיָה. אֲמַר: בַּבְלָאֵי טִפְּשָׁאֵי! מִשּׁוּם דְּדָיְירִי בְּאַרְעָא דַּחֲשׁוֹכָא אָמְרִי שְׁמַעֲתָא דְּמַחְשְׁכָן! הָא קָא יָהֵיב לְמַעְלָה דְּשָׂעִיר, מִקַּמֵּי מַטָּה דְּפַר, וְהַתּוֹרָה אָמְרָה: ״וְכִלָּה מִכַּפֵּר אֶת הַקֹּדֶשׁ״: כַּלֵּה דַּם הַפָּר, וְאַחַר כָּךְ כַּלֵּה דַּם הַשָּׂעִיר.

They said this answer **before Rabbi Yirmeya** in Eretz Yisrael, whereupon **he said: Foolish Babylonians!**[N] **Because they live in a dark,** low **land, they speak darkened *halakhot*,** devoid of logic. If this solution is followed, when the High Priest sprinkles the mixture of bull and goat blood, **he** thereby **presents** the **upward** sprinklings **of the goat before** he sprinkles the **downward** presentations of the **bull; and the Torah said: "And when he has finished atoning**[N] **for the sacred place"** (Leviticus 16:20), which teaches: **He finishes the blood of the bull** by sprinkling upward and downward, **and** only **afterward he finishes the blood of the goat.**

אֶלָּא אָמַר רַבִּי יִרְמְיָה: נוֹתֵן אַחַת לְמַעְלָה וְשֶׁבַע לְמַטָּה לְשֵׁם הַפָּר, וְחוֹזֵר וְנוֹתֵן אַחַת לְמַעְלָה וְשֶׁבַע לְמַטָּה לְשֵׁם הַשָּׂעִיר.

Rather, Rabbi Yirmeya said that the High Priest proceeds as follows: **He presents once upward and seven** times **downward for the purpose of** sprinkling the blood of **the bull,**[N] as the blood of the bull is in this mixture. **And he again presents once upward and seven** times **downward for the purpose of** sprinkling the blood of **the goat.** Although the blood is mixed together and by sprinkling for the purpose of the bull's blood he also sprinkles some of the goat's blood, since he has only the bull's blood in mind it is as though he did not sprinkle the blood of the goat at all.

נִתְעָרְבוּ לוֹ דָּמִים בְּדָמִים בַּמַּתָּנוֹת הָאַחֲרוֹנוֹת, סָבַר רַב פַּפָּא קַמֵּיהּ דְּרָבָא לְמֵימַר: נוֹתֵן שֶׁבַע לְמַטָּה לְשֵׁם פַּר וּלְשֵׁם שָׂעִיר, וְחוֹזֵר וְנוֹתֵן אַחַת לְמַעְלָה לְשֵׁם שָׂעִיר.

The Gemara asks another question: What should the High Priest do if **the blood** of the bull **became mixed with the blood** of the goat **during the final presentations** that he performs in the Sanctuary? **Rav Pappa,** who was sitting **before Rava, thought**[N] **to say: He presents seven** times **downward for the purpose of the bull and for the purpose of the goat, and he again presents once upward for the purpose of the goat.**

אֲמַר לֵיהּ רָבָא: עַד הָשְׁתָּא קָרוּ לַן טִפְּשָׁאֵי, וְהָשְׁתָּא טִפְּשָׁאֵי דְּטִפְּשָׁאֵי, דְּקָא מַגְמְרִינַן לְהוּ וְלָא גָּמְרִי. וְהָא קָא יָהֵיב מַטָּה דְּשָׂעִיר מִקַּמֵּי מַעְלָה דְּשָׂעִיר, וְהַתּוֹרָה אָמְרָה: תֵּן לְמַעְלָה וְאַחַר כָּךְ לְמַטָּה!

Rava said to him: Until now they called us Babylonians merely **foolish, and now** they will call us the **foolish of the foolish, as** they will say that **we teach them and** yet **they do not learn.** In response to your statement one could simply repeat Rabbi Yirmeya's previous argument: **But he presents downward** sprinklings **for the goat before** the **upward** sprinklings **for the goat, and the Torah said: Present upward and then downward.**

HALAKHA

The blood of the bull became mixed with the blood of the goat – נִתְעָרְבוּ לוֹ דָּמִים בְּדָמִים: If the blood of the bull became mixed with that of the goat before the High Priest finished the sprinklings, he sprinkles upward once and downward seven times for the purpose of the bull. He then sprinkles upward once and downward seven times for the purpose of the goat. If the blood became mixed during the last sprinkling, he sprinkles downward once for the purpose of the bull, and subsequently sprinkles upward once and downward seven times for the purpose of the goat. The *halakha* is accordance with the opinion of Rabbi Yirmeya (see *Kesef Mishne*; Rambam *Sefer Avoda*, *Hilkhot Avodat Yom HaKippurim* 5:10).

NOTES

Foolish Babylonians – בַּבְלָאֵי טִפְּשָׁאֵי: Some Sages in Eretz Yisrael adopted an attitude of scorn toward the scholarship of their Babylonian counterparts. They generally felt that the community in Eretz Yisrael possessed the authoritative tradition, while the Babylonian Jews' lack of expertise in *halakha* meant that their ideas were often unfounded. The Rambam writes in a responsum that this was true only in a specific period when governmental decrees in Babylonia prevented proper learning, leading to a corruption of the tradition. Later generations of Babylonians, however, are credited with a higher level of scholarship than those of Eretz Yisrael (Ritva).

And when he has finished atoning – וְכִלָּה מִכַּפֵּר: Some commentaries omit this citation, as they maintain that the principal argument is derived from the term "statute" (Leviticus 16:34), which is written in connection with the sprinkling. This word teaches that the order of sprinkling may not be changed (*Tosafot Yeshanim*).

He presents…for the purpose of the bull – נוֹתֵן...לְשֵׁם הַפָּר: Although the goat's blood is mixed with that of the bull, as he does not intend to sprinkle the blood of the goat it is considered like water, which does not invalidate the bull's blood (*Tosefot Rid*).

Rav Pappa…thought – סָבַר רַב פַּפָּא: Some commentaries suggest that Rav Pappa had not heard Rabbi Yirmeya's criticism (Ritva). Others suggest that he had indeed heard of Rabbi Yirmeya's response, but he nevertheless thought that since in this case the two acts of sprinkling are performed with the same blood, he is not considered to have sprinkled the later blood in his first act of sprinkling (*Siaḥ Yitzḥak*).

אֶלָּא אָמַר רָבָא: נוֹתֵן שֶׁבַע לְמַטָּה לְשֵׁם פַּר, וְחוֹזֵר וְנוֹתֵן אַחַת לְמַעְלָה וְשֶׁבַע לְמַטָּה לְשֵׁם שָׂעִיר.

Rather, Rava said: He presents downward seven times **for the purpose of the bull, and he again presents upward once and downward seven** times **for the purpose of the goat.**

נִתְעָרְבוּ לוֹ כּוֹסוֹת בְּכוֹסוֹת – נוֹתֵן, וְחוֹזֵר וְנוֹתֵן,

The Gemara asks another question: What if the **cups became mixed,**NH i.e., if the bowl containing the blood of the bull was confused with that of the blood of the goat? The Gemara explains: **He presents** blood from one cup by sprinkling upward once and downward seven times, **and he again presents** a second set of sprinklings from the second cup.

וְחוֹזֵר וְנוֹתֵן שְׁלֹשָׁה פְּעָמִים.

And he again presents another set of sprinklings, again from the first cup, which amounts to a total of **three times.** In this manner, he fulfills the obligation no matter which cup was which. If the first cup was that of the bull's blood and the second was that of the goat, he fulfilled his obligation with the first and second sprinklings. If the first cup contained the blood of the goat, he performed the sprinkling of the goat's blood before that of the bull, which means his first set of sprinklings are discounted. Consequently, when he sprinkled from the second cup, which contains the bull's blood, and a third time from the cup of the goat's blood, he fulfilled his obligation with the second and third sets of sprinklings.

מִקְצָת דָּמִים נִתְעָרְבוּ לוֹ, וּמִקְצָת דָּמִים לֹא נִתְעָרְבוּ [לוֹ], פְּשִׁיטָא, כִּי יָהֵיב – מִוַּדָּאִין יָהֵיב.

The Gemara asks yet another question: **If** only **part of** the **blood became mixed**H together **and part of the blood did not become mixed,** e.g., if some of the blood spilled and became mixed in a third vessel, the solution is **obvious: When he presents, he presents from the** blood of **certain** identity.

מִיהוּ, הָנָךְ שִׁירַיִם הָווּ וְלִיסוֹד אָזְלִי, אוֹ דִילְמָא דְּחוּיִין הָווּ וְאָזְלִי לָאַמָּה?

However, one could still ask a question with regard to this case: What is the status of the mixed blood in **the other** vessel or vessels? **Are they** considered the **remainder** of the blood, **and** the remainder of the blood **goes to the base** of the altar like the remainder of all blood of sin-offerings? **Or perhaps** this mixture of blood **is rejected,**N as the blood from this vessel was not used for the first sprinklings, **and** therefore the two types of blood are spilled and **go to the canal** beneath the altar, which rinses all the dirt from the courtyard into the Kidron River.

אָמַר רַב פַּפָּא: אֲפִילּוּ לְמַאן דְּאָמַר כּוֹס אֶחָד עוֹשֶׂה חֲבֵירוֹ שִׁירַיִם – הָנֵי מִילֵּי הֵיכָא דְּאִי בָּעֵי לְמֵיתַב מָצֵי יָהֵיב, אֲבָל הַאי דְּאִי בָּעֵי לְמֵיתַב לָא מָצֵי יָהֵיב – לָא.

Rav Pappa said: Even according to the one who says that **one cup renders its counterpart a remainder,** i.e., if a one collected blood in two cups, the blood in the second cup is considered the remainder of the first cup, **this applies** only in a case **where he could present** blood from the second cup **if he wanted** to, i.e., if both cups were filled with blood from the offering. **However,** in **this** case, **as** the blood in this vessel could **not be presented** even **if he wanted** to, it does **not** become a remainder, and it is therefore certainly rejected.

אֲמַר לֵיהּ רַב הוּנָא בְּרֵיהּ דְּרַב יְהוֹשֻׁעַ לְרַב פַּפָּא: אַדְּרַבָּה, אֲפִילּוּ לְמַאן דְּאָמַר כּוֹס אֶחָד עוֹשֶׂה חֲבֵירוֹ דָּחוּי – הָנֵי מִילֵּי דְּדַחְיֵיהּ בַּיָּדַיִם, אֲבָל הֵיכָא דְּלָא דַּחְיֵיהּ בַּיָּדַיִם – לָא.

Rav Huna, son of Rav Yehoshua, said to Rav Pappa: On the contrary, even according to the one who says that when blood is collected in two cups **one cup renders** the blood of **its counterpart rejected, that applies** only when **he rejects** the second cup **with** his own **hands,** i.e., by means of a direct act. **However,** in a case **where he does not reject it with** his own **hands,** as no act of rejection was performed but rather the blood became a remainder by itself, the blood is **not** rejected.

דְּתַנְיָא: לְמַעְלָה הוּא אוֹמֵר ״וְאֶת דָּמוֹ יִשְׁפּוֹךְ״ וּלְמַטָּה הוּא אוֹמֵר ״וְאֶת כָּל דָּמָהּ יִשְׁפּוֹךְ״.

As it was taught in a *baraita*: In the verse **above, it says:** "And the priest shall take of the blood of the sin-offering with his finger, and put it upon the corners of the altar of the burnt-offering, **and he shall pour its blood** out at the base of the altar of burnt-offering" (Leviticus 4:25). **And** in the verse **below it says:** "And the priest shall take of its blood with his finger, and put it upon the corners of the altar of burnt-offering, **and he shall pour all its blood** out at the base of the altar" (Leviticus 4:30). The second verse adds the word "all."

NOTES

The cups became mixed – נִתְעָרְבוּ לוֹ כּוֹסוֹת בְּכוֹסוֹת: If, as the Gemara earlier noted, the blood of a bull and that of a goat look different, how could they be confused with each other? Some commentaries suggest that an elderly High Priest might not be able to discern such a subtle difference between shades of blood (*Me'iri*). Others claim that the weakness of the High Priest from fasting might lead to confusion with regard to matters of this kind (*Baḥ*).

Rejected – דְּחוּיִין: The concept of rejection is relevant to various mitzvot. It refers to an item not currently fit for the use of a mitzva due to a blemish or some other factor. In most circumstances, the object in question was originally fit but was subsequently altered in some way. Certain authorities maintain that the rejection of an item changes its status inherently, so that even if the cause for the rejection is later removed, the item remains rejected.

HALAKHA

The cups became mixed – נִתְעָרְבוּ לוֹ כּוֹסוֹת בְּכוֹסוֹת: If the cups became mixed to the point that the High Priest does not know which of them contains blood from the bull and which from the goat, he sprinkles blood from one of them upward once and downward seven times. He then does the same from the other cup, before repeating the rite again with the first container, so that he performs it a total of three times (Rambam *Sefer Avoda*, *Hilkhot Avodat Yom HaKippurim* 5:11).

Part of the blood became mixed – מִקְצָת דָּמִים נִתְעָרְבוּ: If some of the blood became mixed, and it is unknown which is the bull's blood and which is the goat's, the High Priest sprinkles from the cups that were not mixed while he pours the rest into the drain canal, in accordance with the opinion of Rav Pappa (Rambam *Sefer Avoda*, *Hilkhot Avodat Yom HaKippurim* 5:12).

מִנַּיִין לְחַטָּאת שֶׁקִּבֵּל דָּמָהּ בְּאַרְבַּע כּוֹסוֹת וְנָתַן מִזֶּה אַחַת וּמִזֶּה אַחַת שֶׁכּוּלָּן נִשְׁפָּכִין לַיְסוֹד – תַּלְמוּד לוֹמַר: ״וְאֶת כׇּל דָּמָהּ יִשְׁפּוֹךְ״.

The *baraita* explains: **From where** is it derived **with regard to a sin-offering that** if **one collected its blood in four cups and presented** blood from each of them by sprinkling **once from this** cup **and once from that** cup until he has sprinkled four times, once from each cup, **that** the leftover blood in **all** the cups **is poured** out as remainders **on the base** of the altar? **The verse states: "And he shall pour all its blood."**

יָכוֹל אֲפִילּוּ נָתַן אַרְבַּע מַתָּנוֹת מֵאַחַת מֵהֶן – תַּלְמוּד לוֹמַר: ״וְאֶת דָּמוֹ יִשְׁפּוֹךְ״ – הַהוּא נִשְׁפָּךְ לַיְסוֹד, וְהֵן נִשְׁפָּכִין לָאַמָּה. רַבִּי אֱלִיעֶזֶר בְּרַבִּי שִׁמְעוֹן אוֹמֵר: מִנַּיִין לְחַטָּאת שֶׁקִּבֵּל דָּמָהּ בְּאַרְבַּע כּוֹסוֹת וְנָתַן אַרְבַּע מַתָּנוֹת מֵאֶחָד מֵהֶן שֶׁכּוּלָּן נִשְׁפָּכִין לַיְסוֹד – תַּלְמוּד לוֹמַר: ״וְאֶת כׇּל דָּמָהּ יִשְׁפּוֹךְ״.

One **might** have thought that **even** if **he presented four presentations from one of them,** all the rest should be spilled on the base of the altar as remainder; therefore, **the verse states: "And he shall pour its blood."** This indicates that not all the blood, but only **that** blood in the bowl from which blood was sprinkled on the altar, **is poured on the base** as a remainder, **and the** rest of the cups of blood **are poured into the canal. Rabbi Eliezer, son of Rabbi Shimon, says: From where** is it derived **with regard to a sin-offering that if one collected its blood in four cups**[H] **and presented four presentations from one of them, that they are all poured at the base** of the altar? **The verse states: "And he shall pour all its blood."**

וּלְרַבִּי אֱלִיעֶזֶר בְּרַבִּי שִׁמְעוֹן, הָא כְּתִיב: ״וְאֶת דָּמוֹ יִשְׁפּוֹךְ״! אָמַר רַב אַשִׁי: לְמַעוֹטֵי שִׁירַיִם שֶׁבְּצַוַּאר בְּהֵמָה.

The Gemara asks: **And according to** the opinion of **Rabbi Eliezer, son of Rabbi Shimon,** isn't **it** also **written: "And he shall pour its blood"?** How does he explain this difference between the verses? **Rav Ashi said:** When the Torah states "its blood," it comes **to exclude** the **remainders that are in the throat of** the **animal.** If more blood comes out of the throat after the collection of the blood, that blood is certainly not poured on the base of the altar but is swept into the canal of the Temple.

״עֵירָה דַּם הַפָּר לְתוֹךְ דַּם הַשָּׂעִיר״. תְּנַן כְּמַאן דְּאָמַר מְעָרְבִין לַקְּרָנוֹת. דְּאִיתְּמַר, רַבִּי יֹאשִׁיָּה וְרַבִּי יוֹנָתָן. חַד אָמַר: מְעָרְבִין, וְחַד אָמַר: אֵין מְעָרְבִין.

§ The mishna states that after the High Priest sprinkled the blood toward the curtain **he poured the blood of the bull into the blood of the goat.**[N] The Gemara comments: **We learned** this mishna **in accordance with** the opinion of **the one who said** that the High Priest **mixes** the two types of blood before placing them **on the corners**[H] of the inner altar, and he does not present each one separately. **As it was stated:** The later *tanna'im*, **Rabbi Yoshiya**[NP] **and Rabbi Yonatan,**[P] debated this issue. **One** of them **said:** The High Priest **mixes** the blood for the purpose of placing the blood on the altar's corners, **and one** of them **said: He does not mix** the blood.[N]

תִּסְתַּיֵּים דְּרַבִּי יֹאשִׁיָּה הוּא דְּאָמַר מְעָרְבִין, דְּאָמַר: אַף עַל גַּב דְּלָא כְּתִיב ״יַחְדָּיו״ – כְּמַאן דִּכְתִיב ״יַחְדָּיו״ דָּמֵי.

The Gemara comments: **Conclude** that **Rabbi Yoshiya was** the *tanna* **who said** that the High Priest **mixes** the blood. In general, he maintains that whenever a verse mentions two matters, **although** the term: **Together, is not written** explicitly, **it is considered as though** the term: **Together, is** indeed **written.** In other words, two items that appear in the same verse are treated as combined unless expressly stated otherwise. By contrast, Rabbi Yonatan maintains that even if two matters are mentioned together they are treated separately unless the verse uses the term: Together. In this case, the verse states: "And he shall take of the blood of the bull and of the blood of the goat" (Leviticus 16:18). Therefore, Rabbi Yoshiya rules that the High Priest must place the two sets of blood together.

HALAKHA

A sin-offering whose blood was collected in several cups – חַטָּאת שֶׁקִּיבֵּל דָּמָהּ בְּכַמָּה כּוֹסוֹת: If the blood of a sin-offering was collected in four cups and a priest sprinkled blood from each cup, the remainder of the blood in the four cups is spilled on the base of the altar. However, if he sprinkled blood from one cup alone, the remainder of that cup is spilled on the base while that of the other cups is poured into the drain canal. This *halakha* is in accordance with the opinion of the first *tanna* (Rambam *Sefer Avoda*, *Hilkhot Pesulei HaMukdashin* 2:21).

He mixes before placing on the corners – מְעָרְבִין לַקְּרָנוֹת: The blood of the bull and the goat are sprinkled on the corners of the altar after they have been mixed together (Rambam *Sefer Avoda*, *Hilkhot Avodat Yom HaKippurim* 4:2).

NOTES

He poured the blood of the bull into the blood of the goat – עֵירָה דַּם הַפָּר לְתוֹךְ דַּם הַשָּׂעִיר: Since there is more blood from a bull than from a goat, and the blood of a bull is heavier, the two mix better when the bull's blood is poured into the that of the goat (*Tosafot Yeshanim*).

As it was stated, Rabbi Yoshiya, etc. – דְּאִיתְּמַר רַבִּי יֹאשִׁיָּה וכו׳: The early commentaries debate the appropriateness of the phrase: It was stated, in this context, as this expression is generally used to introduce a debate between *amora'im*, whereas Rabbi Yoshiya and Rabbi Yonatan are in fact *tanna'im*. Various answers have been offered to this problem. According to *Tosafot Yeshanim*, since these two Sages lived at the end of the tannaitic period, just before the start of the amoraic period, the Gemara did not insist on employing the term: It was taught in a *baraita* (see also *Mikhtav LeḤizkiyahu*). Another suggestion is that this debate was not recorded in any *baraita* but was transmitted orally until it was written down by the *amora'im* (Ritva). A third perspective is that the phenomenon of a debate being introduced without a clear attribution for each of the opinions, i.e., when the Gemara simply states: One said…and one said, which is the case here, is a feature of amoraic, not tannatic, texts (*Yad Malakhi*).

The dispute between Rabbi Yoshiya and Rabbi Yonatan – מַחֲלוֹקֶת רַבִּי יֹאשִׁיָּה וְרַבִּי יוֹנָתָן: This dispute concerns the correct interpretation of verses that mention two items. Does the Torah mean that the pair of items should always feature as one, unless it explicitly separates them; or are the two matters separate, barring an expression that unites them? This distinction makes little difference with regard to practical *halakha*, but several textual analyses are dependent on this question.

PERSONALITIES

Rabbi Yoshiya – רַבִּי יֹאשִׁיָּה: Rabbi Yoshiya, who is also called Rabbi Yoshiya Rabba, the Great, lived during the last generation of the *tanna'im*. According to tradition, he emigrated from the city of Hotzal in Babylonia to learn Torah in Eretz Yisrael, mainly from Rabbi Yishmael, until he developed into one of the outstanding personalities of his teacher's academy. At some point, possibly after the death of Rabbi Yishmael, he returned to Babylonia where he was appointed head of the Sages of Hotzal. He was succeeded by his son, Rabbi Aḥi. Rabbi Yoshiya is attributed with numerous halakhic and aggadic statements, with many presented in the form of debates with his colleague Rabbi Yonatan. These appear mostly in the *Mekhilta*, which is from the school of Rabbi Yishmael.

Rabbi Yonatan – רַבִּי יוֹנָתָן: A native of Eretz Yisrael, Rabbi Yonatan was a member of the last generation of *tanna'im*. His full name was Rabbi Natan, or Yonatan, ben Yosef. He studied under Rabbi Yishmael and was responsible for spreading his teacher's methods of study. Nevertheless, he apparently also learned in Rabbi Akiva's school. Most of his recorded statements are found in the Talmud and the *Mekhilta* of the school of Rabbi Yishmael, and they are presented as disputes with his colleague Rabbi Yoshiya.

אֲפִילּוּ תֵּימָא רַבִּי יוֹנָתָן הוּא, שָׁאנֵי הָכָא דִּכְתִיב ׳אַחַת׳.

The Gemara rejects this contention. **Even** if **you say** that the mishna is in accordance with the opinion of **Rabbi Yonatan,** it remains possible to explain its ruling, since **it is different here, as it is written "once"** (Exodus 30:10), which indicates that there must be one act of sprinkling and not two. Consequently, the High Priest must mix the blood to ensure that there is only one presentation.

תַּנְיָא דְּלָא כְּשִׁנּוּיֵין: ״וְלָקַח מִדַּם הַפָּר וּמִדַּם הַשָּׂעִיר״ – שֶׁיְּהוּ מְעוֹרָבִין, דִּבְרֵי רַבִּי יֹאשִׁיָּה.

The Gemara comments: **It was taught** in a *baraita* **contrary to our response,** but in accordance with the initial assumption: "And he shall go out to the altar that is before the Lord, and make atonement for it; **and he shall take of the blood of the bull and of the blood of the goat,** and put it on the corners of the altar round about" (Leviticus 16:18). This verse teaches **that** the blood of the bull and the goat should **be mixed.** This is **the statement of Rabbi Yoshiya.**

Perek **V**
Daf **58** Amud **a**

רַבִּי יוֹנָתָן אוֹמֵר: מַזֶּה בִּפְנֵי עַצְמוֹ, וּמַזֶּה בִּפְנֵי עַצְמוֹ. אָמַר לוֹ רַבִּי יֹאשִׁיָּה: וַהֲלֹא כְּבָר נֶאֱמַר ״אַחַת״!

Rabbi Yonatan says: He presents **from this** one, the bull's blood, **by itself, and** he presents **from that** one, the goat's blood, **by itself** and does not mix them. **Rabbi Yoshiya said to him: But wasn't it already stated:** "And Aaron shall make atonement upon its corners **once** a year;[N] with the blood of the sin-offering of atonement" (Exodus 30:10), which indicates that the High Priest does not present twice?

אָמַר לוֹ רַבִּי יוֹנָתָן: וַהֲלֹא כְּבָר נֶאֱמַר ״מִדַּם הַפָּר וּמִדַּם הַשָּׂעִיר״. אִם כֵּן לָמָּה נֶאֱמַר ״אַחַת״ – לוֹמַר לְךָ אַחַת וְלֹא שְׁתַּיִם מִדַּם הַפָּר, אַחַת וְלֹא שְׁתַּיִם מִדַּם הַשָּׂעִיר.

Rabbi Yonatan said to him: But wasn't it already stated: "Of the blood of the bull and of the blood of the goat" (Leviticus 16:18), which teaches that each set of sprinklings must be performed by itself? **If so, why is "once" stated?** This verse comes **to tell you** that he must perform the rite **once and not** perform **two** sets of sprinklings **from the blood of the bull;** and likewise he must perform the rite **once and not** perform **two** sets of sprinklings **from the blood of the goat.** From the blood of each of the animals, the High Priest presents only one set of sprinklings. This shows that Rabbi Yoshiya and Rabbi Yonatan indeed disagree with regard to this issue.

תַּנְיָא אִידָּךְ: ״וְלָקַח מִדַּם הַפָּר וּמִדַּם הַשָּׂעִיר״ – שֶׁיְּהוּ מְעוֹרָבִין זֶה בָּזֶה. אַתָּה אוֹמֵר שֶׁיְּהוּ מְעוֹרָבִין זֶה בָּזֶה אוֹ אֵינוֹ אֶלָּא מַזֶּה בִּפְנֵי עַצְמוֹ וּמַזֶּה בִּפְנֵי עַצְמוֹ? תַּלְמוּד לוֹמַר: ׳אַחַת׳. וּסְתָמָא כְּרַבִּי יֹאשִׁיָּה.

It was taught in **another** *baraita*: **"And he shall take of the blood of the bull and of the blood of the goat"** (Leviticus 16:18). This verse teaches **that** the blood of the bull and the goat **should be mixed together.** Do **you say that they should be mixed together, or perhaps that is not** the case; rather, he presents **from this** blood **by itself and from that by itself?** Therefore, **the verse states: "Once."** The Gemara comments: **And** this **unattributed** *baraita* **is in accordance with** the opinion of **Rabbi Yoshiya,** who said the two sets of blood are mixed, as stated in the mishna.

״נָתַן אֶת הַמָּלֵא בָּרֵיקָן״ וכו׳. בְּעָא מִינֵּיהּ רָמִי בַּר חָמָא מֵרַב חִסְדָּא: הִנִּיחַ מִזְרָק בְּתוֹךְ מִזְרָק, וְקִבֵּל בּוֹ אֶת הַדָּם, מַהוּ? מִין בְּמִינוֹ חוֹצֵץ, אוֹ אֵינוֹ חוֹצֵץ?

§ It was taught in the mishna that after the High Priest poured the bull's blood into the goat's blood, **he placed** the blood **from the full** bowl **into the empty** bowl, to mix the blood well. **Rami bar Ḥama raised a dilemma before Rav Ḥisda: What is** the *halakha* if **he placed** one **bowl inside** a second **bowl**[NH] **and collected the blood in** the inner bowl? Does one **type** of object mingled **with** another of **its** own **type interpose,** which would mean that the priest has not collected the blood himself, as the outer bowl interposed between him and the vessel? **Or** perhaps an object of one type **does not interpose** for another object of the same type, and therefore the two bowls are considered one object.

אֲמַר לֵיהּ, תְּנֵיתוּהָ: נָתַן אֶת הַמָּלֵא בָּרֵיקָן. מַאי לָאו – הוֹשִׁיב מִזְרָק מָלֵא לְתוֹךְ מִזְרָק רֵיקָן?

Rav Ḥisda **said to him: We** have already **learned** the answer to this question in the mishna: **He placed** the blood **from the full** bowl **into the empty** bowl. **What, is it not** correct to infer from this statement that **he inserted** the **full bowl into** the **empty bowl?**

NOTES

Once a year – **אַחַת בַּשָּׁנָה:** Since Rabbi Yoshiya maintains that the blood of the two animals is sprinkled together, what does he learn from the word "once"? His answer is that other *halakhot* are derived from this term, as explained in tractate *Shevuot* (*Tosafot Yeshanim*).

Placed one bowl inside a second bowl – **הִנִּיחַ מִזְרָק בְּתוֹךְ מִזְרָק:** Some commentaries add that the High Priest must nullify the outer vessel in favor of the inner one, as the Gemara's comment that one cannot nullify another person's foot indicates that nullification is required (*Me'iri*). *Tosafot* note that there is another issue involved here, namely the question of whether or not this is an appropriate manner of collecting blood. This question is also discussed in relation to a different issue in tractate *Sukka*, although it is possible that there is a difference between the *halakhot* of offerings and other mitzvot in this regard.

HALAKHA

Placed one bowl inside a second bowl – **הִנִּיחַ מִזְרָק בְּתוֹךְ מִזְרָק:** If a priest put one bowl inside another bowl and collected the blood that way, it is valid, as one type of an object does not interpose for another object of the same type (Rambam *Sefer Avoda*, *Hilkhot Pesulei HaMukdashin* 1:21).

לֹא, עֵירָה מִזְרָק מָלֵא לְתוֹךְ מִזְרָק רֵיקָן. הָא תָּנָא לֵיהּ רֵישָׁא: עֵירָה דַּם הַפָּר לְתוֹךְ דַּם הַשָּׂעִיר! כְּדֵי לְעָרְבָן יָפֶה יָפֶה.

Rami bar Ḥama responded: **No,** it means that **he poured** the **full bowl into** an **empty bowl.** Rav Ḥisda said to him: But this statement is unnecessary, **as** the *tanna* of the mishna already **taught** the requirement to pour from one vessel into another in the **first** clause: **He poured the blood of the bull into the blood of the goat.** The subsequent phrase: He placed the full into the empty, must therefore refer to the placement of one vessel inside another. Rami bar Ḥama responded: No, it means that he pours the blood from the full bowl into the empty bowl a second time **in order to mix them very well.** To this end, he pours from one vessel into the other before again pouring the mixture back into the first vessel, thereby mixing them thoroughly.

תָּא שְׁמַע: הָיָה עוֹמֵד עַל גַּבֵּי כְּלִי אוֹ עַל גַּבֵּי רֶגֶל חֲבֵירוֹ – פָּסוּל. שָׁאנֵי רֶגֶל, דְּלָא מָצֵי מְבַטֵּיל לֵיהּ.

The Gemara suggests: **Come** and **hear** a solution to this question: If a priest performed the Temple service while he **was standing on top of a vessel,**[NH] **or on the foot of another** priest, his service **is disqualified,** as the priest must stand directly on the floor of the Temple. The fact that the foot of another person is considered an interposition proves that one type serves as an interposition with regard to another object of the same type. The Gemara rejects this contention: **A foot is different, as he cannot nullify it.** The foot of another person cannot be considered nullified with respect to the priest's foot, but in the case of a vessel it is possible to say that one vessel is nullified in favor of another vessel.

אִיכָּא דְּאָמְרִי, הָכִי בָּעֵי מִינֵּיהּ: דֶּרֶךְ שֵׁירוּת בְּכָךְ אוֹ אֵין דֶּרֶךְ שֵׁירוּת בְּכָךְ? תָּא שְׁמַע, דְּתָנָא דְּבֵי רַבִּי יִשְׁמָעֵאל: ״אֶת כָּל כְּלֵי הַשָּׁרֵת אֲשֶׁר יְשָׁרְתוּ בָם בַּקּוֹדֶשׁ״ שְׁנֵי כֵּלִים וְשֵׁירוּת אַחַת.

Some say that Rami bar Ḥama did not refer to the issue of interposition at all. Rather, **this is** the **dilemma he raised before** Rav Ḥisda: **Is** placing one vessel inside another vessel a proper **manner of service; or is this not** a proper **manner of service,** and if one does so his service is disqualified? The Gemara answers: **Come** and **hear** that **which the school of Rabbi Yishmael taught:** "And they shall take **all the service vessels, with which they serve in the Sanctuary**" (Numbers 4:12). This verse is referring to **two vessels and one service,** which indicates that this is a proper manner of service.

בְּעָא מִינֵּיהּ רָמִי בַּר חָמָא מֵרַב חִסְדָּא: הִנִּיחַ סִיב בְּתוֹךְ הַמִּזְרָק וְקִיבֵּל בּוֹ אֶת הַדָּם, מַהוּ? מִין בְּשֶׁאֵינוֹ מִינוֹ חוֹצֵץ, אוֹ אֵינוֹ חוֹצֵץ? כֵּיוָן דְּמִחַלְחֵל – לָא חָיֵיץ, אוֹ דִּילְמָא לָא שְׁנָא?

§ **Rami bar Ḥama raised** another **dilemma before Rav Ḥisda** along the same lines: **What is the** *halakha* if **he placed bast,**[B] the material that grows around palm trees, **inside the bowl,**[H] **and collected the blood in** the bowl through the bast, such that the blood seeps through into the bowl? Does one **type** of object mixed **with** another **not** of its own **type interpose; or** perhaps **it does not interpose?** Could one say that **since the blood seeps** through, it therefore **does not interpose? Or perhaps** this case is **no different,** and as there is a foreign object in the vessel it is considered an interposition even if the blood seeps through.

אֲמַר לֵיהּ: תָּנֵינָא, זוֹלֵף וְהוֹלֵךְ עַד שֶׁמַּגִּיעַ לַסְּפוֹג. שָׁאנֵי מַיָּא דְּקַלִּישִׁי.

Rav Ḥisda **said to him** in response: **We** already **learned** this matter with regard to sanctifying the purification waters, i.e., the water mixed with ashes of the red heifer. If a sponge was placed inside the container of water, the water in the sponge is disqualified and the priest may not sprinkle with it. How should he proceed? **He sprinkles** from the water **and continues until he reaches the sponge.** This shows that the presence of the sponge in the water container is not considered an interposition for the water in the container, despite the fact that it itself is unfit for the service. Rami bar Ḥama replied: This is no proof. **Water is different, as it is thin** and therefore it certainly seeps through the sponge and reaches the bowl; whereas the thicker blood will perhaps not seep into the fiber.

אִיכָּא דְּאָמְרִי, הָכִי פָּשַׁט לֵיהּ: בַּדָּם – כָּשֵׁר, בַּקּוֹמֶץ פָּסוּל.

Some say that **this is how** Rav Ḥisda **resolved** the problem of placing the bast in the bowl **for** Rami bar Ḥama: In the case **of the blood it is valid,** as blood passes through, and the bast does not obstruct it. However, in the case **of the handful** of a meal-offering, which must be sanctified in a vessel immediately after the handful is taken, if he put bast in a vessel and placed the handful on top of it, **it is disqualified.**[N] The reason is that the handful of a meal-offering consists of dough, which does not pass through the bast, and it is therefore considered a proper interposition.

NOTES

Standing on top of a vessel – עוֹמֵד עַל גַּבֵּי כְּלִי: Just as the Temple vessels are sanctified, so too, the floor of the courtyard is sanctified. Just as there must be no barrier between the priest and the vessel, so too, there must not be a barrier between him and the floor.

In the case of the handful it is disqualified – בְּקוֹמֶץ פָּסוּל: It is apparently obvious that the meal-offering is invalid in this case. One explanation is that since the flour of the meal-offering is very fine, one might have thought that perhaps it too will seep through the bast. The Gemara therefore points out that solid matter is not considered to seep through bast (*Tosafot Yeshanim*).

HALAKHA

Standing on top of a vessel – עוֹמֵד עַל גַּבֵּי כְּלִי: A priest performing the Temple service must stand on the floor. If something interposes between him and the ground, e.g., if he stands on top of a vessel, an animal, or another's foot, the service is disqualified (Rambam *Sefer Avoda*, *Hilkhot Biat HaMikdash* 5:17).

He placed bast inside the bowl – הִנִּיחַ סִיב בְּתוֹךְ הַמִּזְרָק: If the priest placed bast or any other absorbent fiber into the bowl and collected the blood in this manner, the service is valid, as fiber is hollow, and the blood will enter into the bowl without any interposition. However, if he did so for the handful of the meal-offering and took the handful from on top of the bast, the service is disqualified (Rambam *Sefer Avoda*, *Hilkhot Pesulei HaMukdashin* 1:21).

BACKGROUND

Bast – סִיב: Bast is a soft, woody fiber obtained from stems of certain plants and used for textiles and ropes. These fibers, usually characterized by fineness and flexibility, are also known as soft fibers, distinguishing them from the coarser, less flexible fibers of the leaf. Bast from palm trees has been used since antiquity.

Bast of a palm tree

מתני׳ ״וְיָצָא אֶל הַמִּזְבֵּחַ אֲשֶׁר לִפְנֵי ה׳״ – זֶה מִזְבַּח הַזָּהָב. הִתְחִיל מְחַטֵּא וְיוֹרֵד. מֵהֵיכָן הוּא מַתְחִיל – מִקֶּרֶן מִזְרָחִית צְפוֹנִית, צְפוֹנִית מַעֲרָבִית, מַעֲרָבִית דְּרוֹמִית, דְּרוֹמִית מִזְרָחִית. מָקוֹם שֶׁהוּא מַתְחִיל בְּחַטָּאת עַל מִזְבֵּחַ הַחִיצוֹן מִשָּׁם הָיָה גּוֹמֵר עַל מִזְבֵּחַ הַפְּנִימִי.

MISHNA It is stated: **“And he shall go out to the altar that is before the Lord,** and make atonement for it; and he shall take of the blood of the bull, and of the blood of the goat, and place it upon the corners of the altar round about” (Leviticus 16:18). **This** altar **is the golden altar,** since the outer altar is not before the Lord in the Sanctuary. **He began to cleanse** the altar, sprinkling the blood **downward.**[NH] **From where does he begin?** He begins **from the northeast corner,** and proceeds to the **northwest** corner, and then to the **southwest** corner, and finally to the **southeast** corner. A way to remember this is: At the **place** where **he begins** sprinkling the blood **for a sin-offering**[H] sacrificed **on the outer altar,** the southeast corner, **there he finishes** sprinkling the blood **on the inner altar.**

רַבִּי אֱלִיעֶזֶר אוֹמֵר: בִּמְקוֹמוֹ הָיָה עוֹמֵד וּמְחַטֵּא.

Rabbi Eliezer says: The priest would not circle the altar; rather, **he stood in** one **place and sprinkled**[B] the blood from there. Since the altar was only one square cubit, he could sprinkle the blood on all four corners without moving.

וְעַל כּוּלָּן הָיָה נוֹתֵן מִלְּמַטָּה לְמַעְלָה, חוּץ מִזּוֹ שֶׁהָיְתָה לְפָנָיו, שֶׁהָיָה נוֹתֵן מִלְּמַעְלָה לְמַטָּה. הִזָּה עַל טָהֳרוֹ שֶׁל מִזְבֵּחַ שֶׁבַע פְּעָמִים. וּשְׁיָרֵי הַדָּם הָיָה שׁוֹפֵךְ עַל יְסוֹד מַעֲרָבִי שֶׁל מִזְבֵּחַ הַחִיצוֹן. וְשֶׁל מִזְבֵּחַ הַחִיצוֹן הָיָה שׁוֹפֵךְ אֶל יְסוֹד דְּרוֹמִי. אֵלּוּ וָאֵלּוּ מִתְעָרְבִין בָּאַמָּה, וְיוֹצְאִין לְנַחַל קִדְרוֹן, וְנִמְכָּרִין לַגַּנָּנִין לְזֶבֶל וּמוֹעֲלִין בָּהֶן.

And on all the corners he would present the blood **from below upward, except for that** corner **that was** directly **before him,**[N] on **which he would present** the blood **from above downward. He sprinkled** blood **on the pure** gold **of the altar**[H] **seven times** after clearing away the ashes. **And he would pour the remainder of the blood on the western base of the outer altar.** On a related topic, the mishna teaches that **he would pour** the remaining blood of an offering, after it was sprinkled, **on the outer altar, on its southern base.**[H] **These** remainders of blood from the outer altar **and those** remainders of blood from the inner altar are **mixed in the canal** beneath the altar **and flow out** with the water used to rinse the area **to the Kidron River.**[HB] This water was **sold to gardeners for** use as **fertilizer.** The gardeners paid for this water and thereby redeemed it from its sanctity. Failure to do so would render them guilty of **misuse** of consecrated property.

NOTES

He began to cleanse [*meḥateh*] downward – הִתְחִיל מְחַטֵּא וְיוֹרֵד: According to Rashi, *meḥateh* means descent, i.e., he sprinkles downward. However, most other commentaries maintain that *meḥateh* is simply a term for sprinkling, as stated explicitly in the Torah (see Leviticus 16:18), without any indication of the direction (see Ritva).

Except for that corner that was directly before him – חוּץ מִזּוֹ שֶׁהָיְתָה לְפָנָיו: He cannot sprinkle from below upward lest the blood enter the sleeve of his tunic, as stained priestly garments are unfit for the Temple service.

HALAKHA

Sprinkling on the golden altar – הַזָּאָה עַל מִזְבַּח הַזָּהָב: The High Priest stands on the inner side of the golden altar, between the altar and the candelabrum, to the south of the altar. He circles the altar and sprinkles the corners beginning with the northeast corner, followed by the northwest, southwest, and southeast. On all the corners he presents the blood from the bottom to the top, except for the last sprinkling, which is on the corner closest to him. He performs this sprinkling from the top downward to avoid sullying his garments. The Rambam rules here in accordance with the unattributed opinion in the mishna, which he maintains is the majority opinion (see *Kesef Mishne* as cited in the responsa of the Rashba, and *Tosafot Yeshanim*; Rambam *Sefer Avoda*, *Hilkhot Avodat Yom HaKippurim* 4:2).

The place where he begins for a sin-offering – מָקוֹם שֶׁהוּא מַתְחִיל בְּחַטָּאת: The blood of a sin-offering is sprinkled on the altar as follows: The priest ascends the ramp and turns to his right. He first places blood on the southeast corner, then on the northeast one, continuing until he ends at the southwest corner (Rambam *Sefer Avoda*, *Hilkhot Ma'aseh HaKorbanot* 5:10).

He sprinkled blood on the pure gold of the altar – הִזָּה עַל טָהֳרוֹ שֶׁל מִזְבֵּחַ: The High Priest raked the ashes and coals aside until he exposed the gold of the altar. He sprinkled the mixed blood on the top of the altar on its south side and then poured the remainder of the blood on the west base of the outer altar (Rambam *Sefer Avoda*, *Hilkhot Avodat Yom HaKippurim* 4:2).

The remainder of the blood from a sin-offering on the outer altar – שְׁיָרֵי דַּם חַטָּאת חִיצוֹנָה: The blood that remained from a sin-offering sacrificed on the outer altar was poured on its southern base (Rambam *Sefer Avoda*, *Hilkhot Ma'aseh HaKorbanot* 5:10).

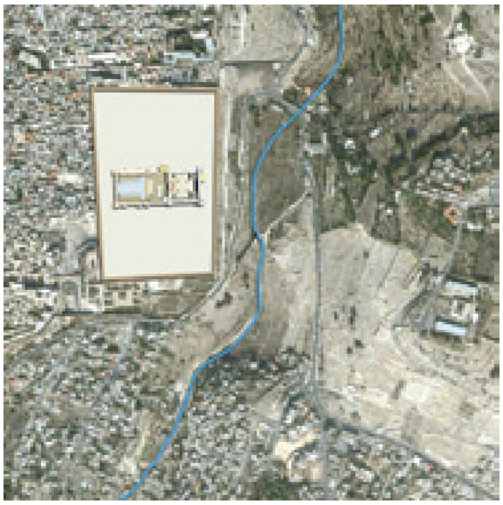
Those are mixed in the canal and flow out to the Kidron River – מִתְעָרְבִין בָּאַמָּה וְיוֹצְאִין לְנַחַל קִדְרוֹן: The blood that was spilled on the base of the altar flowed from there into the Temple's drainpipes, where it was washed out with the cleansing water to the Kidron River. This blood-water mixture was sold to gardeners as fertilizer, and the money of the proceeds was consecrated. Any unlawful use of the blood constituted misuse of consecrated property. The Ra'avad maintains that this prohibition applies by rabbinic law (Rambam *Sefer Avoda*, *Hilkhot Me'ila* 2:11).

BACKGROUND

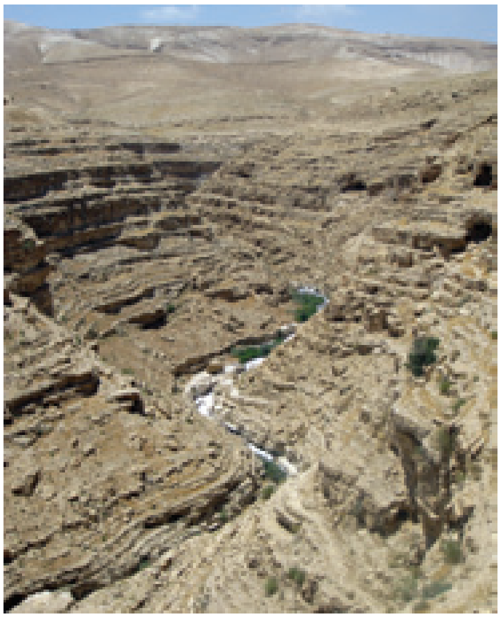
He stood in one place and sprinkled – בִּמְקוֹמוֹ הָיָה עוֹמֵד וּמְחַטֵּא:

High Priest sprinkling the blood on the altar

Kidron River – נַחַל קִדְרוֹן: On this map, the area of the Temple Mount is the large structure on the left-hand side. The Kidron River, which passes next to the wall of the Temple Mount, is the source of the Pool of Siloam. The sketch clearly shows that the wall of the Temple Mount stands above the slope of the river, and therefore the natural place for removing the spillage from the Temple was via the Kidron River.



Map of the Temple Mount and the Kidron River



Section of Kidron River

גמ׳ תָּנוּ רַבָּנַן: ״וְיָצָא אֶל הַמִּזְבֵּחַ״ מַה תַּלְמוּד לוֹמַר? אָמַר רַבִּי נְחֶמְיָה: לְפִי שֶׁמָּצִינוּ בְּפַר הַבָּא עַל כׇּל הַמִּצְוֹת, שֶׁכֹּהֵן עוֹמֵד חוּץ לַמִּזְבֵּחַ וּמַזֶּה עַל הַפָּרוֹכֶת בְּשָׁעָה שֶׁהוּא מַזֶּה, יָכוֹל אַף זֶה כֵּן –

GEMARA **The Sages taught: "And he shall go out to the altar"** (Leviticus 16:18). **What is** the meaning when **the verse states** this? Upon his exit, after sprinkling toward the curtain, the High Priest must necessarily reach the golden altar. **Rabbi Neḥemya said:** It is **because we find with regard to the bull brought for** a violation of **all the mitzvot,** i.e., the bull that must be brought in the event that the community errs with regard to any of the mitzvot, which is called the bull for an unwitting communal sin, **that when the priest sprinkles** toward the curtain **he stands past the altar and sprinkles** back **toward the curtain;** therefore, one **might** have thought **that here, too,** the rite should be performed in **the same** manner.

תַּלְמוּד לוֹמַר: ״וְיָצָא אֶל הַמִּזְבֵּחַ״. הֵיכָן הָיָה – לִפְנִים מִן הַמִּזְבֵּחַ.

Therefore, **the verse states: "And he shall go out to the altar." Where was he** before? He was **on the inner side of the altar,** i.e., the western side, close to the curtain, when he sprinkled, not on the outer side of the altar.

תַּנְיָא אִידָךְ: ״לִפְנֵי ה׳״ מַה תַּלְמוּד לוֹמַר? אָמַר רַבִּי נְחֶמְיָה: לְפִי שֶׁמָּצִינוּ בְּפַר וְשָׂעִיר שֶׁל יוֹם הַכִּפּוּרִים שֶׁכֹּהֵן עוֹמֵד לִפְנִים מִן הַמִּזְבֵּחַ וּמַזֶּה עַל הַפָּרוֹכֶת בְּשָׁעָה שֶׁהוּא מַזֶּה, יָכוֹל אַף זֶה כֵּן –

It was taught in **another** *baraita*: With regard to the bull for an unwitting communal sin the verse states: "And he shall sprinkle seven times **before the Lord** in front of the curtain" (Leviticus 4:17). **What** is the meaning when **the verse states:** Before the Lord? **Rabbi Neḥemya said:** It is **because we find with regard to the bull and the goat of Yom Kippur that when he sprinkles** the High **Priest stands on the inner side of the altar,** close to the curtain, **and sprinkles toward the curtain;** therefore, one **might** have thought that **here, too,** in the case of the bull for an unwitting communal sin, it should be **the same** rite.

תַּלְמוּד לוֹמַר: ״מִזְבַּח קְטֹרֶת הַסַּמִּים לִפְנֵי ה׳ אֲשֶׁר בְּאֹהֶל מוֹעֵד״. מִזְבֵּחַ לִפְנֵי ה׳, וְאֵין כֹּהֵן לִפְנֵי ה׳. הָא כֵּיצַד – עוֹמֵד חוּץ לַמִּזְבֵּחַ וּמַזֶּה.

Therefore, **the verse states:** "And the priest shall put the blood upon the corners of the **altar of sweet incense before the Lord, which is in the Tent of Meeting"** (Leviticus 4:7). This verse teaches that the **altar** is **before the Lord, but the priest is not before the Lord. How so?** The priest **stands on the outer side of the altar and sprinkles.**

״הִתְחִיל מְחַטֵּא וְיוֹרֵד וכו׳״. תָּנוּ רַבָּנַן: הִתְחִיל מְחַטֵּא וְיוֹרֵד, מֵהֵיכָן הָיָה מַתְחִיל – מִקֶּרֶן מִזְרָחִית דְּרוֹמִית, דְּרוֹמִית מַעֲרָבִית, מַעֲרָבִית צְפוֹנִית, צְפוֹנִית מִזְרָחִית, דִּבְרֵי רַבִּי עֲקִיבָא. רַבִּי יוֹסֵי הַגְּלִילִי אוֹמֵר: מִקֶּרֶן מִזְרָחִית צְפוֹנִית, צְפוֹנִית מַעֲרָבִית, מַעֲרָבִית דְּרוֹמִית, דְּרוֹמִית מִזְרָחִית.

§ The mishna taught: **He began to cleanse** the altar, sprinkling the blood **downward. The Sages taught** in a *baraita*: **He began to cleanse downward. From where would he begin?** He would begin **from the southeast corner** of the altar, and from there he would turn to the **southwest** corner, onward to the **northwest** corner, and finally to the **northeast** corner. This is **the statement of Rabbi Akiva. Rabbi Yosei HaGelili says:** He began **from the northeast**[N] **corner,** from which he turned to the **northwest** corner, then to the **southwest** corner, and finished at the **southeast** corner.

מָקוֹם שֶׁרַבִּי יוֹסֵי הַגְּלִילִי מַתְחִיל, שָׁם רַבִּי עֲקִיבָא פּוֹסֵק. מָקוֹם שֶׁרַבִּי עֲקִיבָא מַתְחִיל, שָׁם רַבִּי יוֹסֵי הַגְּלִילִי פּוֹסֵק.

The Gemara notes: The place where the High Priest **begins** according to the opinion of **Rabbi Yosei HaGelili,** i.e., the northeast corner, **there** is where **Rabbi Akiva** says he **ends;** and the place where the High Priest **begins** according to the opinion of **Rabbi Akiva,** the southeast corner, **there** is where **Rabbi Yosei HaGelili** says he **ends.**

דְּכוּלֵּי עָלְמָא מִיהָא, בְּהַהוּא קֶרֶן דְּפָגַע בְּרֵישָׁא לָא עָבֵיד, מַאי טַעְמָא? אָמַר שְׁמוּאֵל: דְּאָמַר קְרָא ״וְיָצָא אֶל הַמִּזְבֵּחַ״ – עַד דְּנָפֵיק מִכּוּלֵּיהּ מִזְבֵּחַ.

The Gemara asks: **Everyone** agrees, **in any case,** that **he does not perform** the service **at the corner that he encounters first.** Since the High Priest approaches the altar from the west side, the first corner he encounters is located on the west side. **What is the reason** for this? **Shmuel said:** The reason is **that the verse states: "And he shall go out to the altar,"** which indicates that he does not begin **until he goes out from** the sacred area beyond the **entire** area of the **altar.** At this stage, he is no longer on the western side of the altar but on its eastern side.

וּלְרַבִּי עֲקִיבָא, נַקִּיף דֶּרֶךְ יָמִין! לֵימָא בִּדְרָמִי בַּר יְחֶזְקֵאל קָא מִיפַּלְגִי,

The Gemara asks: **And** according to the opinion of **Rabbi Akiva, let him go around via the right.** Since the High Priest is standing at the eastern side of the altar facing the west, the corner on his right is the northeast one. **Let us say** that **they disagree with regard to** the opinion **of Rami bar Yeḥezkel.**

NOTES

Northeast – מִזְרָחִית צְפוֹנִית: The commentaries note that Rabbi Yosei HaGelili's opinion is in accordance with Rabbi Yosei's claim that the entrance of the curtain is in the north. As the High Priest emerges from that side, he begins to sprinkle there. However, other commentaries maintain that Rabbi Yosei HaGelili disagrees with Rabbi Yosei (see *Tosafot Yeshanim* and the commentaries on Rambam *Sefer Avoda, Hilkhot Avodat Yom HaKippurim* 4:2).

NOTES

By right [*midina*] – **מִדִּינָא:** Some commentaries read this as *modina*, meaning: I concur in this regard (Rabbeinu Elyakim). The term *midina* can also been interpreted as: With this I agree.

דְּאָמַר רָמִי בַּר יְחֶזְקֵאל: יָם שֶׁעָשָׂה שְׁלֹמֹה ״עוֹמֵד עַל שְׁנֵים עָשָׂר בָּקָר שְׁלֹשָׁה פוֹנִים צָפוֹנָה וּשְׁלֹשָׁה פוֹנִים יָמָּה וּשְׁלֹשָׁה פוֹנִים נֶגְבָּה וּשְׁלֹשָׁה פוֹנִים מִזְרָחָה וְהַיָּם עֲלֵיהֶם מִלְמָעְלָה וְכָל אֲחוֹרֵיהֶם בָּיְתָה״. הָא לָמַדְתָּ שֶׁכָּל פִּינּוֹת שֶׁאַתָּה פּוֹנֶה לֹא יְהוּ אֶלָּא דֶּרֶךְ יָמִין, לַמִּזְרָח. מָר אִית לֵיהּ דְּרָמִי בַּר יְחֶזְקֵאל, וּמָר לֵית לֵיהּ דְּרָמִי בַּר יְחֶזְקֵאל?

As Rami bar Yeḥezkel said: A verse describes **the sea,** the basin **that Solomon built,** in the following terms: **"It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east; and the sea was set upon them above, and all their hinder parts were inward"** (II Chronicles 4:4). From the direction in which the text lists the groups of oxen under the basin, **you learn that all turns that you turn should be only to the right** and **to the east** side. Let us say that **this Sage,** Rabbi Yosei HaGelili, **is of** the opinion that the ruling is in accordance with the opinion **of Rami bar Yeḥezkel, and this Sage,** Rabbi Akiva, **is of** the opinion that the ruling is **not** in accordance with the opinion of **Rami bar Yeḥezkel.**

לָא, דְּכוּלֵּי עָלְמָא אִית לְהוּ דְּרָמִי בַּר יְחֶזְקֵאל, וְהָכָא בְּהָא קָא מִיפַּלְגִי; מָר סָבַר: יָלְפִינַן פְּנִים מִחוּץ, וּמָר סָבַר: לָא יָלְפִינַן פְּנִים מִחוּץ.

The Gemara rejects this suggestion: **No, everyone is of** the opinion that the ruling is in accordance with the opinion of **Rami bar Yeḥezkel, but here they disagree with regard to this** matter: **One Sage,** Rabbi Yosei HaGelili, **holds: We derive** the order of the rite **inside** the Sanctuary **from** the manner of the sprinkling on the **outside:** Just as the priest sprinkles on the corners of the outer altar in that order, he sprinkles similarly on the inner altar. **And one Sage,** Rabbi Akiva, **holds: We do not derive** the order of the rite **inside** of the Sanctuary **from** the rite performed **outside.**

וְרַבִּי עֲקִיבָא: נְהִי דְּלָא יָלֵיף פְּנִים מִחוּץ, אִי בָּעֵי – הָכִי נַעֲבִיד, אִי בָּעֵי – הָכִי נַעֲבִיד! אָמַר לָךְ רַבִּי עֲקִיבָא: מִדִּינָא – בְּהַהוּא קֶרֶן דְּפָגַע בְּרֵישָׁא בְּהַהוּא עָבֵיד בְּרֵישָׁא, דְּאָמַר רֵישׁ לָקִישׁ: אֵין מַעֲבִירִין עַל הַמִּצְוֹת.

§ The Gemara asks: **And** according to the opinion of **Rabbi Akiva, although he does not derive** the **inside from** the **outside,** nevertheless **if** the High Priest **wants, let him perform** the rite in **this** manner, and **if he wants, let him perform** the rite in **that** manner. Why must he begin specifically at the southeast corner? The Gemara answers: **Rabbi Akiva** could have **said to you:** Indeed, **by right**[N] **he should begin** sprinkling **by that corner** of the altar **that he reaches first, as Reish Lakish said: One does not pass on** an opportunity to perform **mitzvot.** If one has the chance to perform a mitzva, he should not put it off for later but should do it immediately.

וְאַמַּאי לָא עָבֵיד – מִשּׁוּם דִּכְתִיב ״וְיָצָא אֶל הַמִּזְבֵּחַ״ – עַד דְּנָפֵיק מִכּוּלֵּיהּ מִזְבֵּחַ, וְכֵיוָן דְּיָהֵיב בְּהַהוּא קֶרֶן – הֲדַר אָתֵי לְהַהוּא קֶרֶן דְּאִיחַיַּיב לְמֵיתַב בְּרֵישָׁא.

And why does he not do so; why does the High Priest not begin the sprinkling on one of the western corners? This is **due to** that **which is written: "He shall go out to the altar,"** meaning that he does not begin **until he goes out from** the area of the **entire altar. And since he presents** the blood **at that corner** on the outside of the altar, **he then comes to that corner** on the west side **where he should have presented** the blood **first.**

Perek **V**
Daf **59** Amud **a**

וְאִי בָּעֵית אֵימָא: אִי סְבִירָא לָן הַקָּפָה בָּרֶגֶל – דְּכוּלֵּי עָלְמָא לָא פְּלִיגִי דְּיָלְפִינַן פְּנִים מִחוּץ. וְהָכָא בְּהָא קָא מִיפַּלְגִי; מָר סָבַר: הַקָּפָה בַּיָּד, וּמָר סָבַר: הַקָּפָה בָּרֶגֶל.

And if you wish, say instead: **If we hold** that the **encircling** is performed **by foot,** i.e., the priest walks around the inner altar, **everyone agrees that we learn** the method of sprinkling **inside** from the sprinkling **outside. And here they disagree about this** matter: **One Sage,** Rabbi Akiva, **holds** that the priest stands in his place and sprinkles on all the corners from there, which means his **encircling** is performed **by hand; and one Sage,** Rabbi Yosei, **holds** that the **encircling** is done **by foot.**

וְאִי בָּעֵית אֵימָא: דְּכוּלֵּי עָלְמָא הַקָּפָה בַּיָּד, וְהָכָא בְּהָא קָא מִיפַּלְגִי; מָר סָבַר: יָלְפִינַן יָד מֵרֶגֶל, וּמָר סָבַר: לָא יָלְפִינַן.

And if you wish, say instead: **Everyone** agrees that **the encircling** was performed **by hand, and here they disagree about this** matter: **One Sage,** Rabbi Yosei, **holds** that **we derive** the *halakhot* of an encircling performed by **hand from** those of an encircling by **foot,** and therefore the ritual of the inner altar is the same as that of the outer altar. **And one Sage,** Rabbi Akiva, **holds that we do not derive** the encircling performed by hand from the encircling done by foot.

וְסָבַר רַבִּי יוֹסֵי הַגְּלִילִי הַקָּפָה בַּיָּד? וְהָא מִדְּקָתָנֵי סֵיפָא, רַבִּי אֱלִיעֶזֶר אוֹמֵר: בִּמְקוֹמוֹ הָיָה עוֹמֵד וּמְחַטֵּא – מִכְּלָל דְּתַנָּא קַמָּא לָא סְבִירָא לֵיהּ! אֶלָּא מְחַוַּורְתָּא כִּדְשַׁנִּינַן מֵעִיקָּרָא: מָר סָבַר הַקָּפָה בַּיָּד, וּמָר סָבַר הַקָּפָה בָּרֶגֶל.

§ The Gemara asks: **And does Rabbi Yosei HaGelili hold** that **the encircling** is performed **by hand? But from** the fact **that it is taught** in **the latter clause** of the mishna that **Rabbi Eliezer says: He stood in** one **place and sprinkled** the blood from there, it can be learned **by inference** that **the first *tanna*,** whom the Gemara identified as Rabbi Yosei HaGelili, **does not maintain** that the rite is performed in this manner. **Rather, it is clear as we originally answered,** that **one Sage,** Rabbi Akiva, **holds** that the **encircling** is performed **by hand; and one Sage,** Rabbi Yosei, **holds** that the **encircling** is performed **by foot.**

וְאִי בָּעֵית אֵימָא: בְּהָא קָא מִיפַּלְגִי, מָר סָבַר: סָבִיב דְּמִזְבֵּחַ פְּנִימִי כְּסָבִיב דְּמִזְבֵּחַ הַחִיצוֹן, וּמָר סָבַר: כּוּלֵּיהּ מִזְבֵּחַ פְּנִימִי בִּמְקוֹם חֲדָא קֶרֶן דְּמִזְבֵּחַ חִיצוֹן קָאֵי.

And if you wish, say instead that **they disagree about this** matter: **One Sage,** Rabbi Akiva, **holds** that the **perimeter of** the **inner altar is like the perimeter of** the **outer altar, and one Sage,** Rabbi Yosei, **holds** that the **entire inner altar stands in place of one corner of** the **outer altar.** Since the entire inner altar is only one cubit by one cubit, like a single corner of the outer altar, the *halakhot* of the outer altar are not relevant to the inner altar.

תַּנְיָא אָמַר רַבִּי יִשְׁמָעֵאל: שְׁנֵי כֹּהֲנִים גְּדוֹלִים נִשְׁתַּיְּירוּ בַּמִּקְדָּשׁ רִאשׁוֹן, זֶה אוֹמֵר: בְּיָדַי הִקַּפְתִּי, וְזֶה אוֹמֵר: בְּרַגְלַי הִקַּפְתִּי. זֶה נוֹתֵן טַעַם לִדְבָרָיו וְזֶה נוֹתֵן טַעַם לִדְבָרָיו.

It was taught in a *baraita* that **Rabbi Yishmael said: Two High Priests remained from** the days of **the First Temple.**[N] **This one says: I encircled by hand** and sprinkled, and I did not encircle the perimeter of the inner altar by foot. **And that one says: I encircled by foot. This one gave a reason for his statement, and that one gave a reason for his statement.**

זֶה נוֹתֵן טַעַם לִדְבָרָיו, סָבִיב דְּמִזְבֵּחַ פְּנִימִי כְּסָבִיב דְּמִזְבֵּחַ הַחִיצוֹן, וְזֶה נוֹתֵן טַעַם לִדְבָרָיו: כּוּלֵּיהּ מִזְבֵּחַ פְּנִימִי בִּמְקוֹם חֲדָא קֶרֶן דְּחִיצוֹן קָאֵי.

The one who said that he encircled by foot **gave** the following **reason for his statement: The perimeter of the inner altar** is **like the perimeter of the outer altar,** which is encircled by foot for sprinkling. **And the one** who said that he encircled by hand **gave** the following **reason for his statement:** The **entire inner altar stands in place of one corner of** the **outer** altar. Just as for one corner of the outer altar, the priest sprinkles the blood by hand, the same applies to the entire inner altar.[H]

״רַבִּי אֱלִיעֶזֶר אוֹמֵר בִּמְקוֹמוֹ הָיָה עוֹמֵד וּמְחַטֵּא״. מַתְנִיתִין מַנִּי – רַבִּי יְהוּדָה הִיא. דְּתַנְיָא; רַבִּי מֵאִיר אוֹמֵר, רַבִּי אֱלִיעֶזֶר אוֹמֵר: בִּמְקוֹמוֹ עוֹמֵד וּמְחַטֵּא, וְעַל כּוּלָּן הָיָה נוֹתֵן מִמַּעְלָה לְמַטָּה, חוּץ מֵאוֹתָהּ שֶׁבָּאֲלַכְסוֹן שֶׁנּוֹתֵן מִמַּטָּה לְמַעְלָה.

§ It was taught in the mishna that **Rabbi Eliezer says: He stood in** one **place and sprinkled** the blood from there. The Gemara asks: In accordance with **whose** opinion is **the mishna?** The Gemara answers: The mishna **is** taught in accordance with the opinion of **Rabbi Yehuda,** who explained Rabbi Eliezer's ruling in the following manner. **As it was taught** in a *baraita*, later *tanna'im* disagreed with regard to the opinion of Rabbi Eliezer. **Rabbi Meir says** that **Rabbi Eliezer says** as follows: **He stood in** one **place and sprinkled, and on all** of the corners **he presented** the blood **from above downward,** so as not to drip blood down the sleeve of his garment, **except for that** corner **on the diagonal** [***alakhson***][L] across from him. Since it was difficult for him to sprinkle on that corner from top to bottom, **he sprinkled from below upward.**

רַבִּי יְהוּדָה אוֹמֵר, רַבִּי אֱלִיעֶזֶר אוֹמֵר: בִּמְקוֹמוֹ עוֹמֵד וּמְחַטֵּא, וְעַל כּוּלָּן הוּא נוֹתֵן מִלְּמַטָּה לְמַעְלָה, חוּץ מִזּוֹ שֶׁהָיְתָה לְפָנָיו מַמָּשׁ, שֶׁנּוֹתֵן מִמַּעְלָה לְמַטָּה, כִּי הֵיכִי דְּלָא נִיתְוַוסַּן מָאנֵיהּ.

Conversely, **Rabbi Yehuda says** that **Rabbi Eliezer says: He stood in** one **place and sprinkled, and on all of** the corners **he sprinkled from below upward,** as it is more convenient to sprinkle in that manner, **except for that one which was directly before him, on which he would present from above downward.** The reason is **so as not to dirty his garments** with blood. If he sprinkled on the corner next to him from below upward, the blood might fall on his clothes, and he would have to change garments, as dirty priestly garments may not be worn for the Temple service.

״הִזָּה מִמֶּנּוּ עַל טׇהֳרוֹ שֶׁל מִזְבֵּחַ״. מַאי טׇהֳרוֹ? אָמַר רַבָּה בַּר רַב שֵׁילָא: פַּלְגֵיהּ דְּמִזְבֵּחַ, כִּדְאָמְרִי אֱינָשֵׁי: טְהַר טִיהֲרָא, וְהָוֵי פַּלְגֵיהּ דְּיוֹמָא.

§ The mishna taught: **He sprinkled** blood **on** the **pure** gold [***tohoro***] **of the altar.**[H] The Gemara asks: **What** is the meaning of the term ***tohoro*****? Rabba bar Rav Sheila said:** It means **half** of the **altar, as people** commonly **say: *Tehar tihara*,** the light of noon shines **and it is the middle of the day.** Here, too, *tohoro* of the altar means half the altar, i.e., he sprinkled on the midpoint of the altar wall.

NOTES

Remained from the First Temple – נִשְׁתַּיְּירוּ בַּמִּקְדָּשׁ רִאשׁוֹן: Some versions of the Gemara omit the word: First, and likewise in the Jerusalem Talmud this statement is associated with the Second Temple. *Tosafot Yeshanim* note that according to the current version of the text, the meaning of the Gemara is unclear, as differences of opinion only arose later, during the Second Temple period. One explanation is that although disputes that arose during the First Temple period were invariably resolved by the court, this issue was never openly discussed at the time, and therefore two High Priests could remember acting in different ways.

HALAKHA

Encircling by hand and by foot – הַקָּפָה בְּיָד וּבְרֶגֶל: The Rambam rules that the encircling was performed by foot, in accordance with the unattributed opinion in the mishna. Other authorities maintain that the *halakha* is in accordance with Rabbi Akiva that the encircling is performed by hand (Rosh; Rambam *Sefer Avoda*, *Hilkhot Avodat Yom HaKippurim* 4:2).

Sprinkling on the pure gold of the altar – הַזָּאָה עַל טׇהֳרוֹ שֶׁל מִזְבֵּחַ: After the High Priest removed the coals and ashes from the top of the inner altar, exposing its gold surface, he sprinkled the mixed blood of the bull and the goat on the top of the altar. This was performed on the side where he finished sprinkling on the corners, its southern side (Rambam *Sefer Avoda*, *Hilkhot Avodat Yom HaKippurim* 4:2).

LANGUAGE

Diagonal [*alakhson*] – אֲלַכְסוֹן: From the Greek λοξόν, *loxon*, meaning crooked, diagonal, oblique. The equivalent Aramaic word is apparently *karnzol*.

מֵיתִיבִי: כְּשֶׁהוּא מַזֶּה אֵינוֹ מַזֶּה לֹא עַל גַּבֵּי הָאֵפֶר וְלֹא עַל גַּבֵּי הַגֶּחָלִים, אֶלָּא חוֹתֶה גֶּחָלִים אֵילָךְ וְאֵילָךְ, וּמַזֶּה. אֶלָּא אָמַר רַבָּה בַּר רַב שֵׁילָא: עַל גִּלּוּיָה דְּמִזְבֵּחַ, כְּדִכְתִיב ״וּכְעֶצֶם הַשָּׁמַיִם לָטוֹהַר״.

The Gemara **raises an objection: When he sprinkles** on the inner altar, **he sprinkles neither on top of the ash**[N] **nor on top of the coals; rather, he rakes** and removes **the coals to both sides and sprinkles.** This indicates that this sprinkling was performed on top of the altar, not on its side. **Rather, Rabba bar Rav Sheila** retracted his previous interpretation and said: On *tohoro* of the altar means **on the exposed** area **of the altar, as it is written: "And the like of the very heaven for clearness** [*letohar*]" (Exodus 24:10), which shows that *tohar* is an expression of clarity.

תַּנְיָא, חֲנַנְיָא אוֹמֵר: בְּצַד צְפוֹנִי הוּא נוֹתֵן. רַבִּי יוֹסֵי אוֹמֵר: בְּצַד דְּרוֹמִי הוּא נוֹתֵן. בְּמַאי קָמִיפַּלְגִי? מָר סָבַר: פִּיתְחָא בַּדָּרוֹם קָאֵי, וּמָר סָבַר: פִּיתְחָא בַּצָּפוֹן קָאֵי.

§ **It was taught** in a *baraita* that **Ḥananya says:** The priest **presents** seven sprinklings **on the north side** of the altar, and **Rabbi Yosei says: He presents** them **on the south side.** The Gemara asks: **With regard to what** principle do **they disagree?** The Gemara explains: **One Sage,** Ḥananya, **holds** that **the entrance** was **positioned in the south,** and therefore the High Priest begins the sprinklings from that side. **And one Sage,** Rabbi Yosei, **holds** that **the entrance** was **positioned in the north,**[N] and he therefore begins to sprinkle on the altar from the north side.

דְּכוּלֵּי עָלְמָא מִיהָא, הֵיכָא דְּגָמְרָן מַתָּנוֹת דִּקְרָנוֹת – הָתָם, יָהֵיב עַל גַּגּוֹ. מַאי טַעְמָא? אָמַר קְרָא: ״וְטִהֲרוֹ וְקִדְּשׁוֹ״ – מָקוֹם שֶׁקִּדְּשׁוֹ שָׁם טִיהֲרוֹ.

The Gemara comments: **Everyone** agrees **in any case** that in the place **where he finishes the presentations** of the **corners, that** is **where he places** the blood **on** the altar's **top.** They disagree only about the location of the final presentation, whether it is on the south or the north side. The Gemara asks: **What is the reason** for this agreement? The Gemara answers that **the verse states:** "And he shall sprinkle of the blood upon it with his finger seven times, **and cleanse it and sanctify it**" (Leviticus 16:19), which indicates that the **place he sanctified** by sprinkling blood, the corner of the altar where he sprinkled last, **there he shall** also begin to **cleanse** and sprinkle on top.

״שְׁיָרֵי הַדָּם הָיָה שׁוֹפֵךְ עַל יְסוֹד מַעֲרָבִי שֶׁל מִזְבֵּחַ הַחִיצוֹן״. דְּאָמַר קְרָא: ״וְאֶת כָּל דַּם הַפָּר יִשְׁפּוֹךְ״, וְכִי נָפֵיק – בְּהַהוּא פָּגַע בְּרֵישָׁא.

§ The mishna taught: **And he would pour the remainder of the blood on the western base of the outer altar.** The Gemara explains: The reason is **that the verse states** with regard to the sin-offering bull of the High Priest during the rest of the year: **"And he shall pour out all the blood of the bull** at the base of the altar of burnt-offering, which is at the door of the Tent of Meeting" (Leviticus 4:7), **and when he goes out** from the Sanctuary to pour the remainder of the blood, **he first reaches that** western side of the base of the altar.

״וְשֶׁל מִזְבֵּחַ הַחִיצוֹן הָיָה שׁוֹפֵךְ עַל יְסוֹד דְּרוֹמִית״. תָּנוּ רַבָּנַן: ״יְסוֹד הַמִּזְבֵּחַ״ – זֶה יְסוֹד דְּרוֹמִית. אַתָּה אוֹמֵר יְסוֹד דְּרוֹמִית, אוֹ אֵינוֹ אֶלָּא יְסוֹד מַעֲרָבִית?

§ The mishna further taught: **And he would pour** the remaining blood after the blood of an offering was sprinkled **on the outer altar, on its southern base. The Sages taught** in a *baraita*: **"The base of the altar"** (Leviticus 4:30), which is mentioned with regard to pouring the remainder of the blood of an individual offering, **is the southern base.** Do **you say** it is **the southern base? Or perhaps that is not** the case, but **rather** it is **the western base?**

אָמְרַתְּ: יִלְמַד יְרִידָתוֹ מִן הַכֶּבֶשׁ לִיצִיאָתוֹ מִן הַהֵיכָל, מַה יְּצִיאָתוֹ מִן הַהֵיכָל – בְּסָמוּךְ לוֹ, וְאֵי זֶה – זֶה יְסוֹד מַעֲרָבִי, אַף יְרִידָתוֹ מִן הַכֶּבֶשׁ בְּסָמוּךְ לוֹ, וְאֵי זֶה – זֶה יְסוֹד דְּרוֹמִי.

You said: Let his descent from the ramp of the outer altar after sprinkling blood from the sin-offerings **be derived from his exit from the Sanctuary** with the remaining blood in his hand: **Just as** upon **his exit from the Sanctuary** he pours the remainder of the blood **on** the side **closest to him, and which is that, it is the western base; so too,** upon **his descent from the ramp** of the outer altar after sprinkling blood from a sin-offering, he pours the blood **on** the side **closest to him, and which is that? It is the southern base,** as when he descends from the ramp he turns to the right, i.e., the east, which means the southern base is the one closest to him.

תַּנְיָא, רַבִּי יִשְׁמָעֵאל אוֹמֵר: זֶה וָזֶה יְסוֹד מַעֲרָבִי. רַבִּי שִׁמְעוֹן בֶּן יוֹחַאי אוֹמֵר: זֶה וָזֶה יְסוֹד דְּרוֹמִי. בִּשְׁלָמָא רַבִּי יִשְׁמָעֵאל קָסָבַר: יִלְמַד סָתוּם מִמְּפוֹרָשׁ.

It was taught in a *baraita* that **Rabbi Yishmael says:** Both **this and that,** the blood of an inner sin-offering and that of an outer sin-offering, were spilled at **the western base** of the altar. **Rabbi Shimon ben Yoḥai says:** Both **this and that** blood were spilled at **the southern base.** The Gemara asks: **Granted, Rabbi Yishmael maintains** that the *halakha* of outer sin-offerings, which is **not clarified** in the Torah, **is derived from** the inner sin-offerings, whose *halakha* is **explicit:** Just as the remains of the inner sprinklings are poured at the western base, so too, the remains of the outer sprinklings are poured at the western base.

NOTES

He sprinkles neither on top of the ash – אֵינוֹ מַזֶּה לֹא עַל גַּבֵּי הָאֵפֶר: This point is derived in the Jerusalem Talmud from the phrase "and sprinkle upon it" (Leviticus 16:19), meaning upon it and not upon its ash.

The north or the south side – בְּצַד צְפוֹנִי וּדְרוֹמִי: In the Jerusalem Talmud, it is explained that this dispute is based on the disagreement between Rabbi Eliezer and the Rabbis as to whether the High Priest sprinkles from one position or encircles the altar by foot. According to this interpretation, he sprinkles on the altar's top from the same side where he stood to sprinkle on the corners.

אֶלָּא רַבִּי שִׁמְעוֹן בֶּן יוֹחַאי מַאי טַעְמָא? אָמַר רַב אַשִׁי: קָסָבַר פִּתְחָא בַּדָּרוֹם קָאֵי.

However, with regard to **Rabbi Shimon ben Yoḥai, what is the reason** that he holds that both sets of remainders of blood are spilled at the southern base? **Rav Ashi said:** Rabbi Shimon ben Yoḥai **maintains** that the **entrance** of the Sanctuary **is positioned at the south** side of the altar, i.e., the altar is not located in the middle of the courtyard but to the north. Consequently, the southern base of the altar is closest to the High Priest's exit from the Sanctuary.

תָּנָא דְּבֵי רַבִּי יִשְׁמָעֵאל בִּדְבֵי רַבִּי שִׁמְעוֹן בֶּן יוֹחַאי: זֶה וָזֶה יְסוֹד דְּרוֹמִית. וְסִימָנֵיךְ: מְשָׁכוּהָ גַּבְרֵי לְגַבְרָא.

The school of Rabbi Yishmael taught a different version of his opinion, which they learned **in the school of Rabbi Shimon ben Yoḥai:** Both **this and that,** the blood of an inner sin-offering and that of an outer sin-offering, were presented at **the southern base.** According to this version, Rabbi Yishmael changed his opinion and agreed with Rabbi Shimon. The Gemara comments: **And your mnemonic** to remember the shift in opinion is: **The men pulled the man,**[N] i.e., the majority overruled the individual. In this case, the numerous students of Rabbi Shimon convinced the individual Sage, Rabbi Yishmael, to accept their ruling.

״אֵלּוּ וָאֵלּוּ מִתְעָרְבִין בָּאַמָּה וְיוֹצְאִין״ וכו׳. תָּנוּ רַבָּנַן: מוֹעֲלִין בְּדָמִים, דִּבְרֵי רַבִּי מֵאִיר וְרַבִּי שִׁמְעוֹן, וַחֲכָמִים אוֹמְרִים: אֵין מוֹעֲלִין בָּהֶן.

§ It was taught in the mishna: **These** remainders of blood from the outer altar **and those** remainders of blood from the inner altar are **mixed in the canal** beneath the altar **and flow out** with the water used to rinse the area to the Kidron River, where they are sold to gardeners. Any blood that was not redeemed was subject to the prohibition against misuse of consecrated property. **The Sages taught:** One who takes these remainders without redeeming them **misuses** property consecrated in the Temple **by** unlawfully using **blood,**[H] which is consecrated and is Temple property. It is prohibited to use consecrated objects for mundane purposes, and one who does so is committing the sin of misusing consecrated property. This is **the statement of Rabbi Meir and Rabbi Shimon. And the Rabbis say:** One does **not misuse** consecrated property **by** benefiting from **these** remainders of the blood of offerings.

Perek **V**
Daf **59** Amud **b**

עַד כָּאן לָא פְּלִיגִי אֶלָּא מִדְּרַבָּנַן, אֲבָל מִדְּאוֹרַיְיתָא – אֵין מוֹעֲלִין בָּהֶן.

The Gemara comments: The Rabbis **disagree only with regard to** misuse of consecrated property[N] that applies **by rabbinic law,**[N] as it was the Sages who prohibited the use of blood; **however,** everyone agrees that **by Torah law** one does **not misuse** consecrated property **by** benefiting from **these** remainders of blood.[N] Clearly, the Temple treasurers would not have sold it to gardeners *ab initio* had the Torah prohibited the use of this blood (*Tosafot*).

מְנָא הָנֵי מִילֵּי? אָמַר עוּלָּא: אָמַר קְרָא ״לָכֶם״ – שֶׁלָּכֶם יְהֵא. דְּבֵי רַבִּי שִׁמְעוֹן תָּנָא ״לְכַפֵּר״ – לְכַפָּרָה נְתַתִּיו וְלֹא לִמְעִילָה.

The Gemara asks: **From where are these matters,** that there is no misuse for blood, derived? **Ulla said** that **the verse states:** "For the life of the flesh is in the blood, and I have given it **to you** upon the altar to make atonement for your souls" (Leviticus 17:11). "To you" indicates that **it shall be yours.** It is not the property of the Temple; rather, it belongs to all of the Jewish people. **The school** of **Rabbi Shimon** likewise **taught** that the phrase **"to make atonement"** teaches that God says: **I gave it for atonement and not for** the prohibition against **misuse** of consecrated objects.

NOTES

The men pulled the man – מְשָׁכוּהָ גַּבְרֵי לְגַבְרָא: *Tosafot* cite a version of the mnemonic that reads: The man pulled the men. According to this version, the statement of Rabbi Shimon ben Yoḥai was reversed. The reference to men alludes to the fact that the names of two men are included in Rabbi Shimon ben Yoḥai's name, whereas Rabbi Yishmael contains just the one name.

HALAKHA

Misuses by unlawfully using blood – מוֹעֲלִין בְּדָמִים: The blood that flows out with the water from the Temple and that is sold to gardeners is subject to the prohibition of misuse of consecrated property if used unlawfully. According to the Ra'avad, this prohibition is by rabbinic law (Ra'avad). The Rambam, who rules that the prohibition applies by Torah law, apparently interprets the dispute in the *baraita* as referring to the blood before it is presented on the altar, but not to the blood sold to gardeners (Rambam *Sefer Avoda*, *Hilkhot Me'ila* 2:11).

NOTES

Misuse of consecrated property – מְעִילָה: The *halakha* of misuse of consecrated objects is mentioned briefly in the Torah (see Leviticus 5:14–16), while the many details of its *halakhot* are discussed extensively in tractate *Me'ila*. Misuse [*me'ila*] is any unlawful benefit derived from consecrated objects, as one may not use something that has been consecrated to God for personal gain. The prohibition of misuse is severe in that even someone who acts unwittingly or by unavoidable accident is guilty of misuse and liable to bring an offering. Furthermore, although in most situations one is not held accountable for the actions of his agent, this principle does not apply to cases of misuse. Tractate *Me'ila* details those instances when different types of offerings and other sacred items are subject to misuse and when this prohibition does not apply.

Misuse of consecrated objects by rabbinic law – מְעִילָה מִדְּרַבָּנַן: Rashi distinguishes between misuse prohibited by Torah law, which entails the payment of an additional fifth of the misused amount, and misuse by rabbinic law, in which case only the original amount must be repaid. There is a further distinction between the two levels of misuse: An individual who violates Torah Law brings the guilt-offering for misuse of consecrated articles. This is not the case for misuse that is prohibited by rabbinic law.

Misuse of consecrated objects with regard to blood – מְעִילָה בְּדָם: Some commentaries claim that misuse of consecrated objects in the case of blood is possible only when the blood has left the Temple area, but not while it is still in the Temple (*Tosafot Yeshanim*). In general, rabbinic decrees, e.g., those meant to enhance the character of Shabbat as a day of rest [*shevut*], were not enforced in the Temple.

NOTES

There is nothing whose mitzva has been performed – אֵין לְךָ דָּבָר שֶׁנַּעֲשֵׂית מִצְוָתוֹ: The early commentaries inquire into the source for this *halakha* that an object whose mitzva has been performed loses its sanctity and is no longer subject to the prohibition of misuse of consecrated objects. Indeed, according to *Tosafot Yeshanim*, it is in fact possible to claim the opposite, i.e., that an object that has been used for a mitzva is of greater sanctity. The source of the *halakha* is apparently the fact that sin-offerings that must be left to die, and will therefore not be used for a mitzva, are not subject to misuse of consecrated objects. This indicates that once an object is no longer involved in a mitzva, it is not subject to the prohibition of misuse of consecrated objects (*Tosafot Yeshanim*; *Tosefot HaRosh*).

וְרַבִּי יוֹחָנָן אָמַר: אָמַר קְרָא ״הוּא״ – לִפְנֵי כַפָּרָה כִּלְאַחַר כַּפָּרָה, מַה לְּאַחַר כַּפָּרָה אֵין בּוֹ מְעִילָה, אַף לִפְנֵי כַפָּרָה אֵין בּוֹ מְעִילָה.

And Rabbi Yoḥanan said that this *halakha* is derived from a different phrase. **The verse states:** "For **it is** the blood that makes atonement by reason of the life" (Leviticus 17:11), which indicates that it retains the same status **before atonement as after atonement: Just as after atonement** it is **not subject to** the prohibition against **misuse** of consecrated objects, as the mitzva has been performed, **so too, before atonement it is not subject to misuse** of consecrated objects. As the Gemara states below, there is a general principle that once the mitzva involving a certain object has been performed, the object is no longer subject to misuse of consecrated objects.

וְאֵימָא: לְאַחַר כַּפָּרָה כְּלִפְנֵי כַפָּרָה, מַה לִּפְנֵי כַפָּרָה יֵשׁ בּוֹ מְעִילָה אַף לְאַחַר כַּפָּרָה יֵשׁ בּוֹ מְעִילָה! אֵין לְךָ דָּבָר שֶׁנַּעֲשֵׂית מִצְוָתוֹ וּמוֹעֲלִין בּוֹ. וְלָא? וַהֲרֵי תְּרוּמַת הַדֶּשֶׁן!

The Gemara asks: **But** if the status of blood before atonement is compared to its status after atonement, one can **say** the opposite: **Just as before atonement it is subject to misuse** of consecrated objects, **so too, after atonement it is subject to misuse** of consecrated objects. The Gemara rejects this contention: This cannot be the case, as there is a general principle: **There is nothing whose mitzva has been performed**[N] **that is** still **subject to misuse** of consecrated property. The Gemara asks: **And** is there **no** such case? **But there is** the instance of the **removal of the ashes** of offerings burned on the altar. These ashes require burial, and yet any benefit derived from them is misuse of consecrated property, despite the fact that their mitzva has already been performed.

Perek **V**
Daf **60** Amud **a**

HALAKHA

The removal of the ashes – תְּרוּמַת הַדֶּשֶׁן: Some of the ashes removed from the altar are deposited outside the city, and it is prohibited to derive benefit from them. The Ra'avad maintains that this prohibition applies only to the ashes used in the mitzva of the removal of the ashes, not the ashes taken outside the Temple (see *Kesef Mishne*; Rambam *Sefer Avoda*, *Hilkhot Temidin UMusafin* 2:15).

Priestly vestments require interment – בִּגְדֵי כְּהוּנָּה טְעוּנִין גְּנִיזָה: The worn-out garments of the High Priest, and likewise the white garments in which he serves on Yom Kippur, must be buried. It is prohibited to derive any benefit from them, in accordance with the opinion of the Rabbis (Rambam *Sefer Avoda*, *Hilkhot Kelei HaMikdash* 8:5).

מִשּׁוּם דַּהֲוֵי תְּרוּמַת הַדֶּשֶׁן וּבִגְדֵי כְּהוּנָּה שְׁנֵי כְתוּבִין הַבָּאִין כְּאֶחָד, וְכׇל שְׁנֵי כְתוּבִין הַבָּאִין כְּאֶחָד אֵין מְלַמְּדִין.

The Gemara answers: This is **because** the mitzva of **the removal of the ashes**[H] **and the priestly vestments,** the four white garments worn by the High Priest on Yom Kippur, are both subject to the special *halakha* that misuse of consecrated objects applies to them even after their mitzva has been performed. Consequently, they are **two verses that come as one,**[N] i.e., they share a unique *halakha* not found elsewhere. **And** there is a principle: **Any two verses that come as one do not teach,** i.e., an analogy may not be derived from these two similar cases. Instead, they are considered exceptional instances that cannot serve as models for other cases.

הָנִיחָא לְרַבָּנַן, דְּאָמְרִי: ״וְהִנִּיחָם שָׁם״ – מְלַמֵּד שֶׁטְּעוּנִין גְּנִיזָה.

§ The Gemara raises a further difficulty: **This** works out **well** according **to** the opinion of **the Rabbis, who say** that the verse: "And he shall take off the linen garments, which he wore when he went into the sacred place, **and shall leave them there**" (Leviticus 16:23), **teaches that** the four white garments worn by the High Priest on Yom Kippur are not fit for further use, and **they require interment.**[H]

אֶלָּא לְרַבִּי דּוֹסָא, דְּאָמַר: בִּגְדֵי כְהוּנָּה רְאוּיִן הֵן לְכֹהֵן הֶדְיוֹט, מַאי אִיכָּא לְמֵימַר?

However, according **to** the opinion of **Rabbi Dosa, who said** that these **priestly vestments are fit for a common priest** and do not require interment, one does not misuse consecrated property by using them, and therefore **what is there to say?** In his opinion, the *halakha* of misuse of consecrated objects after the performance of a mitzva applies only to the removal of ashes from the altar, not to the priestly vestments, which means it is stated in only a single case. Why, then, does this case not serve as a model for other instances in the Torah?

NOTES

Two verses that come as one – שְׁנֵי כְתוּבִין הַבָּאִין כְּאֶחָד: A *halakha* written in one case may serve as a general model for many other instances, in the absence of a restriction limiting the *halakha* to that context. This is the hermeneutical technique called an analogy [*binyan av*]. However, if the same *halakha* appears in two different contexts, the assumption is that the Torah did not intend the second case to be derived from the first, and therefore it is clearly not a general *halakha* but one that applies only in particular circumstances. If it is possible to prove that the two cases could not be inferred from one another, either because they are too dissimilar or for some other such reason, the *halakha* in question can serve as a model for other situations. Some *tanna'im* maintain that even two verses that come as one can teach with regard to other cases, as the repetition merely serves to emphasize the general *halakha*. However, even these *tanna'im* agree that three verses that come as one cannot teach the *halakha* with regard to other situations (see *Yad Malakhi*).

מִשּׁוּם דְּהָוֵי תְּרוּמַת הַדֶּשֶׁן וְעֶגְלָה עֲרוּפָה שְׁנֵי כְתוּבִין הַבָּאִין כְּאֶחָד, וְכָל שְׁנֵי כְתוּבִין הַבָּאִין כְּאֶחָד אֵין מְלַמְּדִין.

The Gemara responds: It is **because** the cases of the **removal of the ashes and the heifer whose neck is broken**[H] **are two verses that come as one,** as it is prohibited to derive benefit from either of them even after their mitzva is completed, **and any two verses that come as one do not teach** their common feature to other cases. The heifer whose neck is broken is a ritual performed when a murder victim's body is found outside a town, and it is not known who caused his death.

הָנִיחָא לְמַאן דְּאָמַר אֵין מְלַמְּדִין אֶלָּא לְמַאן דְּאָמַר מְלַמְּדִין מַאי אִיכָּא לְמֵימַר? תְּרֵי מִיעוּטֵי כְּתִיבִי: ״וְשָׂמוֹ״ ״הָעֲרוּפָה״.

The Gemara challenges this reply from a different angle: **It works out well according to the one who said** that two verses that come as one **do not teach** their common feature to other cases, **but according to the one who says that two verses that come as one** do **teach** with regard to other cases, **what is there to say?** The Gemara answers: **Two exclusions are written** in these two cases, which indicate that this *halakha* applies to them alone. With respect to the removal of ashes, it states: **"And he shall put it"** (Leviticus 6:3), implying "it" and nothing else. With regard to the heifer whose neck is broken, it is written: **"Whose neck was broken"** (Deuteronomy 21:6), which teaches that this *halakha* applies solely to this case.

וְהָנֵי תְּלָתֵי קְרָאֵי בַּדָּם לָמָּה לִי?

The Gemara asks: **And** if this *halakha* is derived from those two cases, **why do I** need **these three verses** stated **with regard to blood,** from which it is derived that the prohibition against misuse of consecrated objects does not apply to the remainder of blood that flows to the Kidron River? The reference is to the three phrases singled out above from the verse: "I have given it to you upon the altar to make atonement for your souls, for it is the blood that makes atonement by reason of the life" (Leviticus 17:11).

חַד לְמַעוֹטֵי מִנּוֹתָר, וְחַד לְמַעוֹטֵי מִמְּעִילָה, וְחַד לְמַעוֹטֵי מִטּוּמְאָה.

The Gemara answers: **One** of those phrases comes **to exclude** the blood from the prohibition of ***notar*****,** offerings that remain after the time when they may be eaten has expired. If one ate leftover blood, he is not punished with *karet*, as generally incurred by one who consumes *notar*. Rather, he is liable only for violating the prohibition against eating blood. **And one** phrase comes **to exclude** it **from** the prohibition against **misuse** of consecrated objects, **and one** other phrase comes **to exclude** it **from ritual impurity.**[H] If one ate this blood in a state of ritual impurity, he is liable only for the transgression of eating blood, but not on account of eating consecrated food while ritually impure.

אֲבָל מִפִּיגּוּל – לָא צְרִיךְ לְמַעוֹטֵי קְרָא. דִּתְנַן: כָּל שֶׁיֵּשׁ לוֹ מַתִּירִין, בֵּין לָאָדָם בֵּין לַמִּזְבֵּחַ – חַיָּיבִין עָלָיו מִשּׁוּם פִּיגּוּל, וְדָם עַצְמוֹ מַתִּיר הוּא.

However, no verse is required to exclude this blood **from** the *halakha* of ***piggul*****,** an offering disqualified by improper intention, because this is already derived from another source, **as we learned** in a mishna: With regard to **any** offering **that has** another rite that **permits it,**[HN] e.g., an offering that is permitted by the sprinkling of blood or by means of a second offering, **one is liable to** receive *karet* if he eats it after it is rendered ***piggul*****.** This is the case **whether** the other rite permits it **for human** consumption **or whether** it enables the offering to be sacrificed **on the altar.** However, the permitting factor itself is not subject to *piggul*. Consequently, *piggul* does not apply to **blood itself,** as it renders the offering **permitted** for human consumption or for the altar.

מתני׳ כָּל מַעֲשֵׂה יוֹם הַכִּפּוּרִים הָאָמוּר – עַל הַסֵּדֶר. אִם הִקְדִּים מַעֲשֶׂה לַחֲבֵירוֹ – לֹא עָשָׂה כְּלוּם. הִקְדִּים דַּם הַשָּׂעִיר לְדַם הַפָּר – יַחֲזוֹר וְיַזֶּה מִדַּם הַשָּׂעִיר לְאַחַר דַּם הַפָּר. וְאִם עַד שֶׁלֹּא גָּמַר אֶת הַמַּתָּנוֹת שֶׁבִּפְנִים נִשְׁפַּךְ הַדָּם – יָבִיא דָּם אַחֵר, וְיַחֲזוֹר בַּתְּחִילָּה מִבִּפְנִים,

MISHNA **Each action** performed in the context of the service **of Yom Kippur stated** in the mishna, as in the Torah, is listed **in order.**[N] **If** the High Priest **performed** one of the **actions before another, he has done nothing.** If **he performed** the sprinkling of **the blood of the goat before** the sprinkling of **the blood of the bull,**[H] **he** must **repeat** the action **and sprinkle the blood of the goat after** sprinkling **the blood of the bull,** so that the actions are performed in the proper order. **And if the blood spills before he completed the presentations that** were sprinkled **inside**[H] the Holy of Holies, **he** must slaughter another bull or goat, and **bring other blood, and** then **repeat** all the services **from the beginning inside** the Holy of Holies.

HALAKHA

The heifer whose neck is broken – עֶגְלָה עֲרוּפָה: It is prohibited to derive benefit from the heifer whose neck is broken. This prohibition begins from the point when the animal is led into the valley, and it continues to apply whether its neck is indeed broken or whether it dies or is slaughtered before its neck is broken. The carcass of the animal is buried (Rambam *Sefer Nezikin*, *Hilkhot Rotze'aḥ* 10:6).

Blood with regard to *notar* and ritual impurity – דָּם בְּנוֹתָר וּבְטוּמְאָה: The *halakha* of *notar* does not apply to the blood of offerings, nor is one liable for eating this blood in a state of impurity (Rambam *Sefer Avoda*, *Hilkhot Pesulei HaMukdashin* 8:17).

Any offering that has another rite that permits it – כָּל שֶׁיֵּשׁ לוֹ מַתִּירִין: One is punished with *karet* for rendering an offering *piggul* only in the case of offerings that have been rendered permitted either for human consumption or for burning on the altar. If one ate the permitting factor itself, he is not liable (Rambam *Sefer Avoda*, *Hilkhot Pesulei HaMukdashin* 8:7).

He performed the sprinkling of the blood of the goat before the sprinkling of the blood of the bull – הִקְדִּים דַּם הַשָּׂעִיר לְדַם הַפָּר: If the High Priest sprinkled the goat's blood before that of the bull, he should sprinkle the bull's blood properly, slaughter a second goat, and then sprinkle its blood as well (Rambam *Sefer Avoda*, *Hilkhot Avodat Yom HaKippurim* 5:4).

Before he completed the presentations that were inside – עַד שֶׁלֹּא גָּמַר אֶת הַמַּתָּנוֹת שֶׁבִּפְנִים: If the blood spilled before he finished the sprinklings, the High Priest brings other blood and repeats the rite from the beginning (Rambam *Sefer Avoda*, *Hilkhot Avodat Yom HaKippurim* 5:5).

NOTES

Any offering that has another rite that permits it – כָּל שֶׁיֵּשׁ לוֹ מַתִּירִין: The *halakha* of *piggul* is stated in the Torah in connection with peace-offerings. Certain actions render parts of peace-offerings fit to be eaten, while other actions allow other parts of the offering to be burned on the altar. The case of peace-offerings teaches a general *halakha* that *piggul* applies neither to the permitting factor itself nor to an offering that has no permitting factors, e.g., inner sin-offerings, whose entire flesh is burned. Consequently, although eating blood constitutes a prohibition in its own right, one who does so is not liable for violating the prohibitions of *piggul* or *notar* as well.

Each action of Yom Kippur stated is listed in order – כָּל מַעֲשֵׂה יוֹם הַכִּפּוּרִים הָאָמוּר, עַל הַסֵּדֶר: According to most commentaries, this mishna can be understood in accordance with the opinions of both Rabbi Yehuda and Rabbi Neḥemya, cited in the continuation of the discussion. Other authorities, however, suggest that the mishna is in accordance with a third opinion that all procedures are indispensable on Yom Kippur, whether they are performed in the golden garments or the white garments (*Me'iri*; *Siaḥ Yitzḥak*; *Gevurat Ari*).

וְכֵן בַּהֵיכָל, וְכֵן בְּמִזְבַּח הַזָּהָב, שֶׁכּוּלָּן כַּפָּרָה בִּפְנֵי עַצְמָן. רַבִּי אֶלְעָזָר וְרַבִּי שִׁמְעוֹן אוֹמְרִים: מִמָּקוֹם שֶׁפָּסַק מִשָּׁם הוּא מַתְחִיל.

And similarly, if the blood spills before he finishes the presentations **in the Sanctuary,** he must begin the service in the Sanctuary from the beginning, **and likewise** with regard to the sprinkling of blood **on the golden altar. Since they are each** acts of **atonement in and of themselves,** there is no need to repeat the service of the entire day from the beginning. Rather, he need only repeat the specific element that he failed to complete. **Rabbi Elazar and Rabbi Shimon say: From the place that he interrupted** that particular service, when the blood spilled, **there he resumes** performance of that service. In their opinion, each individual sprinkling in each of these services is an act in and of itself, and there is no need to repeat what he has already done.

גמ׳ תָּנוּ רַבָּנַן: כׇּל מַעֲשֵׂה יוֹם הַכִּפּוּרִים הָאָמוּר – עַל הַסֵּדֶר, אִם הִקְדִּים מַעֲשֶׂה לַחֲבֵירוֹ – לֹא עָשָׂה כְּלוּם. אָמַר רַבִּי יְהוּדָה: אֵימָתַי – בִּדְבָרִים הַנַּעֲשִׂין בְּבִגְדֵי לָבָן מִבִּפְנִים, אֲבָל דְּבָרִים הַנַּעֲשִׂין בְּבִגְדֵי לָבָן מִבַּחוּץ, אִם הִקְדִּים מַעֲשֶׂה לַחֲבֵירוֹ – מַה שֶּׁעָשָׂה עָשׂוּי.

GEMARA **The Sages taught: Each action** performed in the context of the service **of Yom Kippur stated** in the Torah is listed **in order. If** the High Priest **performed** one of the **actions before another, he has done nothing. Rabbi Yehuda said: When**[N] does this apply? It applies **to those actions performed in white garments inside** the Sanctuary, e.g., burning the incense and sprinkling the blood, which are the essential services of the day. **However,** with regard to **those actions performed in white garments outside,** such as the lottery and the confession, **if he performed** one **action before another, what he did is done** and he need not repeat the rite.[H]

רַבִּי נְחֶמְיָה אוֹמֵר: בַּמֶּה דְּבָרִים אֲמוּרִים – בִּדְבָרִים הַנַּעֲשִׂים בְּבִגְדֵי לָבָן, בֵּין מִבִּפְנִים בֵּין מִבַּחוּץ, אֲבָל בִּדְבָרִים הַנַּעֲשִׂים בְּבִגְדֵי זָהָב מִבַּחוּץ – מַה שֶּׁעָשָׂה עָשׂוּי. אָמַר רַבִּי יוֹחָנָן: וּשְׁנֵיהֶם מִקְרָא אֶחָד דָּרְשׁוּ: ״וְהָיְתָה זֹּאת לָכֶם לְחוּקַּת עוֹלָם אַחַת בַּשָּׁנָה״,

In contrast, **Rabbi Neḥemya says: In what** case **is this statement said,** that the order is indispensable? It is said with regard **to actions performed in white garments, whether inside or outside** the Sanctuary. **However,** with regard **to** those **actions performed in golden garments outside** the Sanctuary, the regular Temple service and additional services, if the order was altered, **what he did is done. Rabbi Yoḥanan said: And both of them,** Rabbi Yehuda and Rabbi Neḥemya, **derived** their opinions **from one verse: "And this shall be an everlasting statute to you,** to make atonement for the children of Israel for all their sins **once a year"** (Leviticus 16:34).

NOTES

When – **אֵימָתַי**: It is a general principle in the Talmud that wherever Rabbi Yehuda says: When, he is not disagreeing with the first *tanna*'s statement but interpreting it. Some commentaries say that this principle also applies to the phrase: In what case is this statement said. It is possible that this principle refers only to the Mishna, not to a *baraita* (*Yad Malakhi*).

HALAKHA

The actions of Yom Kippur whose order is indispensable – **מַעֲשֵׂי יוֹם הַכִּפּוּרִים שֶׁסִּדְרָן מְעַכֵּב**: All the actions that the High Priest performs in white garments within the Sanctuary on Yom Kippur must be performed in the proper order. If he performs a later action first, he has achieved nothing. The *halakha* is in accordance with the opinion of Rabbi Yehuda, either because he was greater than Rabbi Neḥemya or because he is interpreting the statement of the first *tanna* (*Kesef Mishne*; Rambam *Sefer Avoda*, *Hilkhot Avodat Yom HaKippurim* 5:1). According to some versions of the text of the Rambam, he disagrees with Rashi, who maintains that this *halakha* applies only to those services performed in the Holy of Holies.

Perek **V**
Daf **60** Amud **b**

רַבִּי יְהוּדָה סָבַר: מָקוֹם שֶׁמִּתְכַּפְּרִין בּוֹ פַּעַם אַחַת בַּשָּׁנָה. וְרַבִּי נְחֶמְיָה סָבַר: דְּבָרִים הַמִּתְכַּפְּרִין בָּהֶן פַּעַם אַחַת בַּשָּׁנָה.

Rabbi Yehuda maintains that this is referring to the **place where atonement is achieved**[N] **once a year,** namely the Holy of Holies. In his opinion, the order of actions is indispensable for the services performed in the Holy of Holies. **And Rabbi Neḥemya maintains** that the verse is referring to **the actions through which atonement is achieved once a year,** meaning both the place and the garments. Consequently, in the opinion of Rabbi Neḥemya, the order for all actions performed in white clothes is indispensable.

אַטּוּ לְרַבִּי יְהוּדָה ׳מָקוֹם׳ כְּתִיב?! אֶלָּא, הַיְינוּ טַעְמֵיהּ דְּרַבִּי יְהוּדָה: כְּתִיב ״זֹאת״ וּכְתִיב ״אַחַת״, חַד – לְמַעוֹטֵי בִּגְדֵי לָבָן מִבַּחוּץ, וְחַד – לְמַעוֹטֵי בִּגְדֵי זָהָב.

The Gemara asks: **Is that to say** that according **to** the opinion of **Rabbi Yehuda** the word **place is written?** The verse merely states "once a year," which apparently is referring to the order of the service in general but not to a specific place. **Rather,** the Gemara retracts the previous explanation in favor of the following: **This is the reasoning of Rabbi Yehuda: It is written: "This"** (Leviticus 16:34), which is a term of restriction and limitation, **and it is written: "Once** a year" (Leviticus 16:34), another term of restriction. **One** restriction comes **to exclude** actions performed **in the white garments outside** the Sanctuary, meaning that they are not indispensable; **and one** restriction comes **to exclude** actions performed **in** the **gold garments.**

NOTES

The place where atonement is achieved – **מָקוֹם שֶׁמִּתְכַּפְּרִין בּוֹ**: Rabbi Yehuda bases his opinion on the previous verse: "And he shall make atonement for the most sacred place, and he shall make atonement for the Tent of Meeting and for the altar…And this shall be an everlasting statute to you…" (Leviticus 16:33–34). This indicates that the phrase "everlasting statute" is referring to these places (*Siaḥ Yitzḥak*).

וְרַבִּי נְחֶמְיָה: חַד – לְמַעוּטֵי בִּגְדֵי זָהָב, וְחַד – לְמַעוּטֵי שִׁירַיִם, דְּלָא מְעַכְּבִי. וְרַבִּי יְהוּדָה: אִי מְעַכְּבִי – מְעַכְּבִי, וְאִי לָא מְעַכְּבִי – לָא מְעַכְּבִי.

And how does **Rabbi Neḥemya** interpret these two restricting expressions? In his opinion, **one** of the restrictions comes **to exclude** actions performed in the **gold garments, and one** restriction comes **to exclude** the **remainders** of blood that are poured at the base of the altar, meaning **that** these **are not indispensable.** If the High Priest performed a service that is supposed to come after the spilling of the blood too early, the service is valid, despite the fact that the spilling of the blood is performed in white garments. The Gemara asks: **And** what does **Rabbi Yehuda** maintain with regard to the remainders of blood? The Gemara answers: In his opinion, **if** the other actions performed outside are **indispensable,** this too is **indispensable;**[N] **and if** the other acts performed outside are **not indispensable,** the remainders are **not indispensable** either. The pouring of the remainders of blood is no different from the sprinkling of blood in this regard.

כִּדְתַנְיָא: ״וְכִלָּה מִכַּפֵּר אֶת הַקֹּדֶשׁ״ אִם כִּפֵּר – כִּלָּה, וְאִם לֹא כִּפֵּר – לֹא כִּלָּה, דִּבְרֵי רַבִּי עֲקִיבָא. אָמַר לוֹ רַבִּי יְהוּדָה: מִפְּנֵי מָה לֹא נֹאמַר: אִם כִּלָּה כִּפֵּר וְאִם לֹא כִּלָּה לֹא כִּפֵּר? שֶׁאִם חִיסֵּר אַחַת מִן הַמַּתָּנוֹת – לֹא עָשָׂה וְלֹא כְּלוּם.

In proof that Rabbi Yehuda maintains that pouring the remainders of blood is no different from the sprinkling of blood, the Gemara cites a *baraita* that is referring to a case where the pouring of the remainders of the blood is entirely omitted. **As it was taught** in a *baraita*: **"And when he has finished atoning for the sacred place"** (Leviticus 16:20). This verse indicates that **if he performed the atonement, he has finished** the order of the service; **and if he did not perform the atonement, he has not finished.** This is **the statement of Rabbi Akiva. Rabbi Yehuda said to him: Why do we not say** that **if he finished** sprinkling all the blood, **he has performed atonement; and if he did not finish, he has not performed atonement?** This would indicate **that if one of the presentations is lacking** it is as though **he did nothing.**

וְאָמְרִינַן: מַאי בֵּינַיְיהוּ? רַבִּי יוֹחָנָן וְרַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי; חַד אָמַר: מַשְׁמָעוּת דּוֹרְשִׁין אִיכָּא בֵּינַיְיהוּ, וְחַד אָמַר: שִׁירַיִם מְעַכְּבִי אִיכָּא בֵּינַיְיהוּ.

And we say in this regard: **What** is the practical difference **between them? Rabbi Yoḥanan and Rabbi Yehoshua ben Levi** debated this point. **One** of them **said: There is** a difference **between them** with regard to **the source from which they derive their interpretation,**[N] i.e., there is no halakhic difference between them but only a dispute as to how to interpret the verses. **And** the other **one said: There is** a difference **between them** with respect to whether pouring the **remainders** of blood at the base of the altar is **indispensable** to the atonement. According to Rabbi Akiva, it is not indispensable, whereas Rabbi Yehuda maintains that it is indispensable.

וּמִי אָמַר רַבִּי יוֹחָנָן הָכִי? וְהָאָמַר רַבִּי יוֹחָנָן: תָּנָא רַבִּי נְחֶמְיָה כְּדִבְרֵי הָאוֹמֵר שִׁירַיִם מְעַכְּבִי! קַשְׁיָא.

The Gemara asks: **And did Rabbi Yoḥanan** actually **say this,** that in Rabbi Neḥemya's opinion pouring the remainders of blood is not indispensable? **But didn't Rabbi Yoḥanan** himself **say** in tractate *Zevaḥim* (111a): **Rabbi Neḥemya taught in accordance with the statement of the one who said that** the **remainders** of blood **are indispensable?** The Gemara comments: Indeed, this is **difficult.**[N]

אָמַר רַבִּי חֲנִינָא: קְטוֹרֶת שֶׁחֲפָנָהּ קוֹדֶם שְׁחִיטָתוֹ שֶׁל פַּר – לֹא עָשָׂה וְלֹא כְּלוּם. כְּמַאן – דְּלֹא כְּרַבִּי יְהוּדָה. דְּאִי רַבִּי יְהוּדָה – הָאָמַר כִּי כְּתִיבָא ׳חוּקָּה׳ – בִּדְבָרִים הַנַּעֲשִׂים בְּבִגְדֵי לָבָן מִבִּפְנִים הוּא דִּכְתִיבָא!

§ **Rabbi Ḥanina said:** With regard to **incense that** the High Priest **scooped before the slaughtering**[H] **of the bull,** it is as though **he did nothing.** The Gemara comments: **In accordance with** whose opinion is this statement? **It is not in accordance with** the opinion of **Rabbi Yehuda. As, if** you say it is in accordance with the opinion of **Rabbi Yehuda, didn't** Rabbi Yehuda **say** that **when it is written "statute"** (Leviticus 16:34), a term that indicates that no details may be altered, **it is written** with regard **to actions performed in white garments within** the Sanctuary, whereas scooping incense is done outside?

אֲפִילּוּ תֵּימָא רַבִּי יְהוּדָה: צוֹרֶךְ פְּנִים כִּפְנִים דָּמֵי. תְּנַן: אִם עַד שֶׁלֹּא גָּמַר מַתָּנוֹת שֶׁבִּפְנִים נִשְׁפַּךְ הַדָּם – יָבִיא דָּם אַחֵר, וְיַחֲזוֹר וְיַזֶּה בַּתְּחִילָּה מִבִּפְנִים. וְאִם אִיתָא: יַחֲזוֹר וְיַחְפּוֹן מִבָּעֵי לֵיהּ!

The Gemara rejects this claim: **Even** if **you say** that Rabbi Ḥanina holds in accordance with the opinion of **Rabbi Yehuda,** it is possible that in his opinion scooping the incense **for the purpose of** it being taken **inside is considered like** an action actually performed **inside.** The Gemara raises a difficulty: **We learned** in the mishna that **if the blood spills before** the High Priest **completed the presentations that** were sprinkled **inside** the Holy of Holies, **he** must slaughter another bull or goat, **bring other blood, and** then **sprinkle again from the beginning inside. And if it is so,** that an action performed outside the Sanctuary for the purpose of a service inside the Sanctuary is considered like an action actually performed inside, merely slaughtering the bull and sprinkling the blood again should be insufficient. Instead, the mishna **should have said** that **he must return and scoop** the incense anew. The fact that the mishna did not say this proves that the order of scooping the incense is not indispensable.

NOTES

If they are indispensable this too is indispensable – אִי מְעַכְּבִי מְעַכְּבִי: The early commentaries raised various difficulties with regard to Rashi's interpretation, specifically with regard to his reasoning that the order of the service has bearing on the issue of whether certain acts may be discarded altogether. Rabbeinu Elyakim states that if the pouring of the remainder of blood is indispensable throughout the year, it is indispensable here as well; and if it is not essential for other offerings, it is not essential here either. According to this explanation, the Gemara is not referring specifically to the Yom Kippur service. The Ritva cites a similar interpretation.

There is a difference between them with regard to the source from which they derive their interpretation – מַשְׁמָעוּת דּוֹרְשִׁין אִיכָּא בֵּינַיְיהוּ: According to the plain meaning of this statement, there is no halakhic difference between the two opinions; the difference is merely one of interpretation. Nevertheless, alternative ways of interpreting the text could eventually lead to halakhic differences in other contexts. This is because the interpretation of a verse may affect the way other texts are understood, which might have practical ramifications.

This is difficult – קַשְׁיָא: To avoid leaving this difficulty unresolved, some commentaries have distinguished between two types of remainders of blood: Those of inner offerings, i.e., offerings whose blood is sprinkled inside the Holy of Holies, and those of outer offerings, i.e., offerings whose blood is sprinkled upon the altar in the Temple courtyard. Rabbi Yoḥanan's statement is referring only to inner offerings (*Kashot Meyushav*).

HALAKHA

Incense that the High Priest scooped before the slaughtering – קְטוֹרֶת שֶׁחֲפָנָהּ קוֹדֶם שְׁחִיטָה: If the High Priest scoops the incense before the bull was slaughtered, he has achieved nothing. The reason is that the scooping is performed for the purpose of a service inside the Sanctuary, and therefore it has the status of an inner service, in accordance with the opinion of Rabbi Yehuda (Rambam *Sefer Avoda*, *Hilkhot Avodat Yom HaKippurim* 5:2).

בִּקְטוֹרֶת לָא קָא מַיְירֵי.

The Gemara answers that this is no proof, as **he is not dealing with the incense.** In practice, the High Priest must indeed go back and scoop new incense after slaughtering the bull. The mishna did not mention this detail because it is discussing the issue of the sprinkling of blood, not the incense service.

אָמַר עוּלָּא: שָׂעִיר שֶׁשְּׁחָטוֹ קוֹדֶם מַתַּן דָּמוֹ שֶׁל פַּר – לֹא עָשָׂה וְלֹא כְּלוּם. תְּנַן: הִקְדִּים דַּם הַשָּׂעִיר לְדַם הַפָּר – יַחֲזוֹר וְיַזֶּה מִדַּם הַשָּׂעִיר אַחַר דַּם הַפָּר. וְאִם אִיתָא, יַחֲזוֹר וְיִשְׁחוֹט מִבָּעֵי לֵיהּ! תַּרְגְּמָא עוּלָּא: בְּמַתָּנוֹת שֶׁבַּהֵיכָל. וְכֵן אָמַר רַבִּי אָפֵס: בְּמַתָּנוֹת שֶׁבַּהֵיכָל.

§ **Ulla said:** With regard to **a goat that he slaughtered before presentation of the blood of the bull,**[H] it is as though **he did nothing.** The Gemara asks: But **we learned** in the mishna that if **he performed** the sprinkling of **the blood of the goat before** the sprinkling of **the blood of the bull, he** must **repeat** the action **and sprinkle the blood of the goat after** sprinkling **the blood of the bull. And if it is so** that Ulla is correct, the mishna **should have said** that **he must return and slaughter** another bull. The Gemara answers: **Ulla interpreted** the mishna as referring only **to the presentations in the Sanctuary** that were performed out of order. However, it is essential that the presentations in the Holy of Holies must be performed before the slaughter of the goat. **And likewise, Rabbi Afes**[L] **said**[N] that the mishna is referring **to the presentations in the Sanctuary.**

״וְכֵן בַּהֵיכָל וְכֵן בַּמִּזְבֵּחַ״ וכו׳. תָּנוּ רַבָּנַן: ״וְכִפֶּר אֶת מִקְדַּשׁ הַקּוֹדֶשׁ״ – זֶה לִפְנַי וְלִפְנִים, ״אֹהֶל מוֹעֵד״ – זֶה הֵיכָל, ״מִזְבֵּחַ״ – כְּמַשְׁמָעוֹ, ״יְכַפֵּר״ – אֵלּוּ עֲזָרוֹת,

§ The mishna states: **And similarly in the Sanctuary, and likewise on the golden altar,** if the blood spills he must go back and begin that cycle of sprinklings afresh. **The Sages taught:** "And he shall make atonement for the most sacred place, and he shall make atonement for the Tent of Meeting and for the altar; and he shall make atonement for the priests and for all the people of the assembly" (Leviticus 16:33). **"And he shall make atonement for the most sacred place," this is the innermost sanctum,**[N] the Holy of Holies; **"the Tent of Meeting," this is the Sanctuary; "altar"** is meant **as per its plain meaning; "he shall make atonement," is** referring to the second mention of this phrase in the verse, **these are the courtyards.**

״הַכֹּהֲנִים״ – כְּמַשְׁמָעָן, ״עַם הַקָּהָל״ – אֵלּוּ יִשְׂרָאֵל, ״יְכַפֵּר״, אֵלּוּ הַלְוִיִּם – הוּשְׁווּ כּוּלָּן לְכַפָּרָה אַחַת, שֶׁכּוּלָּן מִתְכַּפְּרִין בַּשָּׂעִיר הַמִּשְׁתַּלֵּחַ בִּשְׁאָר עֲבֵירוֹת, דִּבְרֵי רַבִּי יְהוּדָה.

"The priests" is meant **as per its plain meaning; "people of the assembly," these are the Israelites; "he shall make atonement," these are the Levites,**[N] who also gain atonement. **They are all equated** in this verse **in** that they achieve **one atonement** in this verse, which indicates **that they all achieve atonement through the scapegoat** for all **other transgressions,** apart from the ritual impurity of the Temple and consecrated objects, i.e., entering the Temple or eating consecrated food while ritually impure. The bull presented inside atones only for the priests, while the goats atone solely for Israelites. Only the scapegoat atones equally for all Jews. This is **the statement of Rabbi Yehuda.**

רַבִּי שִׁמְעוֹן אוֹמֵר: כְּשֵׁם שֶׁדַּם הַשָּׂעִיר הַנַּעֲשֶׂה בִּפְנִים מְכַפֵּר עַל יִשְׂרָאֵל בְּטוּמְאַת מִקְדָּשׁ וְקָדָשָׁיו, כָּךְ דַּם הַפָּר מְכַפֵּר עַל הַכֹּהֲנִים בְּטוּמְאַת מִקְדָּשׁ וְקָדָשָׁיו. וּכְשֵׁם שֶׁוִּידּוּי שֶׁל שָׂעִיר הַמִּשְׁתַּלֵּחַ מְכַפֵּר עַל יִשְׂרָאֵל בִּשְׁאָר עֲבֵירוֹת – כָּךְ וִידּוּי שֶׁל פַּר מְכַפֵּר עַל הַכֹּהֲנִים בִּשְׁאָר עֲבֵירוֹת.

Rabbi Shimon says: Just as the blood of the goat presented inside atones for Israelites who sinned **with the ritual impurity of the Temple and its consecrated objects, so too, the blood of the** High Priest's **bull atones for the priests** who sinned **with the ritual impurity of the Temple and its consecrated objects. And just as the confession over the scapegoat atones for Israelites with regard to all other transgressions, so too, the confession over the bull atones for the priests with regard to all other transgressions,** and therefore the priests do not require atonement through the scapegoat.

תָּנוּ רַבָּנַן: ״וְכִלָּה מִכַּפֵּר אֶת הַקּוֹדֶשׁ״ – זֶה לִפְנַי וְלִפְנִים, ״אֹהֶל מוֹעֵד״ – זֶה הֵיכָל, מִזְבֵּחַ – כְּמַשְׁמָעוֹ, מְלַמֵּד שֶׁכּוּלָּן כַּפָּרָה כַּפָּרָה בִּפְנֵי עַצְמָן.

The Sages taught in another *baraita*: "And when he has finished atoning for the sacred place, and the Tent of Meeting, and the altar, he shall present the live goat" (Leviticus 16:20). **"And when he has finished atoning for the sacred place," this is** the sprinklings in **the innermost sanctum,** the Holy of Holies; **"Tent of Meeting," this is the** sprinklings toward the curtain in the **Sanctuary; "altar," as per its plain meaning.** This **teaches that they each** constitute **a separate atonement unto themselves,** i.e., each one of these actions achieves a distinct atonement. If a disqualification occurs in any of the atoning actions, he must return to the beginning of that action.

HALAKHA

A goat that he slaughtered before presentation of the blood of the bull – שָׂעִיר שֶׁשְּׁחָטוֹ קוֹדֶם מַתַּן דָּמוֹ שֶׁל פַּר: If the High Priest slaughters the goat before presentation of the blood of the bull, he has achieved nothing and must bring another goat. The *halakha* is in accordance with the opinion of Ulla (Rambam *Sefer Avoda*, *Hilkhot Avodat Yom HaKippurim* 5:2).

LANGUAGE

Rabbi Afes – רַבִּי אָפֵס: Probably from the Greek name Ἆπις, *Apis*, or Ἐπειός, *Epius*.

NOTES

And likewise Rabbi Afes said – וְכֵן אָמַר רַבִּי אָפֵס: Ulla has no choice but to interpret the mishna in this manner, so that it would not conflict with his opinion, but why did Rabbi Afes explain that the mishna is referring specifically to the presentations in the Sanctuary? One answer is that Rabbi Afes thereby reconciles an apparent contradiction between the first clause and latter clause of the mishna. The mishna first states: Each act of Yom Kippur, but proceeds to list only some of its rites. Therefore, he explains that the mishna is not dealing with every stage of the Yom Kippur service but only with the presentations in the Sanctuary (*Toledot Yitzḥak*).

The most sacred place, this is the innermost sanctum – מִקְדַּשׁ הַקּוֹדֶשׁ זֶה לִפְנַי וְלִפְנִים: Rashi's interpretation of this statement has been challenged from several perspectives, both with regard to his opinion in general that this refers to the sin that requires atonement, as well as the details of his opinion, i.e., that the sin is that of one who entered the Holy of Holies while ritually impure and never became aware of his transgression. Some commentaries suggest that the verse is not dealing with atonement itself, i.e., what the priest is atoning for, but with the method by which he achieves atonement in each of these places (*Tosafot Yeshanim*; *Tosefot HaRosh*).

These are the Levites – אֵלּוּ הַלְוִיִּם: It is odd that a special verse is necessary to include the Levites, who are part of the Jewish people. One suggestion is that as the inclusion of regular Israelites is derived from the phrase: "People of the assembly," and it is unclear whether the Levites are called a people, they therefore need to be included specially (*Gevurat Ari*). A different *baraita* includes slaves, not Levites, as derived from the phrase: "He shall atone."

מִכָּאן אָמְרוּ: נָתַן מִקְצָת מַתָּנוֹת שֶׁבִּפְנִים וְנִשְׁפַּךְ הַדָּם – יָבִיא דָּם אַחֵר, וְיַתְחִיל בַּתְּחִלָּה בְּמַתָּנוֹת שֶׁבִּפְנִים. רַבִּי אֶלְעָזָר וְרַבִּי שִׁמְעוֹן אוֹמְרִים: אֵינוֹ מַתְחִיל אֶלָּא מִמָּקוֹם שֶׁפָּסַק. גָּמַר אֶת הַמַּתָּנוֹת שֶׁבִּפְנִים, וְנִשְׁפַּךְ הַדָּם – יָבִיא דָּם אַחֵר, וְיַתְחִיל בַּתְּחִילָּה בְּמַתָּנוֹת שֶׁבַּהֵיכָל.

From here the Sages **stated:** If the High Priest **presented some of the presentations inside** the Holy of Holies **and** then **the blood spilled, he brings other blood and begins from the start of the presentations inside. Rabbi Elazar and Rabbi Shimon say:** He need not start the cycle of sprinklings again; rather, **he begins only from the place where he stopped.** If **he finished the presentations inside and** then **the blood spilled,**[H] **he brings other blood and starts at the beginning of the presentations in the Sanctuary.** However, he does not begin the presentations inside anew, as he has already sprinkled all the required blood inside, and that stage of the service is complete.

נָתַן מִקְצָת מַתָּנוֹת שֶׁבַּהֵיכָל וְנִשְׁפַּךְ הַדָּם – יָבִיא דָּם אַחֵר וְיַתְחִיל בַּתְּחִילָּה בַּהֵיכָל. רַבִּי אֶלְעָזָר וְרַבִּי שִׁמְעוֹן אוֹמְרִים: אֵינוֹ מַתְחִיל אֶלָּא מִמָּקוֹם שֶׁפָּסַק.

If **he presented some of the presentations in the Sanctuary and the blood spilled, he brings other blood and begins** again **from the start in the Sanctuary,** as he has not yet completed all the sprinklings in the Sanctuary. **Rabbi Elazar and Rabbi Shimon say: He begins only from the place where he stopped.**

גָּמַר מַתָּנוֹת שֶׁבַּהֵיכָל וְנִשְׁפַּךְ הַדָּם – יָבִיא דָּם אַחֵר וְיַתְחִיל בַּתְּחִילָּה בְּמַתְּנוֹת הַמִּזְבֵּחַ. נָתַן מִקְצָת מַתָּנוֹת שֶׁבַּמִּזְבֵּחַ וְנִשְׁפַּךְ הַדָּם – יָבִיא דָּם אַחֵר, וְיַתְחִיל בַּתְּחִילָּה בְּמַתְּנוֹת הַמִּזְבֵּחַ. רַבִּי אֶלְעָזָר וְרַבִּי שִׁמְעוֹן אוֹמְרִים: מִמָּקוֹם שֶׁפָּסַק הוּא מַתְחִיל. גָּמַר מַתָּנוֹת שֶׁבַּמִּזְבֵּחַ וְנִשְׁפַּךְ הַדָּם – דִּבְרֵי הַכֹּל לָא מְעַכְּבִי.

If **he finished the presentations in the Sanctuary and the blood spilled,**[H] **he brings other blood and begins at the start of the presentations at the altar,** as he has already achieved the atonement of the sprinklings in the Sanctuary. If **he presented some of the presentations at the altar and the blood spilled, he brings other blood and begins at the start of the presentations at the altar,** as the atonement of the altar has yet not been completed. In this case, too, **Rabbi Elazar and Rabbi Shimon say** that **he begins from the place where he stopped.** If **he finished the presentations at the altar and the blood spilled**[H] before he poured the remainder of the blood at the base of the outer altar, **everyone agrees** that the remainders **are not indispensable,** and he need not slaughter another offering for this mitzva.

אָמַר רַבִּי יוֹחָנָן: וּשְׁנֵיהֶם מִקְרָא אֶחָד דָּרְשׁוּ: ״מִדַּם חַטַּאת הַכִּפּוּרִים אַחַת בַּשָּׁנָה״.

Rabbi Yoḥanan said: And both of them, meaning the first *tanna*, i.e., Rabbi Meir, the accepted author of unattributed *mishnayot*, Rabbi Elazar, and Rabbi Shimon, **derived** their opinions **from one verse:** "And Aaron shall make atonement upon its corners once a year; **with the blood of the sin-offering of atonement once a year** he shall make atonement for it throughout your generations; it is most sacred to the Lord" (Exodus 30:10).

רַבִּי מֵאִיר סָבַר: חַטָּאת אַחַת אָמַרְתִּי לְךָ, וְלֹא שְׁתֵּי חַטָּאוֹת, רַבִּי אֶלְעָזָר וְרַבִּי שִׁמְעוֹן סָבְרִי: חִטּוּי אֶחָד אָמַרְתִּי לְךָ, וְלֹא שְׁנֵי חִטּוּיִין.

Rabbi Yoḥanan elaborates: **Rabbi Meir holds** that God said: **I said to you** to bring **one sin-offering and not two sin-offerings.** In other words, the High Priest may not sprinkle the blood of two offerings on the inner altar. Consequently, if the blood of the sin-offering spilled in the middle of the rite, he may not complete the presentation with the blood of another animal; rather, he must slaughter new offerings so that he can present all the sprinklings at the altar from one sin-offering. **Rabbi Elazar and Rabbi Shimon hold** that God said: **I said to you** to perform **one sprinkling and not two sprinklings.** If he already sprinkled once, the High Priest need not sprinkle again, and if the blood spilled in the middle, the rite is completed with the blood of another offering.

HALAKHA

He finished the presentations inside and the blood spilled – גָּמַר אֶת הַמַּתָּנוֹת שֶׁבִּפְנִים וְנִשְׁפַּךְ הַדָּם: If the High Priest finished the presentations in the Holy of Holies and then the blood spilled, he brings other blood and restarts from the beginning of the presentations in the Sanctuary. The same applies if the blood spilled in the middle of the presentations in the Sanctuary, in accordance with the opinion of the first *tanna* (Rambam *Sefer Avoda*, *Hilkhot Avodat Yom HaKippurim* 5:6).

He finished the presentations in the Sanctuary and the blood spilled – גָּמַר מַתָּנוֹת שֶׁבַּהֵיכָל וְנִשְׁפַּךְ הַדָּם: If the High Priest finished the presentations in the Sanctuary and the blood spilled, he brings other blood for the presentations at the altar, in accordance with the opinion of the first *tanna* (Rambam *Sefer Avoda*, *Hilkhot Avodat Yom HaKippurim* 5:6).

He finished the presentations at the altar and the blood spilled – גָּמַר מַתָּנוֹת שֶׁבַּמִּזְבֵּחַ וְנִשְׁפַּךְ הַדָּם: If the High Priest finished the presentations at the altar and the blood spilled, leaving no other blood to pour as the remainder at the base of the altar, he need not slaughter another offering in order to do so, as this action is not indispensable. The *halakha* is in accordance with the conclusion of the Gemara that all the Sages agree in this regard (see *Leḥem Mishne*; Rambam *Sefer Avoda*, *Hilkhot Avodat Yom HaKippurim* 5:8).

תַּנְיָא, אָמַר רַבִּי: לִי חִלֵּק רַבִּי יַעֲקֹב בְּלוּגִּין.

§ **It was taught** in a *baraita* that Rabbi Yehuda HaNasi **said: Rabbi Ya'akov**[P] **differentiated for me** with respect **to *lugin*.** In other words, Rabbi Ya'akov said that although Rabbi Elazar and Rabbi Shimon disagree with Rabbi Meir with respect to the sprinkling on Yom Kippur, maintaining that the High Priest restarts from where he stopped, if some of the oil from the *log* used for purifying the leper[N] spills in the middle of the sprinkling, these *tanna'im* do not disagree that the priest must start that rite afresh.

וְלֹא? וְהָתַנְיָא: נָתַן מִקְצָת מַתָּנוֹת שֶׁבִּפְנִים וְנִשְׁפַּךְ הַלּוֹג – יָבִיא לוֹג אַחֵר, וְיַתְחִיל בַּתְּחִילָּה בְּמַתָּנוֹת שֶׁבַּהֵיכָל. רַבִּי אֶלְעָזָר וְרַבִּי שִׁמְעוֹן אוֹמְרִים: מִמָּקוֹם שֶׁפָּסַק הוּא מַתְחִיל.

The Gemara expresses surprise at this claim: **And** do they **not** disagree with regard to this issue as well? **But wasn't it taught** explicitly in a *baraita*: If **he presented some of the presentations** of oil **that** he sprinkles **inside** the Temple **and the *log* spilled,**[NH] **he brings another *log* and begins from the start of the presentations in the Sanctuary;** and **Rabbi Elazar and Rabbi Shimon say: He begins from the place where he stopped.**

גָּמַר מַתָּנוֹת שֶׁבַּהֵיכָל וְנִשְׁפַּךְ הַלּוֹג – יָבִיא לוֹג אַחֵר, וְיַתְחִיל בַּתְּחִילָּה בְּמַתָּנוֹת שֶׁבַּבְּהוֹנוֹת, נָתַן מִקְצָת מַתָּנוֹת בַּבְּהוֹנוֹת וְנִשְׁפַּךְ הַלּוֹג – יָבִיא לוֹג [אַחֵר], וְיַתְחִיל בַּתְּחִילָּה בְּמַתָּנוֹת שֶׁבַּבְּהוֹנוֹת. רַבִּי אֶלְעָזָר וְרַבִּי שִׁמְעוֹן אוֹמְרִים: מִמָּקוֹם שֶׁפָּסַק הוּא מַתְחִיל. גָּמַר מַתָּנוֹת שֶׁבַּבְּהוֹנוֹת וְנִשְׁפַּךְ הַלּוֹג – דִּבְרֵי הַכֹּל מַתְּנוֹת הָרֹאשׁ לֹא מְעַכְּבוֹת.

Likewise, if **he finished the presentations in the Sanctuary and the *log* spilled, he brings another *log* and begins from the start of the presentations** that he puts on **the thumbs** of the leper. If **he put some of the presentations on** the leper's **thumbs and the *log* spilled, he brings another *log* and begins from the start of the presentations on** his **thumbs. Rabbi Elazar and Rabbi Shimon say: He begins from the place where he stopped.** If **he finished the presentations on his thumbs and the *log* spilled, everyone agrees** that **the presentations on the head are not indispensable.** This *baraita* proves that Rabbi Elazar and Rabbi Shimon also disagree with Rabbi Meir with regard to the purifying oil of the leper.

אֵימָא: לִי שָׁנָה רַבִּי יַעֲקֹב בְּלוּגִּין.

The Gemara answers: Rather, Rabbi Yehuda HaNasi's statement must be amended, as one should **say: Rabbi Ya'akov taught me** this dispute **with regard to *lugin*.** Just as there is a dispute with regard to spilled blood during the presentations on Yom Kippur, Rabbi Ya'akov taught that a similar dispute applies to the leper's *log* of oil.

אָמַר מָר: מַתְּנוֹת הָרֹאשׁ אֵין מְעַכְּבוֹת. מַאי טַעְמָא? אִילֵימָא מִשּׁוּם דִּכְתִיב: ״וְהַנּוֹתָר מִן הַשֶּׁמֶן״ – אֶלָּא מֵעַתָּה ״וְהַנּוֹתֶרֶת מִן הַמִּנְחָה״ הָכִי נַמִי דְּלָא מְעַכְּבִי?!

The Gemara analyzes this issue: **The Master said** above that everyone agrees that the **presentations of** oil placed on **the head** of the leper **are not indispensable.** The Gemara asks: **What is the reason** for this? **If we say** it is **because it is written: "And the rest of the oil** that is in the priest's hand he shall put upon the head of him that is to be purified, to make atonement for him before the Lord" (Leviticus 14:29), which indicates that this presentation involves only the rest of the oil and is therefore not an essential element of atonement, **however, if** that is **so,** consider the verse: **"But the rest of the meal-offering** shall be for Aharon and his sons; it is one of the sacred offerings of the Lord by fire" (Leviticus 2:3). Should we say, **so too, that they are not indispensable?** This cannot be the case, as the *halakha* is that if the remnants of the meal-offering are lost before the handful is burnt, the owner of the offering must bring another handful.

שָׁאנֵי הָתָם דִּכְתִיב: ״וּמִיֶּתֶר״ ״וְהַנּוֹתָר״.

The Gemara answers: **It is different there,** with regard to the leper's *log* of oil, **as it is written** earlier: **"And of the rest** of the oil that is in his hand, the priest shall put upon the tip of the right ear of him that is to be purified, and upon the thumb of his right hand, and upon the big toe of his right foot" (Leviticus 14:17), and it is also written: **"And of the rest** of the oil that is in the priest's hand, he shall put upon the head of him that is to be purified" (Leviticus 14:18). This shows that the presentation on the head is performed only with the remainder of the oil, and therefore this action is certainly not indispensable.

אָמַר רַבִּי יוֹחָנָן:

Rabbi Yoḥanan said:

PERSONALITIES

Rabbi Ya'akov – רַבִּי יַעֲקֹב: Rabbi Ya'akov's full name was Rabbi Ya'akov ben Kurshai, a Sage from the last generation of *tanna'im*. Rabbi Ya'akov was highly proficient in the Torah of the *tanna'im* and was apparently one of Rabbi Yehuda HaNasi's teachers, teaching him a great deal of halakhic material. Rabbi Ya'akov's halakhic and aggadic teachings appear in the Mishna and Gemara. Some commentaries surmise that Rabbi Ya'akov was the maternal grandson of Elisha ben Avuya, also known as Aḥer.

NOTES

The purification of the leper – טָהֳרַת הַמְּצוֹרָע: The *halakhot* of the purification of a leper after he has been healed from his affliction are stated in the Torah (see Leviticus 14:1–32). Part of the procedure is performed outside the Temple, e.g., shaving his hair. The leper brings to the Temple a lamb for a guilt-offering and a *log* of oil that is waved by the priest. After the sacrifice of the guilt-offering, the priest applies some of the animal's blood to the earlobe of the leper, his right thumb, and his right big toe. Next, the priest takes some of the oil in his hand and sprinkles seven times. Some of the remaining oil is placed on the earlobe of the leper, his thumb, and his big toe. Finally, some of the leftover oil is placed on the head of the leper. When all this has been done, the leper sacrifices a lamb, or a bird if he is poor, as a sin-offering, and a second lamb or bird as a burnt-offering.

The *log* spilled, etc. – נִשְׁפַּךְ הַלּוֹג וכו׳: The early commentaries sought the source for the opinion of Rabbi Meir and Rabbi Shimon with regard to the oil. Some suggest that Rabbi Meir interprets the phrase "and a *log* of oil" (Leviticus 14:10) as indicating that only a single *log* may be used for each presentation, similar to his explanation with regard to the inner altar. Meanwhile, Rabbi Elazar and Rabbi Shimon derive their opinion by analogy from the *halakhot* of Yom Kippur, as the High Priest sprinkles from the point where he stopped if the blood spills in the middle of the service (*Siaḥ Yitzḥak*).

HALAKHA

He presented some of the presentations of oil that he sprinkles inside and the *log* spilled – נָתַן מִקְצָת מַתָּנוֹת שֶׁבִּפְנִים וְנִשְׁפַּךְ הַלּוֹג: If, in the purification ritual of a leper, the priest had poured from the oil into his hand and begun to sprinkle when the *log* spilled, and this happened before he finished sprinkling seven times, he brings another *log* and starts the seven presentations again. If it spilled after the seven presentations, he brings another *log* and starts on the thumbs. If he had begun to place the oil on the thumbs and then the *log* spilled, he brings another *log* and presents on the thumbs from the start. If he finished the thumbs when the *log* spilled, although he lacks enough oil to apply from his hand onto the head of the leper, he need not bring another *log*, as the presentation on the head is not indispensable (Rambam *Sefer Korbanot*, *Hilkhot Meḥusrei Kappara* 5:5).

אֲשַׁם מְצוֹרָע שֶׁשְּׁחָטוֹ שֶׁלֹּא לִשְׁמוֹ – בָּאנוּ לְמַחֲלוֹקֶת רַבִּי מֵאִיר וְרַבִּי אֶלְעָזָר וְרַבִּי שִׁמְעוֹן. רַבִּי מֵאִיר דְּאָמַר יָבִיא אַחֵר וְיַתְחִיל בַּתְּחִילָּה – הָכָא נַמִי יָבִיא אַחֵר וְיִשְׁחוֹט.

With regard to **a leper's guilt-offering**[N] **that was slaughtered not for its own sake**[NH] but for the purpose of a burnt-offering or peace-offering, **we have arrived at the dispute between Rabbi Meir** on the one hand **and Rabbi Elazar and Rabbi Shimon** on the other hand. Rabbi Yoḥanan clarifies his statement: According to the opinion of **Rabbi Meir, who said** that in the case of a service that was not completed **he brings another** animal **and starts from the beginning, here too,** in the case of the leper's guilt-offering, **he brings another** animal **and slaughters** it, as Rabbi Meir maintains that a service that has not been completed is considered as though it had not been performed at all.

וּלְרַבִּי אֶלְעָזָר וְרַבִּי שִׁמְעוֹן שֶׁאוֹמְרִים מִמָּקוֹם שֶׁפָּסַק מִשָּׁם הוּא מַתְחִיל – הָכָא אֵין לוֹ תַּקָּנָה.

And according to the opinion **of Rabbi Elazar and Rabbi Shimon, who say** that **he begins from the place where he stopped, here he has no remedy.** According to their opinion, a service that has not been completed properly remains valid. In this case, once he has slaughtered the animal he cannot bring a second guilt-offering, as the verse states: "And offer it for a guilt-offering" (Leviticus 14:12), and not two guilt-offerings.

מַתְקִיף לֵיהּ רַב חִסְדָּא: וְהָא ״אוֹתוֹ״ כְּתִיב! קַשְׁיָא.

Rav Ḥisda strongly objects to this: But isn't it written: "And offer **it** for a guilt-offering" (Leviticus 14:12), which indicates that he must offer that same guilt-offering he waved earlier, and if he does not do so the rite is invalid? If so, even according to the opinion of Rabbi Meir, he cannot use another offering. The Gemara comments: Indeed, this is **difficult**[N] for Rabbi Yoḥanan.

תַּנְיָא כְּוָותֵיהּ דְּרַבִּי יוֹחָנָן: אֲשַׁם מְצוֹרָע שֶׁשְּׁחָטוֹ שֶׁלֹּא לִשְׁמוֹ, אוֹ שֶׁלֹּא נָתַן מִדָּמוֹ לְגַבֵּי בְּהוֹנוֹת – הֲרֵי זֶה עוֹלֶה לְגַבֵּי מִזְבֵּחַ וְטָעוּן נְסָכִים, וְצָרִיךְ אָשָׁם אַחֵר לְהַכְשִׁירוֹ. וְרַב חִסְדָּא אָמַר לָךְ: מַאי צָרִיךְ – צָרִיךְ וְאֵין לוֹ תַּקָּנָה.

Even so, it **was taught** in a *baraita* **in accordance with** the opinion of **Rabbi Yoḥanan:** With regard to **a leper's guilt-offering that** the priest **slaughtered not for its own sake, or** if the priest **did not put some of its blood on** the leper's **thumbs, this** guilt-offering **is raised** and sacrificed **on the altar and requires libations** as though it were valid. **And** yet the leper **must** bring **another guilt-offering to make him eligible,** i.e., pure of his leprosy. Evidently, there is an opinion that he may offer another guilt-offering, which apparently contradicts the opinion of Rav Ḥisda that everyone agrees that he cannot use another offering. **And Rav Ḥisda** could have **said to you: What** is the meaning of the term: **Must,** stated here? It means that **he must** do so, **but** since it is impossible **he has no remedy.**

וְתָנֵי תַּנָּא צָרִיךְ וְאֵין לוֹ תַּקָּנָה?! אִין, וְהָתַנְיָא: נָזִיר מְמוֹרָט, בֵּית שַׁמַּאי אוֹמְרִים: צָרִיךְ הַעֲבָרַת תַּעַר, וּבֵית הִלֵּל אוֹמְרִים: אֵין צָרִיךְ הַעֲבָרַת תַּעַר. וְאָמַר רַבִּי אָבִינָא: כְּשֶׁאוֹמְרִים בֵּית שַׁמַּאי צָרִיךְ – צָרִיךְ וְאֵין לוֹ תַּקָּנָה.

The Gemara expresses surprise at this contention: **But would a *tanna* teach: Must,** when he means that **he has no remedy?** The Gemara answers: **Yes, and** indeed **it was taught** in a *baraita*: With regard to a totally **bald nazirite,**[H] who cannot shave his hair with a razor as required, **Beit Shammai say: He must** perform the act of **the passing of a razor** anyway, **and Beit Hillel say: He need not** perform the act of **the passing of a razor.**[N] **And Rabbi Avina said** that **when Beit Shammai say: Must,** they mean **he must** do so, but since it is impossible, **he has no remedy.**

NOTES

A leper's guilt-offering, etc. – אֲשַׁם מְצוֹרָע וכו׳: See *Tosafot* and other early commentaries, who challenge Rashi's interpretation of this passage that this is referring to a guilt-offering that was slaughtered for the purpose of a burnt-offering or peace-offering, and accept Rabbeinu Ḥananel's version of the text, which reads: The blood of a leper's guilt-offering that spilled before it was placed on the thumbs. According to this reading, the connection between this *halakha* and the debate between Rabbi Meir and Rabbi Shimon is clear. However, some commentaries point out that there are problems with this version as well. In justification of Rashi's version, it should be noted that the guilt-offering of a leper is unique in that it is accompanied by libations, which are offered regardless of the fate of the animal. Since the disqualification of the animal does not entirely nullify this offering, it can indeed be compared to a disqualification that occurs during the midst of a service (*Gevurat Ari*).

That was slaughtered not for its own sake – שֶׁשְּׁחָטוֹ שֶׁלֹּא לִשְׁמוֹ: In the case of most offerings, with the exception of the Paschal lamb and the sin-offering, if they were not slaughtered for their own sake but for the sake of another type of offering, they are not entirely invalidated but are burned on the altar in the normal fashion. The only difference between an offering of this kind and one performed properly is that an animal slaughtered for the sake of another type of offering does not fulfill the obligation of its owner, who must bring another offering in its stead.

This is difficult – קַשְׁיָא: Although the Gemara immediately proceeds to cite a *baraita* in support of the opinion of Rabbi Yoḥanan, at this stage of the discussion the challenge still stands (*Kashot Meyushav*).

The passing of a razor – הַעֲבָרַת תַּעַר: An individual who takes a nazirite vow assumes three prohibitions: Consuming wine and grape products, contracting ritual impurity from a corpse, and cutting his hair. Upon completion of his term, the nazirite comes to the Temple, sacrifices offerings, and cuts his hair. These acts signify the completion of his vow, whereupon he is permitted to drink wine and to come into contact with a dead body. The question here is which of these actions are indispensable to the ritual of a nazirite.

HALAKHA

A leper's guilt-offering that was slaughtered not for its own sake – אֲשַׁם מְצוֹרָע שֶׁשְּׁחָטוֹ שֶׁלֹּא לִשְׁמוֹ: If a leper's guilt offering was slaughtered not for its own sake, or if the priest did not place its blood on the individual's thumbs, the offering is still burned on the altar and requires libations. Nevertheless, the leper has not fulfilled his obligation with it, and he must bring another guilt-offering (Rambam *Sefer Korbanot*, *Hilkhot Meḥusrei Kappara* 5:5).

Bald nazirite – נָזִיר מְמוֹרָט: Since the act of shaving is not indispensable, a bald nazirite may bring his offerings and be released from his vow. In light of the Gemara in *Nazir* 46b, where the opinions are reversed and the lenient opinion is that of Beit Shammai, the Rambam apparently rules in accordance with the opinion of Beit Shammai, a ruling that puzzles the *Kesef Mishne* and the *Leḥem Mishne*. However, it is possible that the Rambam relies on the version of the text that appears in the Gemara here, in which the lenient opinion is that of Beit Hillel (Rambam *Sefer Hafla'a*, *Hilkhot Nezirut* 8:5).

וּפְלִיגָא דְּרַבִּי פְּדָת, דְּאָמַר רַבִּי פְּדָת: בֵּית שַׁמַּאי וְרַבִּי אֶלְעָזָר אָמְרוּ דָּבָר אֶחָד. בֵּית שַׁמַּאי – הָא דַּאֲמַרַן, רַבִּי אֶלְעָזָר – (דְּתַנְיָא) אֵין לוֹ בּוֹהֶן יָד וּבוֹהֶן רֶגֶל – אֵין לוֹ טַהֲרָה עוֹלָמִית, רַבִּי אֶלְעָזָר אוֹמֵר: נוֹתֵן עַל מְקוֹמוֹ וְיוֹצֵא. רַבִּי שִׁמְעוֹן אוֹמֵר: אִם נָתַן עַל שֶׁל שְׂמֹאל – יָצָא.

The Gemara comments: And Rabbi Avina, in his interpretation of this matter, **disagrees with Rabbi Pedat. As Rabbi Pedat said: Beit Shammai and Rabbi Elazar said the same thing,** i.e., they have the same opinion in this regard. The opinion of **Beit Shammai** is **that which we said,** that a bald nazirite must pass a razor over his head. The opinion of **Rabbi Elazar** is **as it was taught** in a mishna: A leper who **has no thumb**[H] **or big toe** on which to sprinkle can **never** attain **ritual purity. Rabbi Elazar says:** The priest **puts it on the spot** where the thumb was, **and** he thereby **fulfills** his obligation. **Rabbi Shimon says: If he put it on the left** hand or foot, **he has fulfilled** his obligation. According to Rabbi Pedat, Rabbi Elazar and Beit Shammai both maintain that even if the rite cannot be performed in the precise manner, one fulfills his obligation regardless.

תָּנוּ רַבָּנַן: ״וְלָקַח מִדַּם הָאָשָׁם״ יָכוֹל בִּכְלִי – תַּלְמוּד לוֹמַר: ״וְנָתַן״, מַה נְּתִינָה בְּעַצְמוֹ שֶׁל כֹּהֵן – אַף לְקִיחָה בְּעַצְמוֹ שֶׁל כֹּהֵן.

§ **The Sages taught:** "And the priest **shall take of the blood of the guilt-offering,** and the priest shall put it upon the tip of the right ear of him who is to be purified, and upon the thumb of his right hand, and upon the big toe of his right foot" (Leviticus 14:14). One **might** have thought that he should take it **in a vessel;** therefore, **the verse states: "And put." Just as putting** means **with the priest's own** body, **so too, taking** means **with the priest's own** body.[N]

יָכוֹל אַף לַמִּזְבֵּחַ כֵּן – תַּלְמוּד לוֹמַר: ״כִּי כַּחַטָּאת הָאָשָׁם הוּא״ מַה חַטָּאת טְעוּנָה כְּלִי – אַף אָשָׁם טָעוּן כְּלִי. נִמְצֵאתָ אַתָּה אוֹמֵר: אֲשַׁם מְצוֹרָע שְׁנֵי כֹּהֲנִים מְקַבְּלִים אֶת דָּמוֹ, אֶחָד בַּיָּד וְאֶחָד בִּכְלִי. זֶה שֶׁקִּבֵּל בִּכְלִי – בָּא לוֹ אֵצֶל מִזְבֵּחַ. וְזֶה שֶׁקִּיבֵּל בַּיָּד – בָּא לוֹ אֵצֶל מְצוֹרָע.

The *baraita* continues: One **might** have thought that **even** with regard to the blood of the leper's guilt-offering that he presents **on the altar,** like the blood of other guilt-offerings, it is **so** that he collects the blood in his hand rather than with a vessel. Therefore, **the verse states: "For as the sin-offering is, so is the guilt-offering"** (Leviticus 14:13): **Just as a sin-offering requires a vessel** for collection of its blood, **so too,** the blood of **a guilt-offering requires** collection in **a vessel. And you find that you** must **say: The leper's guilt-offering** requires **two priests** to **collect its blood; one** collects **by hand, and** the other **one** collects **in a vessel. The one who collected in a vessel comes to the altar** and sprinkles some of the blood on it, **and the one who collected by hand comes to the leper** and sprinkles some of the blood on him.[H]

תְּנַן הָתָם: וְכוּלָּן מְטַמְּאִים בְּגָדִים, וְנִשְׂרָפִין אַבֵּית הַדֶּשֶׁן, דִּבְרֵי רַבִּי אֶלְעָזָר וְרַבִּי שִׁמְעוֹן. וַחֲכָמִים אוֹמְרִים: אֵין מְטַמְּאִין בְּגָדִים וְאֵין נִשְׂרָפִין אַבֵּית הַדֶּשֶׁן אֶלָּא הָאַחֲרוֹן, הוֹאִיל וְגָמַר בּוֹ כַּפָּרָה.

§ **We learned** in a mishna **there: And all** of the animals whose blood was spilled, as stated in the mishna, **render ritually impure the garments**[N] of those who are occupied with burning them. If a bull or goat was slaughtered, but their blood spilled after one stage of atonement, and another animal is brought to complete the sprinkling, the first animal is burned, an action that renders ritually impure the garments of the individuals who perform the burning. **And** each of **these** first animals **is burned**[N] **in the place of the ashes,** in accordance with the *halakha* of inner sin-offerings. This is **the statement of Rabbi Elazar and Rabbi Shimon. And the Rabbis say: They do not render** the **garments impure and they are not burned in the place of the ashes, except for the last** animal, **since** the **atonement is completed with it.**[H]

בְּעָא מִינֵּיהּ רָבָא מֵרַב נַחְמָן: כַּמָּה שְׂעִירִים מְשַׁלֵּחַ? אֲמַר לֵיהּ: וְכִי עֶדְרוֹ מְשַׁלֵּחַ? אָמַר לוֹ:

Rava inquired before Rav Naḥman: How many goats does he send away?[N] If the blood of the goat presented inside is spilled, the High Priest must bring an additional pair of goats and perform a new lottery. This might even happen several times, which would mean that one goat is offered on the altar while several goats are designated for sending away. What should be done with those goats? **He said to him: Does he send away his flock?** In other words, the Torah said to send only one goat, not an entire flock. Rava **said to him:**

NOTES

Taking with the priest's own body – לְקִיחָה בְּעַצְמוֹ שֶׁל כֹּהֵן: *Tosafot* raise a difficulty against this proof, as the Torah also states with regard to other offerings: "And the priest shall take of its blood with his finger and place it" (Leviticus 4:30), and there is no insistence that the priest use his hand in those cases. Some commentaries resolve this problem by pointing out that the word "finger" is written there between "take" and "place," which indicates that the two actions are not equivalent (*Korban Aharon*).

And all render ritually impure the garments – וְכוּלָּן מְטַמְּאִים בְּגָדִים: The reasoning here is that according to the opinion of Rabbi Shimon and Rabbi Elazar, the bulls and goats are all considered one offering, as even if there is an interruption in the middle of the sprinklings the rite continues with the blood of a different animal. Conversely, as the Rabbis, i.e., Rabbi Meir, maintain that each stage of the atonement requires its own offering if the blood is spilled, atonement is achieved through only one of the animals, not all of them (*Tosafot Yeshanim*).

Render ritually impure and are burned – מְטַמְּאִים וְנִשְׂרָפִין: With regard to these and all sin-offerings whose blood is brought inside the temple, the Torah states that their flesh and hides are entirely burned and that one who performs these actions is thereby rendered ritually impure, as are the garments he wears at the time (see Leviticus 16:27–28).

How many goats does he send away – כַּמָּה שְׂעִירִים מְשַׁלֵּחַ: According to some commentaries, this question is referring specifically to the opinion of Rabbi Elazar and Rabbi Shimon, who maintain that atonement is achieved through all the animals. Others maintain that the question applies to the opinion of the Rabbis, i.e., Rabbi Meir, as well, as he merely states that atonement is achieved through the last of the bulls, since the earlier ones were disqualified. With regard to the scapegoats, however, as they themselves are not disqualified, they are all fit for the mitzva (*Tosafot Yeshanim*).

HALAKHA

A leper who has no thumbs – מְצוֹרָע בְּלֹא בְּהוֹנוֹת: A leper who has no right hand, no thumb on his right hand, no right foot, no big toe on his right foot, or no right ear, can never be ritually purified, in accordance with the unattributed opinion in the mishna (Rambam *Sefer Korbanot*, *Hilkhot Meḥusrei Kappara* 5:1).

Collecting the blood of a leper's guilt-offering – קַבָּלַת דָּם אֲשַׁם מְצוֹרָע: When the leper's guilt-offering is slaughtered, two priests collect its blood. One collects some of the blood in a vessel and sprinkles it on the altar, while the other collects it in his right hand and pours it into his left palm. He then sprinkles some of this blood on the leper with his right finger. The *halakha* is in accordance with the ruling of the *baraita* (Rambam *Sefer Korbanot*, *Hilkhot Meḥusrei Kappara* 4:2).

Which offerings render garments ritually impure – אֵלּוּ מִן הַקָּרְבָּנוֹת מְטַמְּאִים בְּגָדִים: If the blood of the bull or the goat on Yom Kippur spilled, other animals are brought to complete the atonement. Only the last offering, through which the atonement is completed, is burned in the place of the ashes, and only that offering renders impure the garments of those who burn it (Rambam *Sefer Avoda*, *Hilkhot Avodat Yom HaKippurim* 5:9).

וְכִי עֶדְרוֹ שׂוֹרֵף? מִי דָּמֵי? הָתָם – לָא כְּתִיב ׳אוֹתוֹ׳, הָכָא כְּתִיב ׳אוֹתוֹ׳.

And does he burn his flock? The Torah obligated him to burn only one goat, and yet there are times when he must burn several, as stated in the mishna. Rabbi Naḥman retorts: **Is it comparable? There,** with respect to burning the goats, **it is not written: "It,"** which would restrict the burning to only one animal, whereas **here,** with regard to the scapegoat, **it is written: "It,"** which indicates that one animal alone is sent away. The objection has been refuted and indeed only one scapegoat is used.

אִיתְּמַר, רַב פַּפִּי מִשְּׁמֵיהּ דְּרָבָא אָמַר: רִאשׁוֹן מְשַׁלֵּחַ, וְרַב שִׁימִי מִשְּׁמֵיהּ דְּרָבָא אָמַר: אַחֲרוֹן מְשַׁלֵּחַ. בִּשְׁלָמָא רַב שִׁימִי (בַּר אַשִׁי) מִשְּׁמֵיהּ דְּרָבָא דְּאָמַר אַחֲרוֹן מְשַׁלֵּחַ – קָסָבַר: הוֹאִיל וְגָמַר בּוֹ כַּפָּרָה. אֶלָּא רַב פַּפִּי מִשְּׁמֵיהּ דְּרָבָא, מַאי קָסָבַר? סָבַר לָהּ כְּרַבִּי יוֹסֵי, דְּאָמַר: מִצְוָה בְּרִאשׁוֹן.

§ **It was stated** that *amora'im* disagreed about the following issue. **Rav Pappi said in the name of Rava: He sends the first** goat; **and Rav Shimi said in the name of Rava: He sends the last** of them. The Gemara analyzes the matter: **Granted,** according to the opinion of **Rav Shimi bar Ashi in the name of Rava, who said** that **he sends the last** of them, it works out well, as **he** probably **holds** as stated above, that the last goat is used, **since** the **atonement is completed with it. However,** with regard to **Rav Pappi in the name of Rava, what does he hold?** The Gemara answers: **He holds in accordance with** the opinion of **Rabbi Yosei,** who said that when several identical items are available for a mitzva, the **mitzva is** performed **with the first** of them.[H]

הֵי רַבִּי יוֹסֵי? אִילֵימָא רַבִּי יוֹסֵי דְּקוּפּוֹת, דִּתְנַן (רַבִּי יוֹסֵי אוֹמֵר): שָׁלֹשׁ קוּפּוֹת שֶׁל שָׁלֹשׁ שָׁלֹשׁ סְאִין, שֶׁבָּהֶם תּוֹרְמִין אֶת הַלִּשְׁכָּה, וְהָיָה כָּתוּב עֲלֵיהֶם אב״ג.

The Gemara asks: To **which** of the *halakhot* of **Rabbi Yosei** is this referring? From which of Rabbi Yosei's statements is this conclusion derived? **If we say** it is the statement of **Rabbi Yosei** with regard to **containers,** this is problematic. **As we learned** in a mishna that **Rabbi Yosei says:** There were **three containers**[H] **of three *se'a* each, with which they collect the donation from the chamber.**[N] Every year the money donated to the Temple by the people in the month of Adar was placed in a special chamber. The treasurers subsequently filled three containers with these coins and used the funds to purchase the communal offerings, e.g., the daily offerings and the additional offerings for Festivals. **And the** letters ***alef, beit, gimmel* were written on the** containers.

וְתַנְיָא, אָמַר רַבִּי יוֹסֵי: לָמָּה כָּתוּב עֲלֵיהֶן אב״ג – לֵידַע אֵיזֶה מֵהֶן נִתְרְמָה רִאשׁוֹן, לְהָבִיא הֵימֶנָּה רִאשׁוֹן, שֶׁמִּצְוָה בְּרִאשׁוֹן.

And it was taught in a *baraita* that **Rabbi Yosei said: Why were** the letters ***alef, beit, gimmel* written on them?** It was **to ascertain** from **which of them the donation was collected first,** so that they could **bring** the money **from it first, as** the **mitzva is** to use the coins **of the first** container. This apparently proves that according to the opinion of Rabbi Yosei, it is a mitzva to use the first item.

דִּילְמָא בְּעִידָּנָא דְּאִיתְחֲזַאי קַמַּיְיתָא, לָא אִיתְחֲזַאי בַּתְרַיְיתָא.

The Gemara responds: This is no proof, as **perhaps at the time when the first** container **was fit to be used, the last was not** yet **fit to be used.** When the first container was brought it was fit and designated for the offerings, whereas the coins in the second container had not yet been collected, and therefore the coins in the first container must be used first as they were sanctified first. Here, however, the scapegoat is consecrated only when its pair is sacrificed, and therefore the two cases are dissimilar.

אֶלָּא רַבִּי יוֹסֵי דְּפֶסַח, (דִּתְנַן): הַמַּפְרִישׁ פִּסְחוֹ וְאָבַד, וְהִפְרִישׁ אַחֵר תַּחְתָּיו, וְאַחַר כָּךְ נִמְצָא הָרִאשׁוֹן וַהֲרֵי שְׁנֵיהֶן עוֹמְדִין – אֵי זֶה מֵהֶן שֶׁיִּרְצֶה יַקְרִיב, דִּבְרֵי חֲכָמִים. רַבִּי יוֹסֵי אוֹמֵר: מִצְוָה בְּרִאשׁוֹן, וְאִם הָיָה שֵׁנִי מוּבְחָר מִמֶּנּוּ – יְבִיאֶנּוּ.

Rather, the principle that one uses the first item is derived from the statement of **Rabbi Yosei with regard to the Paschal offering, as it was taught** in a *baraita*: With regard to **one who separated** a sheep for **his Paschal offering and** the sheep **was lost,**[H] **and he separated another** sheep **in its stead, and afterward the first** sheep **was found, and they both stand** before him, **he sacrifices whichever of them he wants;** this is **the statement of the Rabbis. Rabbi Yosei says:** The **mitzva** is performed **with the first** sheep. **And if the second was** of **superior** quality[N] **to it, he brings** the second sheep. This proves that according to Rabbi Yosei, if there are two animals equally fit for an offering, one brings the animal that was chosen first.

הדרן עלך הוציאו לו

HALAKHA

Which goat does he send away – אֵיזֶה שָׂעִיר מְשַׁלֵּחַ: The Rambam rules that the first goat is sent because it was chosen through the mitzva of the lottery and was not disqualified. The *Me'iri* states likewise (see *Likkutei Halakhot*; Rambam *Sefer Avoda*, *Hilkhot Avodat Yom HaKippurim* 5:15).

Three containers – שָׁלֹשׁ קוּפּוֹת: After the shekels were brought to their special chamber in the courtyard, three large containers were filled with the money. After that, three smaller containers were fashioned, on which the letters *alef*, *beit*, and *gimmel* were written. The contents of these boxes were used one by one to fund the Temple services (Rambam *Sefer Zemanim*, *Hilkhot Shekalim* 2:6).

One who separated his Paschal offering and it was lost – הַמַּפְרִישׁ פִּסְחוֹ וְאָבַד: If one separated a Paschal offering and it was subsequently lost, whereupon he designated a second animal, and then the first was located, the individual may offer whichever of the two animals he prefers. The other one is sacrificed as a peace-offering, in accordance with the opinion of the Rabbis (Rambam *Sefer Korbanot*, *Hilkhot Korban Pesaḥ* 4:6).

NOTES

They collect the donation from the chamber – תּוֹרְמִין אֶת הַלִּשְׁכָּה: There is a mitzva to buy the offerings for each year with funds donated by the people in the form of the half-shekels of that year. These coins were collected by the Temple treasurer in the month of Adar and were used from the first of Nisan, which marked the beginning of the year for these purposes. The money was first kept in a special chamber before it was carried in containers and spent to purchase the animals for offerings. The money was kept in three boxes. The contents of the first were donated by people living in Eretz Yisrael, the second was for the shekels of Jews living outside the land but relatively close by, the third container held the money given by Jews from distant lands.

If the second was of superior quality – אִם הָיָה שֵׁנִי מוּבְחָר: This *halakha* was stated solely with regard to the Paschal offering, but not the scapegoat. The difference is that the Paschal lamb is eaten, and therefore it must be of the best quality, whereas the scapegoat was hurled off a cliff (*Tosafot Yeshanim*).

Summary of
Perek V

The amount of incense scooped by the High Priest is determined by the size of his hands, and the vessels he uses for this purpose are made to fit him. Although this service is unique to Yom Kippur, the analysis of its *halakhot* and manner of performance leads to a discussion of the handful of flour separated from a regular meal-offering, which resembles the handful of incense in many ways.

The entrance of the High Priest into the Holy of Holies in the Second Temple was via the two dividing curtains. Several steps were taken to ensure that the rites of Yom Kippur were performed in the proper manner in the Second Temple, despite the lack of the Ark of the Covenant and the fact that the structure of the Sanctuary and the inner sanctum was different from that of the First Temple.

For each set of sprinklings in the Holy of Holies the High Priest sprinkles the blood of the bull and the goat once and then seven times, i.e., the first sprinkling is directed slightly upward while the next seven are aimed downward. Any change in the order or number of sprinklings disqualifies the service.

The sprinklings inside the Holy of Holies are performed exclusively on Yom Kippur. The sprinklings outside, on the curtain and the golden altar in the Sanctuary, are also performed with the blood of certain other special sin-offerings, i.e., the bull brought by the anointed priest and the bull brought for an unwitting communal sin. The Gemara clarifies some of the differences between these rites.

There are several differences of opinion with regard to the manner of the sprinkling on the golden altar, and the discussion in the Gemara indicates that there were various customs with regard to its performance even during the period of the Temple itself.

Everyone agrees that not only are certain rites of the Yom Kippur service indispensable for atonement, but so is the order of their performance. Consequently, if the High Priest performed a later service first, he must go back and start over from the beginning. However, this requirement is limited to the special rites of the day, those performed by the High Priest in his white garments inside the Holy of Holies.

With regard to the other services, each is considered a distinct unit, which means that if one of them was impaired in some way the High Priest must begin that rite afresh. This impairment might be caused by an error in the performance of the rite, or due to the inability of the High Priest to complete the service of this holiest day.

Introduction to
Perek VI

And when he has made an end of atoning for the Sanctuary, and the Tent of Meeting, and the altar, he shall present the live goat. And Aaron shall lay both his hands upon the head of the live goat, and confess over it all the iniquities of the children of Israel, and all their transgressions, even all their sins; and he shall put them upon the head of the goat, and shall send it away with an appointed man into the wilderness. And the goat shall bear upon it all their iniquities to a land which is cut off; and he shall let go the goat in the wilderness.

(Leviticus 16:20–22)

And the fat of the sin-offering he shall make smoke upon the altar. And he that dispatched the goat to Azazel shall wash his clothes, and bathe his flesh in water, and afterward he may come into the camp. And the bull of the sin-offering, and the goat of the sin-offering, whose blood was brought in to gain atonement in the sacred place, shall be taken outside the camp and they shall burn in the fire their skins, and their flesh, and their dung.

(Leviticus 16:25–27)

This chapter primarily addresses the laws of the scapegoat, and begins by addressing the relationship between the scapegoat and the goat sacrificed as a sin-offering on Yom Kippur. These two goats must be identical and equally suitable for each of the two services. Lots are drawn that determine which goat will be sacrificed as the sin-offering and which will be used as the scapegoat. Even after the lottery, if one of the goats becomes disqualified, the other goat also becomes unfit for its role. It therefore needs to be clarified until when, and to what extent, these goats remain interdependent.

Another topic addressed in this chapter is the confession recited by the High Priest over the scapegoat, and the sins for which the scapegoat brings atonement.

The chapter also discusses the process of sending the scapegoat to the wilderness. This ritual generates both theological and practical questions: What is the ritual's meaning? The scapegoat is not a sacrificial offering, as it is not slaughtered and it is sent out of the Temple. The meaning of the ritual must be clarified so that it not appear as though it contains traces of idolatrous worship.

On a practical level, who accompanies the scapegoat and what *halakhot* apply to him? How is the scapegoat sent out of the Temple and how is it brought to the proper location in the wilderness? Does the term Azazel refer to a location in the wilderness or to the ritual of the scapegoat? And how does one conclude the ritual of the scapegoat?

This chapter focuses on all of these issues, as well as other details related to the scapegoat.

מתני׳ שְׁנֵי שְׂעִירֵי יוֹם הַכִּפּוּרִים מִצְוָתָן שֶׁיִּהְיוּ שְׁנֵיהֶן שָׁוִין בְּמַרְאֶה וּבְקוֹמָה וּבְדָמִים וּבִלְקִיחָתָן כְּאֶחָד. וְאַף עַל פִּי שֶׁאֵין שָׁוִין – כְּשֵׁרִין. לָקַח אֶחָד הַיּוֹם וְאֶחָד לְמָחָר – כְּשֵׁרִין.

MISHNA **The mitzva of the two Yom Kippur goats,**[H] the goat sacrificed to God and the goat sent to Azazel that are brought as a pair, **is** as follows, *ab initio*: **That they will both be identical in appearance,**[N] i.e., color, **and in height, and in monetary value,**[N] **and their acquisition** must be **as one,**[N] i.e., they must be purchased together. **And even if they are not identical,** nevertheless, **they are valid.** And similarly, if **he acquired one today and one tomorrow, they are valid.**

מֵת אֶחָד מֵהֶם, אִם עַד שֶׁלֹּא הִגְרִיל מֵת – יִקַּח זוּג לַשֵּׁנִי, וְאִם מִשֶּׁהִגְרִיל מֵת – יָבִיא זוּג אַחֵר, וְיַגְרִיל עֲלֵיהֶם בַּתְּחִילָּה,

If **one** of the goats **died,**[H] **if it died before** the High Priest **drew the lots, he** immediately **takes a counterpart for the second,** since neither has yet been designated. **And if it died after** the High Priest **drew the lots, he brings another pair** of goats **and draws lots over them from the start.**

וְיֹאמַר: אִם שֶׁל שֵׁם מֵת – זֶה שֶׁעָלָה עָלָיו הַגּוֹרָל לַשֵּׁם יִתְקַיֵּים תַּחְתָּיו, וְאִם שֶׁל עֲזָאזֵל מֵת – זֶה שֶׁעָלָה עָלָיו הַגּוֹרָל לַעֲזָאזֵל יִתְקַיֵּים תַּחְתָּיו, וְהַשֵּׁנִי יִרְעֶה עַד שֶׁיִּסְתָּאֵב וְיִמָּכֵר, וְיִפְּלוּ דָּמָיו לִנְדָבָה. שֶׁאֵין חַטַּאת צִבּוּר מֵתָה. רַבִּי יְהוּדָה אוֹמֵר: תָּמוּת.

After that lottery **he utters** a stipulation: **If** the one to be sacrificed **to God died, that** goat **upon which the lot for God** was drawn in the second lottery **shall stand in its stead; and if** the one to be sent **to Azazel died, that** goat **upon which the lot for Azazel** was drawn **shall stand in its stead. And the second,** superfluous goat, i.e., in the case where a new pair of goats was brought, **should graze until it becomes unfit,** at which point **it will be sold, and the money** received from **its** sale **will go toward** the purchase of **a** public **gift-offering.** Although for individual sin-offerings in similar circumstances there is no remedy and it is left to die, that is not the case here, **as a communal sin-offering** is **not** left **to die.** On the other hand, **Rabbi Yehuda says:** In this **it should** be left to **die.**

וְעוֹד אָמַר רַבִּי יְהוּדָה: נִשְׁפַּךְ הַדָּם – יָמוּת הַמִּשְׁתַּלֵּחַ, מֵת הַמִּשְׁתַּלֵּחַ – יִשָּׁפֵךְ הַדָּם.

And furthermore, Rabbi Yehuda said: If **the blood** of the goat sacrificed to God **spilled** before it was sprinkled, **the scapegoat** is left **to die.** Similarly, **if the scapegoat dies, the blood** of the goat sacrificed to God **should be spilled,** and two other goats are brought and lots are drawn.

HALAKHA

The two Yom Kippur goats – שְׁנֵי שְׂעִירֵי יוֹם הַכִּפּוּרִים: The two Yom Kippur goats should be identical in appearance, size, and monetary value, and they should be purchased together. Nevertheless, they may be used even if they are not identical or were not purchased together (Rambam *Sefer Avoda, Hilkhot Avodat Yom HaKippurim* 5:14).

If one of the goats died – מֵת אֶחָד מֵהֶם: If one of the two Yom Kippur goats dies before the lottery is cast, the High Priest brings a counterpart for the remaining goat. If one of the goats dies after the lottery, the High Priest brings two new goats and draws new lots. It the goat that died was to be sacrificed to God, the goat selected to be sacrificed to God in the second lottery takes its place. If the goat that died was to be sent to Azazel, the goat selected to be sent to Azazel in the second lottery takes its place. In the case where a new pair of goats was brought, the remaining goat of the second pair is put out to pasture until it becomes blemished. It is then sold, and the proceeds are used for a communal gift-offering. This is in accordance with the mishna and with the opinion of Rav in the Gemara (Rambam *Sefer Avoda, Hilkhot Avodat Yom HaKippurim* 5:15).

NOTES

That they will both be identical in appearance – שֶׁיִּהְיוּ שְׁנֵיהֶן שָׁוִין בְּמַרְאֶה: *Tosafot Yeshanim* asks: Since the Gemara in tractate *Sanhedrin* teaches that no two people look exactly alike, how can one expect to find two identical goats? They answer that there is a greater discrepancy between different human faces than there is with regard to the appearance of animals. Still, according to the Jerusalem Talmud, no two natural items, even two grains of wheat, can ever be fully identical. Therefore, the mishna must mean to say that the goats must be as close as possible to each other in terms of coloring and size (see *Gevurat Ari*).

And in monetary value – וּבְדָמִים: In the Jerusalem Talmud it is explained that the important point is the value of the goats rather than their actual purchase price. Therefore, it is preferable not to use two goats that were purchased for the same price if one is qualitatively superior, whereas it is acceptable to use two goats of equal quality even if they were not purchased for the same price.

And their acquisition must be as one – וּבִלְקִיחָתָן כְּאֶחָד: The two goats must be bought not only at the same time, but preferably from the same individual. This too is part of the effort to ensure that the animals are as similar as possible.

NOTES

One in appearance – חַד לְמַרְאֶה: *Tosafot Yeshanim* cite a version of this text according to which one reference is for appearance and height, one is for monetary value, and the third teaches that they must be purchased simultaneously. This interpretation solves some questions that were raised with regard to this derivation.

HALAKHA

The lambs brought by a leper – כִּבְשֵׂי מְצוֹרָע: It is a mitzva for a leper to bring lambs that are identical. However, if they are not identical, they are nevertheless valid (*Likkutei Halakhot*).

גמ׳ תָּנוּ רַבָּנַן: ״יִקַּח שְׁנֵי שְׂעִירֵי עִזִּים״ – מִיעוּט ״שְׂעִירֵי״ – שְׁנַיִם, מַה תַּלְמוּד לוֹמַר ״שְׁנֵי״ – שֶׁיִּהְיוּ שְׁנֵיהֶן שָׁוִים. מִנַּיִן אַף עַל פִּי שֶׁאֵין שְׁנֵיהֶן שָׁוִין כְּשֵׁירִין – תַּלְמוּד לוֹמַר: ״שָׂעִיר״ ״שָׂעִיר״ רִיבָּה.

GEMARA **The Sages taught:** It states: **"He shall take two goats"** (Leviticus 16:5). The **minimum** number indicated by a plural term, as the word **goats** is here, is **two.** If so, **what** is the meaning when **the verse states: Two?** It teaches **that the two should be identical.** And **from where** do we derive that **even if the two** goats **are not identical** they are nevertheless **valid? The verses state** and repeat the word **goat, goat** (Leviticus 16:9–10) **to amplify** and indicate that the goats are valid even if they are not identical.

טַעְמָא דְּרַבֵּי רַחֲמָנָא, הָא לָא רַבֵּי רַחֲמָנָא – הֲוָה אָמִינָא: פְּסוּלִין. עִיכּוּבָא מְנָא לַן?

The Gemara asks: **The reason** is specifically **because the Merciful One** in the Torah **amplified** and thereby indicated that the goats are valid even if they are not identical. **Doesn't this** indicate that if **the Merciful One did not amplify, I would have said** the goats are **disqualified? From where do we** derive that the goats are **prevented** from being sacrificed if they are not identical? The principle with regard to sacrificial offerings is that if the Torah indicates a requirement only once, it is a mitzva *ab initio*, and if the Torah repeats the requirement, it is considered indispensable in order for the offering to be valid.

סָלְקָא דַּעְתָּךְ אָמִינָא: ״שְׁנֵי״ ״שְׁנֵי״ ״שְׁנֵי״ כְּתִיב.

The Gemara answers: It could **enter your mind to say** that since the word **two, two, two, is written** three times in the relevant passage, the repetition indicates that the goats are disqualified if they are not identical. Therefore, the Torah had to indicate that the goats are valid even if they are not identical.

וְהָשְׁתָּא דְּרַבֵּי רַחֲמָנָא ״שָׂעִיר״ ״שָׂעִיר״, ״שְׁנֵי״ ״שְׁנֵי״ ״שְׁנֵי״ לָמָּה לִי? חַד – לְמַרְאֶה, וְחַד – לְקוֹמָה, וְחַד – לְדָמִים.

The Gemara asks: **And now that the Merciful One has amplified** by repeating the word **goat, goat, why do I** need the threefold repetition of **two, two, two?** The Gemara answers that it teaches how the mitzva should be performed *ab initio*: **One** of the terms indicates that the goats should be identical **in appearance,**[N] **one** indicates they should be identical **in height, and one** indicates they should be identical **in monetary value.**

תַּנְיָא נַמִי הָכִי גַּבֵּי כִּבְשֵׂי מְצוֹרָע: ״יִקַּח שְׁנֵי כְבָשִׂים״ מִיעוּט כְּבָשִׂים שְׁנַיִם, מַה תַּלְמוּד לוֹמַר ״שְׁנֵי״ – שֶׁיִּהְיוּ שְׁנֵיהֶן שָׁוִין. וּמִנַּיִן שֶׁאַף עַל פִּי שֶׁאֵין שְׁנֵיהֶן שָׁוִין כְּשֵׁירִין, תַּלְמוּד לוֹמַר: ״כֶּבֶשׂ״ ״כֶּבֶשׂ״ רִיבָּה.

The Gemara comments that **this was also taught** in a *baraita* **with regard to** the **lambs** brought by a **leper,**[H] based upon the verse: **"He shall take two lambs"** (Leviticus 14:10). The **minimum** number of **lambs,** which is a plural term, is **two.** If so, **what** is the meaning when **the verse states "two"?** It teaches **that the two should be identical.** And **from where** do we derive **that even if the two** lambs **are not identical** they are nevertheless **valid? The verses state: Lamb, lamb,** repetitively, **to amplify** and indicate that the lambs are valid even if they are not identical.

טַעְמָא דְּרַבֵּי רַחֲמָנָא, הָא לָא רַבֵּי רַחֲמָנָא – הֲוָה אָמִינָא: פְּסוּלִין, עִיכּוּבָא מְנָא לַן? סָלְקָא דַּעְתָּךְ אָמִינָא: ״תִּהְיֶה״ כְּתִיב.

The Gemara asks: **The reason** is specifically **because the Merciful One** in the Torah **amplified** and thereby indicated that the lambs are valid even if they are not identical. **Doesn't this** indicate that if **the Merciful One did not amplify, I would have said** the lambs are **disqualified? From where do we** derive that the lambs are **prevented** from being sacrificed if they are not identical? The Gemara answers: It could **enter your mind to say** that since **it is written:** "This **shall be** the law of the leper" (Leviticus 14:2), the verse indicates that every detail stated in this context is indispensable. Therefore, it was necessary for the Torah to indicate that the lambs are valid even if they are not identical.

וְהָשְׁתָּא דְּרַבֵּי רַחֲמָנָא ״כֶּבֶשׂ״ ״כֶּבֶשׂ״, ״תִּהְיֶה״ לָמָּה לִי? לִשְׁאָר הֲוָיָתוֹ שֶׁל מְצוֹרָע.

The Gemara asks: **And now that the Merciful One has amplified** by repeating the word **lamb, lamb, why do I** need the phrase "this **shall be**"? The Gemara answers: This phrase applies **to the rest of the** *halakhot* that **are** included in the atonement ritual **of the leper,** which are indispensable.

(וּתְנַן) נַמִי גַּבֵּי מְצוֹרָע כִּי הַאי גַּוְונָא: "צִפֳּרִים" מִיעוּט צִפֳּרִים (שְׁנַיִם), מַה תַּלְמוּד לוֹמַר "שְׁתֵּי" – שֶׁיִּהְיוּ שְׁתֵּיהֶן שָׁווֹת. וּמִנַּיִן שֶׁאַף עַל פִּי שֶׁאֵינָן שָׁווֹת כְּשֵׁרוֹת – תַּלְמוּד לוֹמַר: "צִפּוֹר" "צִפּוֹר" רִיבָּה.

The Gemara comments: **And we also learned similarly with regard to** the birds used for the purification of **a leper.**[H] The verse states that the priest should take "two **birds**" (Leviticus 14:4), and the **minimum** number indicated by the plural term **birds** is **two. What** is the meaning when **the verse states: Two?** It indicates **that the two** birds **should be identical. And from where** do we derive **that even if they are not identical** they are **valid? The verses state: Bird, bird** (Leviticus 14:5–6),[N] repetitively, to **amplify.**

טַעְמָא – דְּרַבֵּי רַחֲמָנָא, הָא לָא רַבֵּי רַחֲמָנָא – פְּסוּלוֹת. עִכּוּבָא מְנָא לַן? סָלְקָא דַּעְתָּךְ אָמִינָא: "תִּהְיֶה" כְּתִיב.

The Gemara asks: **The reason** is specifically **because the Merciful One** in the Torah **amplified** and thereby indicated that the birds are valid even if they are not identical. **Doesn't this** indicate that if **the Merciful One did not amplify,** I would have said the birds are **disqualified? From where do we** derive that the birds are **prevented** from being used if they are not identical? The Gemara answers: It could **enter your mind to say** that since **it is written:** "This **shall be** the law of the leper," the verse indicates that every detail stated in this context is indispensable. Therefore, it was necessary for the Torah to indicate that the birds are valid even if they are not identical.

וְהָשְׁתָּא דְּרַבֵּי רַחֲמָנָא 'צִפּוֹר', 'תִּהְיֶה' לָמָּה לִי? לִשְׁאָר הֲוָיָתוֹ שֶׁל מְצוֹרָע.

The Gemara asks: **And now that the Merciful One has amplified** by repeating the word **bird, why do I** need the phrase "this **shall be**"? The Gemara answers: This phrase applies **to the rest of the** *halakhot* that **are** included in the atonement ritual **of the leper,** which are indispensable.

אִי הָכִי, גַּבֵּי תְּמִידִין נַמִי נֵימָא: "כְּבָשִׂים" – מִיעוּט כְּבָשִׂים שְׁנַיִם, מַה תַּלְמוּד לוֹמַר "שְׁנַיִם" שֶׁיִּהְיוּ שְׁנֵיהֶן שָׁוִין, וּמִנַּיִן שֶׁאַף עַל פִּי שֶׁאֵין שְׁנֵיהֶן שָׁוִין כְּשֵׁירִין – תַּלְמוּד לוֹמַר "כֶּבֶשׂ" "כֶּבֶשׂ" רִיבָּה, וּלְמִצְוָה הָכִי נַמִי דְּבָעֵינַן!

The Gemara suggests: **If so,** this line of reasoning should be applied to the **daily offerings as well. Let us say** that when the verse states: "Two **lambs** of the first year, day by day, continually" (Exodus 29:38), the **minimum** number indicated by the word **lambs is two. What** is the meaning when **the verse states "two"?** It indicates **that the two** lambs **should be identical. And from where** do we derive **that even if the two are not identical they are valid? The verse states** the word **lamb, lamb** (Exodus 29:39), repetitively, to **amplify.** Let us learn from here that in order **to** fulfill **the mitzva** in the preferred manner, **we also require** that the two lambs used for the daily offering be identical.

הַהוּא מִיבְּעֵי לֵיהּ לְכִדְתַנְיָא: "שְׁנַיִם לַיּוֹם" – כְּנֶגֶד הַיּוֹם.

The Gemara responds: **That** verse **is needed for that which was taught** in a *baraita*: "**Two** lambs of the first year, **day by day**" (Exodus 29:38),[N] indicates that the lambs must be slaughtered **opposite the** location of the sun at that time of **day.**[N]

אַתָּה אוֹמֵר כְּנֶגֶד הַיּוֹם, אוֹ אֵינוֹ אֶלָּא חוֹבַת הַיּוֹם? כְּשֶׁהוּא אוֹמֵר "אֶת הַכֶּבֶשׂ אֶחָד תַּעֲשֶׂה בַבֹּקֶר וְאֵת הַכֶּבֶשׂ הַשֵּׁנִי תַּעֲשֶׂה בֵּין הָעַרְבָּיִם" הֲרֵי חוֹבַת הַיּוֹם אָמוּר, וּמָה אֲנִי מְקַיֵּים שְׁנַיִם לַיּוֹם – כְּנֶגֶד הַיּוֹם.

The Gemara asks: Do **you say** it means **opposite the** location of the sun at that time of **day, or** does it **only** mean to say that two lambs must be sacrificed for the **obligation of** each **day?** The Gemara answers: **When it states: "One lamb you shall offer in the morning, and the other lamb you shall offer in the afternoon"** (Numbers 28:4), **the obligation of** each **day is stated** explicitly. **And how do I uphold** the verse: **"Two** lambs of the first year, **day by day"?** It teaches that the lambs must be slaughtered **opposite the** location of the sun at that time of **day.**

כֵּיצַד? תָּמִיד שֶׁל שַׁחַר הָיָה נִשְׁחָט עַל קֶרֶן צְפוֹנִית מַעֲרָבִית עַל טַבַּעַת שְׁנִיָּה, וְשֶׁל בֵּין הָעַרְבַּיִם הָיָה נִשְׁחָט עַל קֶרֶן מִזְרָחִית צְפוֹנִית עַל טַבַּעַת שְׁנִיָּה.

How is this done in actuality? The **daily offering of** the **morning was slaughtered** in the Temple courtyard **opposite** the **northwest corner** of the altar, **on** the **second ring,**[NB] across from the sun, which rises in the east. **And** the daily offering **of** the **afternoon was slaughtered opposite** the **northeast corner** of the altar, **on** the **second ring,** across the sun, which is located in the west in the afternoon.[H]

מוּסָפִין שֶׁל שַׁבָּת – וַדַּאי צְרִיכִין שֶׁיִּהְיוּ שְׁנֵיהֶן שָׁוִין.

The Gemara comments: When the Torah states: "Two lambs" (Numbers 28:9) with regard to the **additional offerings** brought on **Shabbat,**[N] the word two, which is unnecessary, **certainly** indicates **that the two should be identical** *ab initio*.

HALAKHA

The birds used for the purification of a leper – צִפֳּרֵי מְצוֹרָע: It is a mitzva for a leper to bring birds that are identical in appearance, size, and value, and that are purchased together. Nevertheless, if they are not identical or are purchased on two different days, they are valid (Rambam *Sefer Tahara, Hilkhot Tumat Tzara'at* 11:8).

The location for slaughtering the daily offering – מְקוֹם שְׁחִיטַת הַתָּמִיד: The daily offering of the morning was slaughtered in the Temple courtyard, in front of the northwest corner of the altar, in the second ring, while the daily offering of the afternoon was slaughtered in the northeast corner, at the second ring. This is in accordance with the accepted tradition that the daily offering should be slaughtered opposite the sun (Rambam *Sefer Avoda, Hilkhot Temidin UMusafin* 1:11).

NOTES

Lamb lamb…bird bird – כֶּבֶשׂ כֶּבֶשׂ...צִפּוֹר צִפּוֹר: The verse states: "And the priest shall take one lamb" (Leviticus 14:12), and similarly: "And the priest shall command to slaughter one of the birds" (Leviticus 14:5). Since in both contexts the subject of the verse was clear and it could have simply stated: One of them, the words lamb and birds are considered extraneous, and indicate that the pairs of lambs and birds are valid even if they are not identical (*Me'iri*).

Two lambs of the first year, day by day – שְׁנַיִם לַיּוֹם: The Torah could not have written "day by day" without adding the word two, as one might have reasoned that it is referring to the morning offering alone (*Tosafot Yeshanim*).

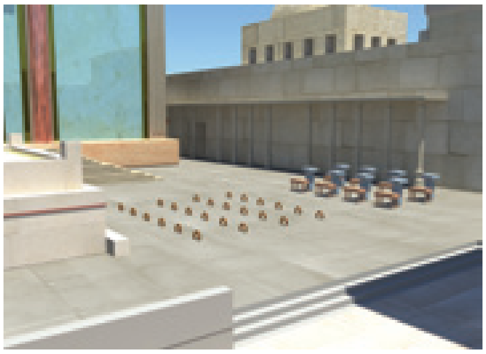
Opposite the location of the sun at that time of day – כְּנֶגֶד הַיּוֹם: The reason for this is to demonstrate that the sun is not an object of worship (*Me'iri*).

The second ring – טַבַּעַת שְׁנִיָּה: *Tosafot* ask why the second ring in particular is used. Many commentators explain that the first ring cannot be used because its location is shaded by the altar (*Tosafot Yeshanim*, *Tosefot Rid*), or by the shadow from the walls (*Peirush LeTamid*), and is therefore not opposite the sun. Rabbi Zeraḥya HaLevi writes that the second ring was used because it is more precisely opposite the position of the sun, which does not rise precisely in the northeast nor set exactly in the northwest.

The additional offerings brought on Shabbat – מוּסָפִין שֶׁל שַׁבָּת: According to the version of the text accepted by *Tosafot*, the requirement specifying that the animals brought as the additional offerings on Shabbat must be identical is indispensable to the fulfillment of the mitzva. Nevertheless, the Rambam does not mention this requirement at all, and the commentaries express surprise at this omission (see especially *Omer HaShikheḥa*). However, according to the version of the text accepted by Rabbeinu Ḥananel, the additional offerings of Shabbat need not be identical, and the term "two" means that two offerings are sacrificed rather than four. This is how the *Me'iri* explains the issue.

BACKGROUND

The second ring – טַבַּעַת שְׁנִיָּה: The image depicts the rings in the courtyard as viewed while facing west.



Rings in the courtyard

תָּנוּ רַבָּנַן: שְׁנֵי שְׂעִירֵי יוֹם הַכִּיפּוּרִים שֶׁשְּׁחָטָן בַּחוּץ עַד שֶׁלֹּא הִגְרִיל עֲלֵיהֶן – חַיָּיב עַל שְׁנֵיהֶם, מִשֶּׁהִגְרִיל עֲלֵיהֶן – חַיָּיב עַל שֶׁל שֵׁם, וּפָטוּר עַל שֶׁל עֲזָאזֵל.

§ **The Sages taught:** If the High Priest **slaughtered the two Yom Kippur goats outside** the Temple courtyard[NH] **when he had not yet drawn lots** to determine which of **them** is to be sacrificed to God and which is to be sent to Azazel, **he is liable** to receive the punishment of *karet* **for both of them,** as they are both fit for use as an offering. If he slaughtered them **after he drew lots** for **them, he is liable** for slaughtering the goat designated **for God,** which is a sacrificial offering, **and he is exempt for** slaughtering the goat designated **for Azazel,** as it is not a sacrificial offering.

״עַד שֶׁלֹּא הִגְרִיל עֲלֵיהֶם חַיָּיב עַל שְׁנֵיהֶם״ לְמַאי חֲזוּ – אָמַר רַב חִסְדָּא: הוֹאִיל וְרָאוּי לְשָׂעִיר הַנַּעֲשֶׂה בַּחוּץ.

The Gemara clarifies the meaning of this *baraita*. With regard to the statement that if he slaughtered the goats **when he had not yet drawn lots, he is liable for both of them,** the Gemara asks: **For what are they fit?** Before the lots are drawn, neither goat is fit for use as an offering. The Gemara answers that **Rav Ḥisda said:** He is liable **since they are fit** to be used **as the goat** whose sacrificial rites are **performed outside.** These two goats are fit for use as the additional offerings of Yom Kippur, whose sacrificial rites are performed outside of the Sanctuary, in the Temple courtyard. Therefore, the goats have the status of sacrificial offerings.

וּמַאי שְׁנָא לְשָׂעִיר הַנַּעֲשֶׂה בִּפְנִים דְּלָא – דִּמְחוּסַּר הַגְרָלָה, לְשָׂעִיר הַנַּעֲשֶׂה בַּחוּץ נַמִי לָא חֲזֵי – דִּמְחַסְּרֵי עֲבוֹדַת הַיּוֹם!

The Gemara asks: **What is different** about **the goat** whose sacrificial rites are **performed inside** the Sanctuary, i.e., the goat selected to be sacrificed as a sin-offering, for which the goats are **not** valid because **they lack the lottery? They are also unfit** to be used **as the goat** whose rites are **performed outside** the Sanctuary, **as they lack the service of the day.**[N] The entire Yom Kippur service must be performed in the proper sequence, and several steps have to be executed before the additional offerings are sacrificed, including the sprinkling of the bull's and goat's blood, and the burning of the handful of incense. Since the additional offerings cannot yet be sacrificed, the goats cannot be considered fit for these offerings, and one should not be liable to receive *karet* for slaughtering the goats outside the Temple courtyard.

קָסָבַר רַב חִסְדָּא: אֵין מְחוּסַּר זְמַן לְבוֹ בַּיּוֹם.

The Gemara answers: **Rav Ḥisda holds** that an offering is **not** considered to be **lacking time** if it is to be brought on **that day.** An offering is considered lacking time, and therefore unfit, if it is supposed to be brought on a different day. However, if it is the proper day but the right moment has not yet arrived, the offering is considered valid. On the other hand, before the High Priest draws lots to determine which of the goats will be sacrificed to God and which sent to Azazel, even though it is the proper day, the goats are not yet considered valid offerings because there is a necessary action that the High Priest must take with regard to the goat itself before it can be brought as an offering.

אָמַר רָבִינָא: הָשְׁתָּא דְּאָמַר רַב חִסְדָּא מְחוּסַּר הַגְרָלָה כִּמְחוּסַּר מַעֲשֶׂה דָּמֵי, הָא דְּאָמַר רַב יְהוּדָה אָמַר שְׁמוּאֵל: שְׁלָמִים שֶׁשְּׁחָטָן קוֹדֶם שֶׁנִּפְתְּחוּ דַּלְתוֹת הַהֵיכָל – פְּסוּלִין, שֶׁנֶּאֱמַר: ״וּשְׁחָטוֹ פֶּתַח אֹהֶל מוֹעֵד״ – בִּזְמַן שֶׁהוּא פָּתוּחַ, וְלֹא בִּזְמַן שֶׁהוּא נָעוּל.

Ravina said: Now that Rav Ḥisda said that although the drawing of lots is external to the animals themselves, an animal **lacking the lottery is comparable to** an animal **lacking an action** and is not yet considered a valid offering, a statement can be made with regard to **that which Rav Yehuda said** that **Shmuel said: Peace-offerings that one slaughtered** in the Temple **before the doors of the Sanctuary were opened**[H] **are disqualified,** as **it is stated** with regard to peace-offerings: **"And he shall slaughter it at the entrance to the Tent of Meeting"** (Leviticus 3:2), which teaches that it must be slaughtered **when** the entrance **is open** and serves as an actual entrance, **but not when it is locked.** As long as the entrance to the Tent of Meeting, or in the Temple the doors to the Sanctuary, remain closed, one may not sacrifice the peace-offerings, and if they are sacrificed, they are disqualified.

NOTES

Offerings slaughtered outside the Temple courtyard – **שְׁחוּטֵי חוּץ:** The Torah prohibits sacrificing offerings outside the Temple, and one who does so is liable to the punishment of *karet* (Leviticus 17:8–9). The prohibition applies to animals fit for offerings, which excludes blemished animals or those disqualified for other reasons.

They lack the service of the day – **מְחַסְּרֵי עֲבוֹדַת הַיּוֹם:** An offering is disqualified if it is lacking time. This applies to several circumstances: It might be less than eight days old and not yet eligible for sacrifice, or it might be a Paschal lamb or Festival offering whose date for offering has not yet arrived. In this case, since the goats may not be offered until a certain point in the service of the day, they are considered lacking time until then.

HALAKHA

If the High Priest slaughtered the two Yom Kippur goats outside the Temple courtyard – **שְׁנֵי שְׂעִירֵי יוֹם הַכִּיפּוּרִים שֶׁשְּׁחָטָן בַּחוּץ:** If one slaughtered the Yom Kippur goats outside the Temple before the High Priest confessed over them, one is liable to receive the punishment of *karet* for each of the two goats, since they were both eligible for sacrifice. If one slaughters them after the confession, he is liable for slaughtering the goat designated for God, but exempt for the one that is sent away to Azazel. The Ra'avad holds that one's liability depends on whether the act took place before or after the lottery, rather than the High Priest's confession. The *Kesef Mishne* explains that the Rambam based his view on a passage in tractate *Zevaḥim* (Rambam *Sefer Avoda, Hilkhot Ma'aseh HaKorbanot* 18:11).

Peace-offerings that one slaughtered before the doors of the Sanctuary were opened – **שְׁלָמִים שֶׁשְּׁחָטָן קוֹדֶם שֶׁנִּפְתְּחוּ דַּלְתוֹת הַהֵיכָל:** Peace-offerings that were slaughtered before the doors of the Sanctuary were opened are disqualified, since it is written that one shall slaughter them "at the entrance to the Tent of Meeting" (Leviticus 3:2). This principle is in accordance with the opinion of Shmuel (Rambam *Sefer Avoda, Hilkhot Ma'aseh HaKorbanot* 5:5).

שְׁחָטָן בַּחוּץ קוֹדֶם שֶׁנִּפְתְּחוּ דַּלְתוֹת הַהֵיכָל – פָּטוּר. מַאי טַעְמָא – מְחוּסַּר פְּתִיחָה כִּמְחוּסַּר מַעֲשֶׂה דָּמֵי.

Based on Rav Ḥisda's statement, if **he slaughtered them outside** the Temple **before the doors of the Sanctuary were opened**[H] **he is exempt. What is the reason? Lacking** the **opening** of the doors **is comparable to lacking an action.** Therefore, the offering was not yet fit to be sacrificed in the Temple, and when he slaughtered it outside, despite doing so with the intention that it is a sacrificial offering, he is not considered to have violated the prohibition against sacrificing an offering outside the Temple.

וּמִי אִית לֵיהּ לְרַב חִסְדָּא ״הוֹאִיל״,

Rav Ḥisda stated above that since the Yom Kippur goats could be used for the additional offerings, one is liable for slaughtering them outside the Temple. The Gemara asks: **Does Rav Ḥisda**[N] **accept** the principle: **Since**[N] a particular situation could come to be in the future, it is viewed as though it existed already in the present?

וְהָאָמַר רַב חִסְדָּא: פֶּסַח שֶׁשְּׁחָטוֹ בַּחוּץ בִּשְׁאָר יְמוֹת הַשָּׁנָה, לִשְׁמוֹ – פָּטוּר, שֶׁלֹּא לִשְׁמוֹ – חַיָּיב.

And didn't Rav Ḥisda say: If one **slaughtered a Paschal lamb outside** the Temple[H] **during the rest of the days of the year**[N] other than Passover eve, if he slaughtered it **for its own sake,** i.e., as a Paschal lamb, **he is exempt,** since at that time it is not fit to be sacrificed as a Paschal lamb. If he sacrificed it **not for its own sake** but rather as a peace-offering, **he is liable.** A Paschal lamb that is slaughtered as a peace-offering on any day of the year other than Passover eve is considered a valid peace-offering. Therefore, it has the status of an offering that is fit to be sacrificed in the Temple, and he is liable for slaughtering it outside the Temple.

טַעְמָא – דְּשֶׁלֹּא לִשְׁמוֹ, הָא סְתָמָא – לִשְׁמוֹ הוּא, וּפָטוּר. וְאַמַּאי? לֵימָא: הוֹאִיל וְרָאוּי שֶׁלֹּא לִשְׁמוֹ בִּפְנִים! –

The Gemara comments: **The reason** he is liable is because he specifically slaughtered it **not for its own sake. However,** if he slaughtered it **without specifying** what offering he had in mind, **it is** considered to have been slaughtered **for its own sake and he is exempt. But why** is he exempt? **Let us say: Since it is fit** to be sacrificed **within** the Temple **not for its own sake,** i.e., as a peace-offering, it should be considered as though he slaughtered it as a peace-offering outside the Temple, and he should be liable.

הָכִי הָשְׁתָּא! הָתָם – בָּעֵי עֲקִירָה, הַאי לָא בָּעֵי עֲקִירָה.

The Gemara responds: **How can** these cases **be compared? There,** with regard to the Paschal lamb, it **requires** explicit **uprooting** from the status of a Paschal lamb in order to be considered a peace-offering. Therefore, if he did not specify his intent, it is still considered a Paschal lamb, which is not fit to be sacrificed. **These** Yom Kippur goats **do not require uprooting** from their previous status. The Yom Kippur goats have the status of a sin-offering and the goats sacrificed as part of the additional offerings of the day are also considered sin-offerings. Therefore, one who slaughters them outside the Temple is liable, as they are fit to be sacrificed at that time as sin-offerings, even without the principle: Since, etc.

רַבָּה בַּר שִׁימִי מַתְנֵי לְהוּ בִּדְרַבָּה, וְקַשְׁיָא לֵיהּ דְּרַבָּה אַדְּרַבָּה, וּמְשַׁנֵּי כִּדְשַׁנִּינַן.

Rabba bar Shimi taught these two *halakhot*, cited above in the name of Rav Ḥisda, **in the name of Rabba, and he** found **a difficulty between** one statement of **Rabba** and another statement of **Rabba. And he resolved** the apparent contradiction **as we resolved** it.

כִּי אֲתָא רַב דִּימִי אֲמַר רַבִּי יִרְמְיָה אֲמַר רַבִּי יוֹחָנָן: פֶּסַח שֶׁשְּׁחָטוֹ בַּחוּץ בִּשְׁאָר יְמוֹת הַשָּׁנָה, בֵּין לִשְׁמוֹ בֵּין שֶׁלֹּא לִשְׁמוֹ – פָּטוּר.

§ **When Rav Dimi came** from Eretz Yisrael to Babylonia, **he said** that **Rabbi Yirmeya said** that **Rabbi Yoḥanan** said: If one **slaughtered a Paschal lamb outside** the Temple **during the rest of the days of the year, whether** he slaughtered it **for its own sake,** as a Paschal lamb, **or not for its own sake,** as a peace-offering, **he is exempt.**

אָמַר רַב דִּימִי: אָמְרִיתָהּ לִשְׁמַעְתָּא קַמֵּיהּ דְּרַבִּי יִרְמְיָה, בִּשְׁלָמָא לִשְׁמוֹ – דְּהָא לָא חָזֵי לֵיהּ, אֶלָּא שֶׁלֹּא לִשְׁמוֹ – אַמַּאי? הָא חָזֵי שֶׁלֹּא לִשְׁמוֹ בִּפְנִים!

Rav Dimi said: I said this *halakha* before Rabbi Yirmeya and asked him: **Granted,** when he slaughters it outside the Temple **for its own sake** he is exempt, **because it is not fit** to be brought as a Paschal lamb at that time, and one is liable for slaughtering an offering outside the Temple only if it was fit to be sacrificed in the Temple. **However,** if he slaughters it **not for its own sake, why** is he exempt? **Isn't it fit** to be sacrificed **not for its own sake** as a peace-offering **inside** the Temple?

HALAKHA

He slaughtered them outside the Temple before the opening of the doors – שְׁחָטָן בַּחוּץ לִפְנֵי פְּתִיחַת הַדְּלָתוֹת: One who slaughters peace-offerings outside the Temple before the doors of the Sanctuary are opened is exempt. The animals are not considered fit to serve as offerings because the action of opening the doors must still be carried out (Rambam *Sefer Avoda, Hilkhot Ma'aseh HaKorbanot* 18:12).

A Paschal lamb that was slaughtered outside – פֶּסַח שֶׁנִּשְׁחָט בַּחוּץ: One who slaughters an animal consecrated as a Paschal lamb outside the Temple is liable even if he slaughtered it during the rest of the days of the year. This is because the Paschal lamb during the year has the status of a peace-offering, in accordance with the opinion of Ravin, cited in the continuation of the discussion, as his opinion is supported by Rav Ashi, a later amora (Rambam *Sefer Avoda, Hilkhot Ma'aseh HaKorbanot* 18:12 and *Kesef Mishne* there).

NOTES

Does Rav Ḥisda accept the principle: Since, etc. – וּמִי אִית לֵיהּ לְרַב חִסְדָּא הוֹאִיל וכו׳: The Gemara could have challenged Rav Ḥisda's opinion by stating his ruling in tractate *Pesaḥim* that the principle: Since, i.e., since guests might arrive, does not apply with regard to one who bakes unnecessarily on a Festival. Later in that tractate, the Gemara establishes that Rav Ḥisda does not accept this principle with regard to leniencies, while he does accept it with regard to stringencies. It seems that it would have been appropriate to mention this conclusion here in tractate *Yoma*. It is possible that the Gemara did not suggest the abovementioned challenge along with the resolution mentioned in tractate *Pesaḥim* since it is possible to differentiate between the cases: With regard to sacrifices, the action of slaughtering them is in one's hands and therefore the principle: Since, etc., is valid, but whether or not guests will arrive on a Festival is not in his control (*Siaḥ Yitzḥak*).

Since – הוֹאִיל: The principle: Since, etc., and other similar principles, are employed in various areas of *halakha*. The fundamental principle is that conditions that may develop in the future are taken into consideration in determining the *halakha* in the present. Not all of the talmudic Sages agreed that the *halakha* may be determined based upon potential future developments, and therefore not all of them accepted the principle.

A Paschal lamb slaughtered during the rest of the days of the year – פֶּסַח שֶׁנִּשְׁחָט בִּשְׁאָר יְמוֹת הַשָּׁנָה: The Paschal lamb is unique because it can be brought as a peace-offering during the year despite the fact that it was designated for sacrifice as a Paschal lamb on the fourteenth of Nisan. The Gemara here, as well as in tractate *Pesaḥim*, considers the degree to which the Paschal lamb should always be considered a potential peace-offering.

וְאָמַר לִי: עֲקִירַת חוּץ – לָאו שְׁמָהּ עֲקִירָה.

And Rabbi Yirmeya **said to me** in response: **Uprooting** an offering's designation **outside** the Temple **is not called uprooting.** Since he slaughtered it outside, the status of the offering does not change from that of a Paschal lamb to that of a peace-offering, despite his intention to this effect.

כִּי אֲתָא רָבִין אָמַר רַבִּי יִרְמְיָה אָמַר רַבִּי יוֹחָנָן: פֶּסַח שֶׁשְּׁחָטוֹ בַּחוּץ בִּשְׁאָר יְמוֹת הַשָּׁנָה, בֵּין לִשְׁמוֹ בֵּין שֶׁלֹּא לִשְׁמוֹ – חַיָּיב.

When Ravin came from Eretz Yisrael to Babylonia, **he said** a different version of the statement that **Rabbi Yirmeya said** that **Rabbi Yoḥanan** said: If one **slaughtered a Paschal lamb outside** the Temple **during the rest of the days of the year, whether** he slaughtered it **for its own sake or not for its own sake, he is liable.**

וַאֲפִילּוּ לִשְׁמוֹ? וְהָתְנַן: מְחוּסַּר זְמַן, בֵּין בְּגוּפוֹ בֵּין בַּבְּעָלִים.

The Gemara expresses surprise: Is he liable **even** if he slaughtered it **for its own sake? Didn't we learn** in a mishna in tractate *Zevaḥim* that one is exempt for sacrificing an offering that was not yet fit for sacrifice because it was **lacking time?**[H] This is so **whether** it **itself** was lacking time, such as if it was less than eight days old, **or** it was lacking time **due to** its **owners.**

וְאֵיזֶהוּ מְחוּסַּר זְמַן בַּבְּעָלִים – הַזָּב וְהַזָּבָה וְהַיּוֹלֶדֶת וְהַמְּצוֹרָע

The Gemara explains: **And what is** an offering that is **lacking time due to** its **owners? A** ***zav*****, a** ***zava*****, a woman after childbirth, and a leper,** who sacrificed their offerings before the appropriate time. A *zav*, a *zava*, and a leper bring their offerings after counting seven days; a woman after childbirth brings hers when her purification period is complete.

שֶׁהִקְרִיבוּ חַטָּאתָם וַאֲשָׁמָם בַּחוּץ – פְּטוּרִין, עוֹלוֹתֵיהֶן וְשַׁלְמֵיהֶן בַּחוּץ – חַיָּיבִין,

Any of these people **who sacrificed their sin-offering and,** in the case of lepers, **their guilt-offering**[N] **outside** the Temple **are exempt.** Since they would not fulfill their obligations to bring these offerings if they would sacrifice them in the Temple, and the offerings are unfit to be brought as voluntary offerings, because sin-offerings and guilt-offerings are not brought as voluntary offerings, one who slaughters them outside the Temple is not liable. However, if they sacrifice **their burnt-offerings and peace-offerings outside** the Temple, **they are liable.** This is because these offerings could be valid as voluntary offerings if they were sacrificed in the Temple.

וְאָמַר רַב חִלְקִיָּה בַּר טוֹבִי: לֹא שָׁנוּ אֶלָּא לִשְׁמוֹ, אֲבָל שֶׁלֹּא לִשְׁמוֹ – חַיָּיב.

And Rav Ḥilkiya bar Tovi said: They only taught that one is exempt for the guilt-offering when it is slaughtered **for its own sake, but** if it is slaughtered **not for its own sake, he is liable,** because a guilt-offering slaughtered in the Temple not for its own sake is valid.

לִשְׁמוֹ מִיהָא פָּטוּר, אַמַּאי? נֵימָא: הוֹאִיל וּרְאוּיִן שֶׁלֹּא לִשְׁמוֹ בִּפְנִים! הָכִי הַשְׁתָּא?! הָתָם – בָּעֵי עֲקִירָה, הָכָא – פֶּסַח בִּשְׁאָר יְמוֹת הַשָּׁנָה שְׁלָמִים נִינְהוּ.

The Gemara considers this: If he slaughtered it **for its own sake, in any event he is exempt. Why? Let us say: Since they are fit** to be sacrificed **inside** the Temple **not for their own sake,** he should be liable for sacrificing them outside. The Gemara responds: **How can** these cases **be compared? There,** the guilt-offering **requires** explicit **uprooting** of its designation in order to be valid. **Here, a Paschal lamb during the rest of the days of the year is** considered **a peace-offering,** even if its status is not explicitly uprooted.

רַב אַשִׁי מַתְנֵי: חַיָּיב, כִּדְאָמְרִינַן. רַב יִרְמְיָה מִדִּפְתִּי מַתְנֵי פָּטוּר, קָסָבַר: פֶּסַח בִּשְׁאָר יְמוֹת הַשָּׁנָה בָּעֵי עֲקִירָה, וַעֲקִירַת חוּץ לָאו שְׁמָהּ עֲקִירָה, וּפְלִיגָא דְּרַב חִלְקִיָּה בַּר טוֹבִי.

The Gemara continues to discuss the case of a Paschal lamb that was slaughtered outside the Temple during the rest of the year, and not for its own sake. **Rav Ashi taught: He is liable, as we stated. Rav Yirmeya of Difti taught: He is exempt.** Rav Yirmeya **held** that **a Paschal lamb during the rest of the days of the year requires uprooting** of its previous designation, **and uprooting** an offering's designation **outside** the Temple **is not called uprooting. And this** *halakha* **disagrees with** the statement **of Rav Ḥilkiya bar Tovi,** who held that uprooting an offering's designation outside the Temple is considered an effective uprooting of that designation.

אָמַר מָר: מִשֶּׁהִגְרִיל עֲלֵיהֶן – חַיָּיב עַל שֶׁל שֵׁם, וּפָטוּר עַל שֶׁל עֲזָאזֵל.

§ **The Master said:** If he slaughtered the two Yom Kippur goats outside the Temple **after he drew lots** to determine which of **them** is to be sacrificed to God and which is sent to Azazel, **he is liable for** slaughtering the one designated **for God, and exempt for** the one designated to be sent **to Azazel.**

תָּנוּ רַבָּנַן: ״אִישׁ אִישׁ מִבֵּית יִשְׂרָאֵל אֲשֶׁר יִשְׁחַט שׁוֹר אוֹ כֶשֶׂב אוֹ עֵז בַּמַּחֲנֶה אוֹ אֲשֶׁר יִשְׁחַט מִחוּץ לַמַּחֲנֶה וְאֶל פֶּתַח אֹהֶל מוֹעֵד לֹא הֱבִיאוֹ לְהַקְרִיב קָרְבָּן לַה׳״.

The Sages taught in a *baraita* based upon the verses: **"Any man of the house of Israel who shall slaughter a bull, or a lamb, or a goat in the camp, or who slaughters it outside the camp, and has not brought it to the entrance to the Tent of Meeting to present it as an offering to the Lord** before the tabernacle of the Lord, blood shall be imputed to that man; he has shed blood; and that man shall be cut off from among his people" (Leviticus 17:3–4).

HALAKHA

An offering lacking time that was slaughtered outside the Temple – מְחוּסַּר זְמַן שֶׁנִּשְׁחַט בַּחוּץ: One who slaughters an offering that is lacking time outside the Temple is exempt, whether it was lacking time of its own accord or due to its owners. Examples of the latter case are the sin-offerings of a *zav*, *zava* and a woman after childbirth, or the sin-offering and guilt-offering of a leper, that are slaughtered before their appropriate times. However, one who slaughters the burnt-offerings of these individuals, or the peace-offering of a nazirite, outside the Temple before the appropriate time, is liable. Since these offerings are not essential parts of the purification process, they are considered fit to be sacrificed even before the purification process (Rambam *Sefer Avoda, Hilkhot Ma'aseh HaKorbanot* 18:9).

NOTES

Sin-offering and guilt-offering – חַטָּאת וְאָשָׁם: Both the sin-offering and guilt-offering are brought to atone for a transgression. However, there are several differences between them, including the sins for which one brings these offerings. A sin-offering is brought for the unwitting violation of a prohibition that carries the punishment of *karet*. A guilt-offering is brought for a few specific transgressions, such as certain cases of theft, and misusing consecrated property. They also differ with respect to the procedures used when they are sacrificed: The blood of the sin-offering is sprinkled on the four corners of the altar, but that of a guilt-offering is sprinkled on two corners of the altar and allowed to run down its four sides. Furthermore, a sin-offering that is sacrificed with the intent that it serve as a different offering is invalid. Conversely, a guilt-offering that is sacrificed with the intent that it serve as a different offering is nevertheless valid, although the one who brought it does not fulfill his obligation to bring a guilt-offering and must bring another one.

אִי קׇרְבָּן – שׁוֹמֵעַ אֲנִי אֲפִילּוּ קׇדְשֵׁי בֶּדֶק הַבַּיִת שֶׁנִּקְרְאוּ קׇרְבָּן, כְּעִנְיָן שֶׁנֶּאֱמַר ״וַנַּקְרֵב אֶת קׇרְבַּן ה׳״ – תַּלְמוּד לוֹמַר: ״וְאֶל פֶּתַח אֹהֶל מוֹעֵד לֹא הֱבִיאוֹ״ כׇּל הָרָאוּי לְפֶתַח אֹהֶל מוֹעֵד – חַיָּיב עָלָיו בַּחוּץ, כׇּל שֶׁאֵינוֹ רָאוּי לְפֶתַח אֹהֶל מוֹעֵד – אֵין חַיָּיבִין עָלָיו בַּחוּץ.

If it would have mentioned just the word **offering, I** would **derive** that one is liable **even** for slaughtering animals **consecrated for Temple maintenance**[N] outside the Temple, **which are** also **called offering, as it is stated: "And we have brought the Lord's offering,** what every man has found: Articles of gold, armlets, and bracelets, rings, earrings, and pendants" (Numbers 31:50). Therefore, **the verse states: "And has not brought it to the entrance to the Tent of Meeting"** (Leviticus 17:4), to teach that with regard to **any** animal **fit** to be sacrificed within **the entrance to the Tent of Meeting** or the Temple, **one is liable for** slaughtering **it outside** the Temple. Conversely, with regard to **any** animal **that is not fit** to be sacrificed within **the entrance to the Tent of Meeting, one is not liable for** slaughtering **it outside** the Temple.

אוֹצִיא אֵלּוּ שֶׁאֵין רְאוּיִן לְפֶתַח אֹהֶל מוֹעֵד, וְלֹא אוֹצִיא פָּרַת חַטָּאת וְשָׂעִיר הַמִּשְׁתַּלֵּחַ שֶׁהוּא רָאוּי לָבוֹא אֶל פֶּתַח אֹהֶל מוֹעֵד! תַּלְמוּד לוֹמַר: ״לַה׳״ – מִי שֶׁמְּיוּחָדִין לַה׳, יָצְאוּ אֵלּוּ שֶׁאֵין מְיוּחָדִין לַשֵּׁם.

Furthermore: **I** might **exclude these** animals consecrated for Temple maintenance, **which are not fit** to be sacrificed within **the entrance to the Tent of Meeting** because they are blemished, **and I will not exclude the heifer of a purification offering**[N] **and** the **scapegoat,**[H] **which are fit to come to the entrance to the Tent of Meeting.** Therefore, **the verse states "to the Lord"** to indicate that one is liable only for **those** animals **that are designated exclusively for God** as offerings. **These,** the heifer of a purification offering and the scapegoat, **are excluded, as they are not designated exclusively for God** as sacrificial offerings but are used for some other purpose.

וְ״לַה׳״ לְהוֹצִיא הוּא? וּרְמִינְהוּ: ״יֵרָצֶה לְקׇרְבַּן אִשֶּׁה לַה׳״ – אֵלּוּ אִישִּׁים,

The Gemara asks about this halakhic midrash: **Does** the expression **"to the Lord"** come **to exclude?** The Gemara **raises a contradiction** based upon the verse: "When a bull, or a lambs, or a goat, is born it shall be seven days under its mother; but from the eighth day on **it may be accepted as an offering by fire to the Lord"** (Leviticus 22:27). An offering by fire to the Lord: **These are** offerings **by fire,** which are sacrificed on the altar and which may not be sacrificed before their proper time.

מִנַּיִן שֶׁלֹּא יַקְדִּישֶׁנּוּ מְחוּסַּר זְמַן, תַּלְמוּד לוֹמַר ״קׇרְבָּן״ ״לַה׳״ לְרַבּוֹת שָׂעִיר הַמִּשְׁתַּלֵּחַ!

From where do we derive **that he may not consecrate** an animal when it is **lacking time,**[H] i.e., before the eighth day? **The verse states: An offering,** which indicates that it should not be designated as an offering before the eighth day. The expression: **To the Lord** comes **to include the scapegoat,** which is also brought for the sake of God. In other words, the expression: To the Lord, not only does not exclude the scapegoat from the category of offerings, but specifically includes it in this category.

אָמַר רָבָא: הָתָם מֵעִנְיָנָא דִּקְרָא, וְהָכָא מֵעִנְיָנָא דִּקְרָא. הָתָם דְּ״אֶל פֶּתַח״ לְרַבּוֹת, ״לַה׳״ לְהוֹצִיא. הָכָא דְּ״אִשֶּׁה״ לְהוֹצִיא, ״לַה׳״ לְרַבּוֹת.

Rava said that this can be resolved as follows: **There** the expression is understood **in the context of the verse and here** it is understood **in the context of the verse. There,** with regard to consecrated animals slaughtered outside the Temple, **where** the phrase: **To the entrance,** in that same verse comes **to include** other offerings, the phrase: **To the Lord** necessarily comes **to exclude.** Conversely, **here,** with regard to consecrating animals before the proper time, **where** the phrase: Offering **by fire** comes **to exclude,** the phrase: **To the Lord** comes **to include.**

טַעְמָא – דְּרַבְּיֵי רַחֲמָנָא, הָא לָא רַבֵּי – הֲוָה אָמֵינָא: שָׂעִיר הַמִּשְׁתַּלֵּחַ קָדוֹשׁ בִּמְחוּסַּר זְמַן. וְהָא אֵין הַגּוֹרָל קוֹבֵעַ אֶלָּא בְּרָאוּי לַשֵּׁם!

Once the contradiction has been reconciled, the Gemara challenges the reasoning of the argument. **The reason** the scapegoat may not be consecrated before it is eight days old **is because the Merciful One** specifically **included** it among the other offerings. **But had it not included** it **I would have said: The scapegoat** may be **consecrated** even **when** it is **lacking time.** However, this is difficult: **Isn't** it true that **the lottery establishes** as the goat that is sacrificed to God, **only** one that is **fit** to be sacrificed **to God?** Since it is not known in advance which goat will be designated for this purpose, both goats must be eight days old and thereby fit to be sacrificed to God.

NOTES

Items consecrated for Temple maintenance – **קׇדְשֵׁי בֶּדֶק הַבַּיִת:** There is a distinction between animals consecrated as sacrificial offerings and items donated to the Temple for other purposes. Items in the latter category are considered consecrated for Temple maintenance, and they are used, or sold for money which is used to repair the Temple, to replace its utensils, or to beautify the structure. Anything of worth can be consecrated for Temple maintenance. However, animals that are fit for use as offerings may only be consecrated as offerings.

And I will not exclude the heifer of a purification offering – **וְלֹא אוֹצִיא פָּרַת חַטָּאת:** Rashi accepts a version of the text that does not make reference to the heifer of the purification offering, as it is not a sacrificial offering and is not brought into the Tent of Meeting. However, Rabbeinu Ḥananel does include the heifer of a purification offering in his version of the text. In his view, animals unfit for the entrance to the Tent of Meeting include only non-kosher animals that may never be brought as sacrificial offerings. Therefore, a Scriptural derivation is needed to exclude the heifer of a purification offering.

HALAKHA

The heifer of a purification offering and the scapegoat – **פָּרַת חַטָּאת וְשָׂעִיר הַמִּשְׁתַּלֵּחַ:** If one burns the heifer of the purification offering outside of the proper location, or if one slaughtered the scapegoat outside the Temple after the High Priest confessed over it, one is exempt from liability. The reason for this is that these animals are not brought into the Tent of Meeting (Rambam *Sefer Avoda, Hilkhot Ma'aseh HaKorbanot* 19:7).

Consecrating an animal that is lacking time – **הַקְדָּשַׁת מְחוּסַּר זְמַן:** Consecrating an animal that is not yet eight days old is comparable to consecrating a blemished animal. Although it is prohibited to do so, one does not receive lashings for it (see *Mishne LaMelekh*; Rambam *Sefer Avoda, Hilkhot Issurei Mizbe'aḥ* 3:10).

אָמַר רַב יוֹסֵף: הָא מַנִּי – חָנָן הַמִּצְרִי הִיא. דְּתַנְיָא, חָנָן הַמִּצְרִי אוֹמֵר: אֲפִילּוּ דָּם בַּכּוֹס – מֵבִיא חֲבֵירוֹ וּמְזַוֵּוג לוֹ.

Rav Yosef said: In accordance with **whose** opinion **is this** *baraita*? **It is** the opinion of **Ḥanan the Egyptian,**[P] **as it was taught** in a *baraita* that **Ḥanan the Egyptian says: Even** if the goat sacrificed to God has already been slaughtered and its **blood** has been collected **in the cup,** if the scapegoat dies, **he brings** another goat as **a counterpart and pairs it with** the goat that has already been slaughtered. Since in this case the priest need not draw new lots and the second goat is immediately designated to be sent to Azazel, it was necessary to teach that this goat must not be lacking time.

אֵימַר דְּשָׁמְעַתְּ לֵיהּ לְחָנָן הַמִּצְרִי דְּלֵית לֵיהּ דְּחוּיִין, דְּלֵית לֵיהּ הַגְרָלָה מִי שָׁמְעַתְּ לֵיהּ? דִּילְמָא מַיְיתִי וּמַגְרִיל!

The Gemara presents a challenge with regard to this answer. **Say that you heard Ḥanan the Egyptian** say **that he does not** hold that if the scapegoat dies, the blood of the other goat is **rejected. Did you** also **hear him** say **that he does not** require a new **lottery** for the second goat? **Perhaps** he meant that one **brings** two new goats **and draws lots,** and whichever is designated to be sent to Azazel is the counterpart to the goat that was already slaughtered.

אֶלָּא אָמַר רַב יוֹסֵף: הָא מַנִּי – רַבִּי שִׁמְעוֹן הִיא, דְּתַנְיָא: מֵת אֶחָד מֵהֶן – מֵבִיא חֲבֵירוֹ שֶׁלֹּא בְּהַגְרָלָה, דִּבְרֵי רַבִּי שִׁמְעוֹן.

The Gemara presents another explanation of why it was necessary for the Torah to indicate that the scapegoat must not be lacking time. **Rather, Rav Yosef said:** In accordance with **whose** opinion **is this? It is** in accordance with the opinion of **Rabbi Shimon, as it was taught** in a *baraita*: **If one of** the goats **dies, he brings another** goat in its place **without a lottery;** this is **the statement of Rabbi Shimon.** Therefore, if the scapegoat would die, another goat would be designated as the scapegoat without a lottery, and it was necessary for the Torah to indicate that this goat had to be eight days old.

רָבִינָא אָמַר: כְּגוֹן שֶׁהוּמַם וְחִילְּלוֹ עַל אַחֵר.

Ravina said that it is possible to answer according to all opinions. The derivation was necessary in a case **where** the scapegoat **became blemished**[NH] after the lottery **and they redeemed it with another.** In that situation, all agree that the new scapegoat does not need to be designated through a lottery, because the status of the original scapegoat was transferred to its replacement.

וּמְנָא תֵּימְרָא דְּפָסֵיל בֵּיהּ מוּמָא – דְּתַנְיָא: ״וְאִשֶּׁה לֹא תִתְּנוּ מֵהֶם״ – אֵלּוּ הַחֲלָבִים,

The Gemara asks: **From where do you say that** the scapegoat **is disqualified** by a **blemish?**[N] A blemish disqualifies only a sacrificial offering, and the scapegoat is not a sacrificial offering. The Gemara answers: **As it was taught** in a *baraita* based upon the verse: “Blind, or broken, or maimed, or having a growth, or scurvy, or scabbed, you shall not offer these to the Lord, **nor make** an offering **by fire of them** upon the altar to the Lord” (Leviticus 22:22). The phrase: Nor make an offering by fire of them; **these are the fats** of blemished animals, which may not be sacrificed on the altar.

אֵין לִי אֶלָּא כּוּלָּן, מִקְצָתָן מִנַּיִן – תַּלְמוּד לוֹמַר: ״מֵהֶם״. ״מִזְבֵּחַ״ – זוֹ זְרִיקַת דָּמִים, ״לַה׳״ – לְרַבּוֹת שָׂעִיר הַמִּשְׁתַּלֵּחַ.

I have only derived that it is prohibited to sacrifice **all** the fats of a blemished animal; **from where** do I derive that it is prohibited to sacrifice **some of them? The verse states** “**of them,**” which indicates that the prohibition applies even to some of them. “**The altar**”; **this is** referring to the prohibition against **sprinkling the blood** of blemished animals.[H] The phrase “**to the Lord**” comes **to include the scapegoat,** which is also disqualified by a blemish.

וְאִיצְטְרִיךְ לְמִיכְתַּב בַּעַל מוּם, וְאִיצְטְרִיךְ לְמִיכְתַּב מְחוּסַּר זְמַן. דְּאִי כְּתַב רַחֲמָנָא מְחוּסַּר זְמַן – מִשּׁוּם דְּלָא מָטֵי זִמְנֵיהּ, אֲבָל בַּעַל מוּם דְּמָטֵי זִמְנֵיהּ – אֵימָא לָא. וְאִי כְּתַב רַחֲמָנָא בַּעַל מוּם – מִשּׁוּם דְּמָאֵיס, אֲבָל מְחוּסַּר זְמַן דְּלָא מָאֵיס – אֵימָא לָא, צְרִיכָא.

The Gemara comments: **And** it is **necessary to write** that **a blemished** scapegoat is disqualified **and** it is **necessary to write** that a scapegoat may not be **lacking time. Since if the Merciful One had written** only that a scapegoat is disqualified if it is **lacking time,** one might have said that this is **because its time has not** yet **come** and therefore it is unable to become consecrated. **However,** with regard to **a blemished** animal **whose time has** already **arrived, say** that it is **not** disqualified. **And** conversely, **if the Merciful One had written** only **that a blemished** scapegoat is disqualified, one might have said that this is **because** it is considered **abhorrent** to sacrifice a blemished animal as an offering. **However,** with regard to a goat that is **lacking time, which is not abhorrent, say** that it is **not** disqualified. It is therefore **necessary** for the Torah to include the scapegoat in both disqualifications.

PERSONALITIES

Ḥanan the Egyptian – חָנָן הַמִּצְרִי: There were at least two Sages who had this name. The first was an important judge in Jerusalem during the era of the Second Temple, and the second was a leading student in the yeshiva of Yavne after its destruction. Although they were great Torah scholars, these personalities did not receive the title Rabbi either because they were young, or for some other reason.

NOTES

A case where the scapegoat became blemished – כְּגוֹן שֶׁהוּמַם: The goat became blemished after the lottery. If it had had a blemish prior to the lottery it would not have been used at all, since both goats have to be fit for use as a sacrificial offering. However, because the goat sent to Azazel is not actually an offering, one might have thought that a blemish that develops after the lottery is insignificant (*Siaḥ Yitzḥak*).

From where do you say that the scapegoat is disqualified by a blemish – וּמְנָא תֵּימְרָא דְּפָסֵיל בֵּיהּ מוּמָא: *Tosafot Yeshanim* and other commentaries express surprise at this question, considering that Ravina himself explains that the case of a scapegoat lacking time is one where the original scapegoat became blemished and was therefore redeemed for another. Clearly, this posits that a blemished scapegoat is disqualified. Why is an additional source needed to make this point? *Tosafot Yeshanim* answer that without this proof we would have interpreted the verse with regard to the goat lacking time in a different way. The author of *Siaḥ Yitzḥak* explains that the Gemara seeks a proof that not only is a blemished animal disqualified, but one would be flogged for consecrating a blemished animal as the scapegoat. It is explained in *Neum Yehuda* that the source is necessary to disqualify the goat even if the blemish is temporary.

HALAKHA

Disqualifying factors for the scapegoat – פְּסוּלֵי שָׂעִיר הַמִּשְׁתַּלֵּחַ: A blemish disqualifies the scapegoat, even if the blemish is merely temporary. Similarly, a goat that is not yet eight days old is not valid for use as the scapegoat (Rambam *Sefer Avoda, Hilkhot Avodat Yom HaKippurim* 5:17).

Prohibitions concerning blemished animals – אִיסּוּרִים שֶׁבְּבַעַל מוּם: One who slaughters a blemished animal as an offering is liable to be flogged. Similarly, one who sprinkles its blood and burns its sacrificial parts on the altar is flogged (Rambam *Sefer Avoda, Hilkhot Issurei Mizbe'aḥ* 1:4).

רָבָא אָמַר: כְּגוֹן שֶׁהָיָה לוֹ חוֹלֶה בְּתוֹךְ בֵּיתוֹ, וְשָׁחַט אִמּוֹ בְּיוֹם הַכִּפּוּרִים.

The Gemara presents another explanation as to why a verse is needed to indicate that the scapegoat may not be lacking time. **Rava said:** It is referring to a case **where** the one who sold the two goats **had** a critically **ill person**[N] **in his household, and he slaughtered the mother** of the scapegoat in order to save the ill person's life **on Yom Kippur.** Although the scapegoat is more than eight days old, it is considered lacking time because it is prohibited to slaughter a mother animal and its offspring on the same day.

וְכִי הַאי גַּוְונָא מִי אֲסִיר? ״לֹא תִשְׁחֲטוּ״ אָמַר רַחֲמָנָא, וְהָא לָאו שְׁחִיטָה הִיא! הָא אָמְרִי בְּמַעַרְבָא: דְּחִיָּיתוֹ לַצּוּק זוֹ הִיא שְׁחִיטָתוֹ.

The Gemara asks: **Is it prohibited in a case like this? The Merciful One stated** in the Torah: "And whether it be a cow or ewe, **you shall not slaughter** it and its young[N] on one day" (Leviticus 22:28), **and this** act of pushing the scapegoat off the cliff **is not** a ritual **slaughter.** Consequently, the prohibition against slaughtering a mother animal and its offspring should not apply. The Gemara answers: **They say in the West,** i.e., Eretz Yisrael, that **pushing it** off **the cliff,** which is the manner in which the scapegoat is supposed to be killed, **is** considered **its slaughter.**[N]

״אִם שֶׁל שֵׁם מֵת זֶה שֶׁעָלָה עָלָיו״ וכו׳.

§ It was taught in the mishna that if one of the goats dies after the lottery, a second pair of goats is sought and new lots are drawn. After that lottery, the priest utters a stipulation: **If** the one to be sacrificed **to God died, that** goat **upon which** the lot for God was drawn shall stand in its stead; and if the one to be sent to Azazel died, that goat upon which the lot for Azazel was drawn shall stand in its stead. The second, superfluous goat should graze until it becomes blemished, at which point it will be sold and the money received in its sale will go to the purchase of a public gift-offering. The Gemara discusses which goat is set to pasture: The one that remains from the first lottery or the one that remains from the second lottery?

אָמַר רַב: שֵׁנִי שֶׁבְּזוּג רִאשׁוֹן – יִקְרַב, שֵׁנִי שֶׁבְּזוּג שֵׁנִי – יִרְעֶה. רַבִּי יוֹחָנָן אָמַר: שֵׁנִי שֶׁבְּזוּג רִאשׁוֹן – יִרְעֶה, שֵׁנִי שֶׁבְּזוּג שֵׁנִי יִקְרַב.

Rav said: If the goat to be sent to Azazel died, **he should sacrifice the second** goat **of the first pair** to God,[H] **and the second** goat **of the second pair should graze** until it becomes unfit. **Rabbi Yoḥanan said: The second** goat **of the first pair** is the one that **should graze,** whereas **he should sacrifice the second** goat **of the second pair.**

בְּמַאי קָא מִיפַּלְגִי? רַב סָבַר: בַּעֲלֵי חַיִּים אֵינָן נִדְחִין, וְרַבִּי יוֹחָנָן סָבַר: בַּעֲלֵי חַיִּים נִדְחִין.

The Gemara asks: **With regard to what** principle **do they disagree?** The Gemara explains: **Rav holds** that **animals are not rejected.**[H] An animal that was consecrated as an offering but later became unfit for sacrifice is not considered disqualified forever. Therefore, although the remaining goat was not eligible to be sacrificed when its counterpart died, once another goat has been paired with it following a new lottery, it is no longer rejected and should be sacrificed. **And Rabbi Yoḥanan holds** that **animals are rejected.** Therefore, once the remaining goat from the first pair became disqualified, it remains disqualified forever.

NOTES

A case where the one who sold the two goats had a critically ill person – כְּגוֹן שֶׁהָיָה לוֹ חוֹלֶה: Although the *halakha* would be the same if one slaughtered the mother goat in violation of Yom Kippur, the Gemara preferred the explanation that one slaughtered it in a permitted manner (Ritva).

You shall not slaughter it and its young – אוֹתוֹ וְאֶת בְּנוֹ לֹא תִשְׁחֲטוּ: The Torah prohibits the slaughter of a mother animal and its young, whether male or female, on the same day. Some authorities hold that the prohibition includes the father of the young animal when the paternity is known. Since the verse states that the animals may not be slaughtered on the same day, the Sages debated whether the prohibition applies when one of the animals is killed through a method other than ritual slaughter.

Pushing it off the cliff is considered its slaughter – דְּחִיָּיתוֹ לַצּוּק זוֹ הִיא שְׁחִיטָתוֹ: *Tosafot* hold that the term slaughter used in the Torah does not limit this *halakha* to ritual slaughter. Included in this category is any method of killing an animal that is prescribed by the Torah for a particular circumstance. The Ritva explains that there was an oral tradition which clarified that pushing the scapegoat off the cliff is regarded as slaughtering.

Pushing the scapegoat off the cliff

HALAKHA

He should sacrifice the second goat of the first pair to God – שֵׁנִי שֶׁבְּזוּג רִאשׁוֹן יִקְרַב: If one of the goats dies after the lottery, the High Priest brings another pair of goats and draws new lots. If the goat designated to be sacrificed to God had died, the High Priest declares: That goat upon which the lot for God was drawn, shall stand in its stead. If the one to be sent to Azazel died, he declares: That goat upon which the lot for Azazel was drawn shall stand in its stead. He then sacrifices the remaining goat from the first lottery, while the one which received the same designation from the second lottery grazes until it becomes blemished. It is then sold and the proceeds are used to purchase a gift-offering. The Rambam rules in accordance with the opinion of Rav, as he generally accepts Rav's opinion with regard to rejection (Rambam *Sefer Avoda, Hilkhot Avodat Yom HaKippurim* 5:15 and *Kesef Mishne* there).

Animals are not rejected – בַּעֲלֵי חַיִּים אֵינָן נִדְחִין: Animals that are disqualified are not totally rejected. When the cause of their initial disqualification is removed, they become acceptable for sacrifice. This is in accordance with the opinion of Rav (Rambam *Sefer Avoda, Hilkhot Pesulei HaMukdashin* 6:1 and *Kesef Mishne* there).

מַאי טַעְמָא דְּרַב – דְּיָלֵיף מִמְּחוּסַּר זְמַן, מְחוּסַּר זְמַן, לָאו אַף עַל גַּב דְּהַשְׁתָּא לָא חָזֵי, כִּי הֲדַר מִיחֲזֵי – שַׁפִּיר דָּמֵי, הָכָא נַמִי, לָא שְׁנָא. מִי דָּמֵי? הָתָם – לָא אִיתְחֲזֵי כְּלָל, הָכָא – נִרְאֶה וְנִדְחֶה.

The Gemara asks: **What is the reason** for the opinion **of Rav?** The Gemara answers: **He derives** it **from** the *halakha* applicable to an animal that is **lacking time.** In the case of an animal that is **lacking time, is it not** true that **although it is unfit now, when it again becomes fit, it seems well,** i.e., it may be sacrificed as an offering? **Here, too,** it is **no different.** The Gemara rejects this answer: **Is it comparable? There,** when the animal is lacking time, **it was never fit** to be sacrificed. **Here,** the animal **was fit** as an offering **and** later became unfit and **was** therefore **rejected.** Perhaps in this case it is permanently disqualified.

אֶלָּא, הַיְינוּ טַעְמָא דְּרַב: דְּיָלֵיף מִבַּעַל מוּם עוֹבֵר: בַּעַל מוּם עוֹבֵר, לָאו אַף עַל גַּב דְּלָא חֲזֵי הָשְׁתָּא, כִּי הֲדַר מִיחֲזֵי – שַׁפִּיר דָּמֵי, הָכָא נַמִי – לָא שְׁנָא.

Rather, the Gemara retracts the first explanation and says that **this is the reasoning of Rav: He derives** it **from** the case of **an animal with a temporary blemish.**[N] The animal is disqualified as an offering as long as the blemish remains, but is eligible for sacrifice once the blemish has healed. In the case of **an animal with a temporary blemish, is it not** true that **although it is unfit now, when it again becomes fit, it seems well,** i.e., it may be sacrificed as an offering? **Here too,** it is **no different.**

וְהָתָם מְנָא לַן – דִּכְתִיב ״כִּי מָשְׁחָתָם בָּהֶם מוּם בָּם״ – מוּם בָּם הוּא דְּלֹא יֵרָצוּ, הָא עָבַר מוּמָן יֵרָצוּ.

The Gemara asks: **There,** in the case of an animal with a temporary blemish, **from where do we** derive this *halakha*? **As it is written: "Because their corruption is in them, there is a blemish in them;** they shall not be accepted for you" (Leviticus 22:25), which teaches us: It is when the **blemish is in them that they shall not be accepted; but if their blemish passes, they shall be accepted.**

וְרַבִּי יוֹחָנָן: מִיעֵט רַחֲמָנָא ״בָּהֶם״ – הֵם הוּא דְּכִי עָבַר מוּמָן יֵרָצוּ, הָא כָּל דְּחוּיִין, הוֹאִיל וְנִדְחוּ – נִדְחוּ.

The Gemara asks: **And** what does **Rabbi Yoḥanan** respond to this proof? **The Merciful One limited** this *halakha* by using the term: **In them,** which indicates that **it is they,** animals with temporary blemishes, **that are accepted when their blemishes pass, but** with regard to **all** other animals that become disqualified, **once they are rejected they** remain **rejected.**

וְרַב: הַהוּא ״בָּהֶם״ – בְּעֵינַיְיהוּ הוּא דְּלָא מִירְצוּ, הָא עַל יְדֵי תַּעֲרוֹבוֹת – מִירְצוּ.

The Gemara asks: **And** how does **Rav** answer Rabbi Yoḥanan? **That** term: **In them,** should be understood as follows: **It is on their own that they are not accepted; but in mixtures**[N] with animals that are fit to be sacrificed, animals that have a temporary blemish **are accepted.**

כְּדִתְנַן: אֵיבָרִים תְּמִימִים בְּאֵיבָרִים בַּעֲלֵי מוּמִין, רַבִּי אֱלִיעֶזֶר אוֹמֵר: אִם קָרֵב הָרֹאשׁ שֶׁל אֶחָד מֵהֶן – יַקְרִיבוּ כָּל הָרָאשִׁין כּוּלָּן, כְּרָעָיו שֶׁל אֶחָד מֵהֶן – יַקְרִיבוּ כָּל הַכְּרָעַיִם כּוּלָּן, וַחֲכָמִים אוֹמְרִים: אֲפִילּוּ קָרְבוּ כּוּלָּן חוּץ מֵאֶחָד מֵהֶן – יֵצֵא לְבֵית הַשְּׂרֵיפָה,

As we learned in a mishna: **If limbs** from **unblemished** burnt-offerings became mixed **with limbs** from **blemished** burnt-offerings, which are disqualified, **Rabbi Eliezer says:** If **the head of one of them is sacrificed** on the altar before they knew of the blemish, **they should sacrifice all the heads,** as it is assumed that the head of the disqualified animal was the one already sacrificed on the altar. Similarly, if **the legs of one of them** were sacrificed, **they should sacrifice all the legs. And the Rabbis say: Even if all of them were sacrificed except for one,** that one **should be taken out to the place** designated for **burning** disqualified offerings, as it is not assumed that the limbs of the disqualified animal have already been brought.[H]

וְאִידָּךְ: נָפְקָא לֵיהּ מִ״בָּם״ ״בָּהֶם״. וְאִידָּךְ: ״בָּם״ ״בָּהֶם״ לָא דָּרֵישׁ.

The Gemara asks: **And** how does **the other** Sage, Rabbi Yoḥanan, derive the *halakha* that the limbs are acceptable if they are in a mixture? The Gemara answers: **He derives it from** the Torah's choice of terminology: It could have written: "In them," as ***bam,*** but instead it used the term ***bahem,*** with the extra letter *heh*, and therefore an extra *halakha* can be derived from this word. The Gemara comments: **And the other** Sage, Rav, **does not expound** the difference in terminology between the words ***bam*** and ***bahem,*** as he does not consider the distinction significant enough to teach a *halakha*.

וּלְרַב, נְהִי נַמִי דְּבַעֲלֵי חַיִּים אֵינָן נִדְחִין, אִי בָּעֵי הַאי נַקְרֵיב אִי בָּעֵי הַאי נַקְרֵיב!

The Gemara asks: **According to Rav, although living beings are not** permanently **rejected,** that only explains why the remaining goat of the first pair is acceptable for sacrifice, but why must it be the one to be sacrificed? **If he wants this** one from the first pair **he should sacrifice it, and if he wants that** one from the second pair, **he should sacrifice that.**

NOTES

An animal with a temporary blemish – **בַּעַל מוּם עוֹבֵר:** The blemishes that disqualify an animal for sacrifice are listed in the Torah (Leviticus, chapter 22) and are explained in the Talmud in tractate *Bekhorot*. Some blemishes are permanent, and they permanently disqualify the animal from being used as a sacrificial offering. Other blemishes are temporary; in these cases, the animal may not be sacrificed while the blemish is present, but it may be sacrificed once it has healed. For this reason, an animal with a temporary blemish can be consecrated as an offering, whereas an animal with a permanent blemish cannot.

Mixtures of sacrificial limbs – **תַּעֲרוֹבוֹת:** Rashi explains that Rav relies on the opinion of Rabbi Eliezer. However, other commentaries note that it is difficult to say that Rav relies on the ruling of a single Sage against the opinion of the majority of the Sages. Furthermore, it would seem unnecessary for the Gemara to have cited the opinion of the Rabbis. Therefore, they explain that the dispute between Rabbi Eliezer and the Rabbis is with regard to bringing limbs onto the altar, but both sides agree that limbs that have already been brought onto the altar are not removed. This is because once the limbs have become mixed together, even if a limb from a disqualified animal would be sacrificed on the altar, only a rabbinic prohibition would be violated; according to Torah law, however, it is permitted to sacrifice them on the altar. According to this interpretation, Rav's opinion is in accordance with the opinions of Rabbi Eliezer and the Rabbis (*Tosafot*).

HALAKHA

Limbs that became mixed – **אֵיבָרִים שֶׁנִּתְעָרְבוּ:** Limbs of blemished animals which became mixed with limbs of valid offerings are not nullified even if they are outnumbered a thousand to one. Even if all the limbs have been sacrificed on the altar except for one, whatever has not yet been brought must be burned in the location where disqualified offerings are burned. This is in accordance with the opinion of the Rabbis (Rambam *Sefer Avoda, Hilkhot Pesulei HaMukdashin* 6:21).

אָמַר רָבָא: רַב סָבַר לַהּ כְּרַבִּי יוֹסֵי, דְּאָמַר: מִצְוָה בָּרִאשׁוֹן. הֵי רַבִּי יוֹסֵי? אִי נֵימָא רַבִּי יוֹסֵי דְּקוּפּוֹת, דִּתְנַן: שָׁלֹשׁ קוּפּוֹת שֶׁל שָׁלֹשׁ שָׁלֹשׁ סְאִין, שֶׁבָּהֶן תּוֹרְמִין אֶת הַלִּשְׁכָּה, וְכָתוּב עֲלֵיהֶן אָלֶ״ף, בֵּי״ת, גִּימֶ״ל. וְתַנְיָא, אָמַר רַבִּי יוֹסֵי: לָמָּה כָּתוּב עֲלֵיהֶן אָלֶ״ף בֵּי״ת גִּימֶ״ל – לֵידַע אֵיזֶה מֵהֶן נִתְרְמָה רִאשׁוֹן, לְהָבִיא הֵימֶנָּה רִאשׁוֹן שֶׁמִּצְוָה בָּרִאשׁוֹן,

Rava said: Rav holds in accordance with the opinion of **Rabbi Yosei, who said:** The **mitzva** should be fulfilled with the goat **from the first** pair. The Gemara asks: **Which** statement of **Rabbi Yosei** indicates that this is his opinion? **If we say** it is the statement of **Rabbi Yosei** with **regard to** the **containers, as we learned** in a mishna: There were **three containers,** each **of which** held **three *se'a*, with which they collected** coins from **the chamber. And** the letters *alef*, *beit*, and *gimmel* **were written on them. And it was taught** in a *baraita* that **Rabbi Yosei said: Why were *alef*, *beit*,** and ***gimmel*** **written on them?** In order **to know which of them was collected** from the chamber **first,** in order **to bring** an offering **from it first, as the mitzva is** performed **with the first** one.

דִּילְמָא שָׁאנֵי הָתָם, דִּבְעִידָּנָא דְּאִתַּחְזִי קַמַּיְיתָא לָא אִתַּחְזִי בָּתְרַיְיתָא.

That statement of Rabbi Yosei cannot serve as the source for Rav's opinion. **Perhaps** it is **different there,** in the case of the containers, **because at the time when the first** container of coins **was fit** for use, **the** containers used **later** were **not** yet **fit** for use. Therefore, it cannot serve as a precedent with regard to a case in which both became fit for use at the same time. In the case of the Yom Kippur goats, none of the goats are actually fit for sacrifice until the point in the Temple service when they are supposed to be sacrificed. By that time, lots have already been drawn for the second pair of goats.

אֶלָּא רַבִּי יוֹסֵי דְּפֶסַח (דִּתְנַן): הַמַּפְרִישׁ פִּסְחוֹ וְאָבַד, וְהִפְרִישׁ אַחֵר תַּחְתָּיו, וְאַחַר כָּךְ נִמְצָא הָרִאשׁוֹן וַהֲרֵי שְׁנֵיהֶן עוֹמְדִין – אֵיזֶה מֵהֶן שֶׁיִּרְצֶה יִקְרַב, דִּבְרֵי חֲכָמִים. רַבִּי יוֹסֵי אוֹמֵר: מִצְוָה בָּרִאשׁוֹן,

Rather, the source of Rav's opinion is the statement of **Rabbi Yosei with regard to the Paschal lamb. As we learned** in a *baraita*: With regard to **one who separated** an animal as **his Paschal lamb and it became lost, and he separated another in its stead, and afterward,** but before midday on the eve of Passover, **the first** one **is found, and they are both standing** before him, the owner may **bring whichever of them he wishes.** This is the **statement of the Rabbis. Rabbi Yosei says:** The **mitzva** should be performed **with the first** one.

Perek **VI**
Daf **64** Amud **b**

וְאִם הָיָה הַשֵּׁנִי מוּבְחָר מִמֶּנּוּ – יְבִיאֶנּוּ,

And if the second one was superior to it, he brings that one. This demonstrates that according to Rabbi Yosei, when the two animals become fit for sacrifice at the same time, preference should be given to the first one unless the second one is superior.

אָמַר רָבָא: דַּיְקָא מַתְנִיתִין כְּוָותֵיהּ דְּרַב, וּבָרַיְיתָא כְּוָותֵיהּ דְּרַבִּי יוֹחָנָן. מַתְנִיתִין כְּוָותֵיהּ דְּרַב – דְּקָתָנֵי: אִם שֶׁל שֵׁם מֵת – זֶה שֶׁעָלָה עָלָיו הַגּוֹרָל לַשֵּׁם יִתְקַיֵּים תַּחְתָּיו, וְאִידָּךְ כִּדְקָאֵי קָאֵי.

Rava said: The language of **the mishna is precise in accordance with** the opinion **of Rav, and** the language of **the *baraita*** is precise **in accordance with** the opinion **of Rabbi Yoḥanan.** The Gemara explains: The language of **the mishna** is precise **in accordance with** the opinion **of Rav, as it teaches: If** the one to be sacrificed **to God died, that** goat **upon which the lot for God** was drawn **shall stand in its stead. And the other** goat **stands as it stood** before, i.e., its status does not change, in accordance with the opinion of Rav.

בָּרַיְיתָא כְּוָותֵיהּ דְּרַבִּי יוֹחָנָן – דְּקָתָנֵי: שֵׁנִי, אֵינִי יוֹדֵעַ אִם שֵׁנִי שֶׁבְּזוּג רִאשׁוֹן אִם שֵׁנִי שֶׁבְּזוּג שֵׁנִי, כְּשֶׁהוּא אוֹמֵר ״יׇעֳמַד חַי״ – וְלֹא שֶׁחֲבֵירוֹ מֵת. מַאי מַשְׁמַע? יׇעֳמַד חַי, וְלֹא שֶׁכְּבָר עָמַד.

The language of **the *baraita*** is precise **in accordance with** the opinion **of Rabbi Yoḥanan, as it teaches:** When the mishna says that the **second** goat is left to graze, **I do not know whether** it is referring to **the second** goat **of the first pair, or the second** goat **of the second pair. When** the verse **states: "It shall be stood alive** before the Lord, to make atonement over him, to send him away to Azazel into the wilderness" (Leviticus 16:10), it is **not** referring to the goat **whose counterpart died.** The Gemara asks: **From where may it be inferred,** i.e., how does the verse indicate this point? The Gemara answers that it states: **"It shall be stood alive,"** in the future tense, indicating that it is **not** referring to the one **that already stood**[N] with its counterpart that died.

NOTES

It shall be stood alive is not referring to the one that already stood – יׇעֳמַד חַי וְלֹא שֶׁכְּבָר עָמַד: Rashi explains that this indicates that the goat shall be stood before the Lord once and not twice. However, others explain that the derivation is that the scapegoat is stood before God after the other goat has been designated to be sacrificed to God, which was mentioned in the previous verse (Rashash).

NOTES

I stated my opinion in accordance with the opinion of the Rabbis – כִּי אָמֵינָא אַלִּיבָּא דְּרַבָּנַן: Rashi explains, particularly based on the expression: And furthermore, that Rabbi Yehuda disagrees with the Rabbis with regard to two points: With regard to the goat chosen for the offering, as well as what is done with the goat that is not sacrificed. Some commentators suggest that Rabbi Yehuda himself was unclear whether the Rabbis disagree with regard to both points (Ritva).

תְּנַן: וְעוֹד אָמַר רַבִּי יְהוּדָה: נִשְׁפַּךְ הַדָּם – יָמוּת הַמִּשְׁתַּלֵּחַ, מֵת הַמִּשְׁתַּלֵּחַ – יִשָּׁפֵךְ הַדָּם. בִּשְׁלָמָא לְרַבִּי יוֹחָנָן דְּאָמַר בַּעֲלֵי חַיִּים נִדְחִין – מִשּׁוּם הָכִי יָמוּת הַמִּשְׁתַּלֵּחַ, אֶלָּא לְרַב דְּאָמַר בַּעֲלֵי חַיִּים אֵינָן נִדְחִין – אַמַּאי יָמוּת הַמִּשְׁתַּלֵּחַ?

We learned in the mishna: **And furthermore, Rabbi Yehuda said:** If **the blood** of the goat sacrificed to God **spilled** before it was sprinkled, **the scapegoat** is left **to die.** Similarly, **if the scapegoat dies, the blood** of the goat sacrificed to God **should be spilled,** and two other goats are brought and lots are drawn. **Granted, according to Rabbi Yoḥanan, who said** that **animals** that become disqualified **are** permanently **rejected,** even after the source of their initial disqualification is no longer present, **due to that** reason **the scapegoat** is left **to die. However, according to Rav, who said** that **animals are not** permanently **rejected, why is the scapegoat** left **to die?**

אָמַר לְךָ רַב: אַלִּיבָּא דְּרַבִּי יְהוּדָה לָא קָא אָמֵינָא, כִּי אָמֵינָא – אַלִּיבָּא דְּרַבָּנַן.

Rav could have **said to you: I did not state** my opinion **in accordance with** the opinion **of Rabbi Yehuda. I stated** my opinion **in accordance with** the opinion **of the Rabbis.**[N] Rabbi Yehuda holds that disqualified animals are permanently rejected and communal sin-offerings may be left to die. The Rabbis disagree with both issues and hold that disqualified animals are not permanently disqualified, and communal sin-offerings that are disqualified are not left to die, but rather graze until they develop a blemish, and then are sold. Rav, who holds that the remaining goat from the first pair is sacrificed, states his opinion in accordance with the opinion of the Rabbis, i.e., that disqualified animals are not permanently rejected.

בִּשְׁלָמָא לְרַב – בְּהָא פְּלִיגִי רַבִּי יְהוּדָה וְרַבָּנַן, אֶלָּא לְרַבִּי יוֹחָנָן בְּמַאי פְּלִיגִי? אָמַר רָבָא: הָא אָמְרִינַן דַּיְיקָא מַתְנִיתִין כְּוָותֵיהּ דְּרַב.

The Gemara comments: **Granted, according to** the opinion **of Rav, Rabbi Yehuda and the Rabbis disagree with regard to** whether disqualified animals are permanently rejected. **However, according to** the opinion **of Rabbi Yoḥanan,** who holds that even according to the Rabbis the remaining goat of the first pair is left to graze, **with regard to what** principle **do** Rabbi Yehuda and the Rabbis **disagree? Rava said: Didn't we say** that the language of **the mishna is precise in accordance with** the opinion **of Rav,** and it is difficult to explain the mishna's language in accordance with the opinion of Rabbi Yoḥanan?

תְּנַן: שֶׁאֵין חַטַּאת צִבּוּר מֵתָה. הָא דְּיָחִיד כִּי הַאי גַּוְונָא – מֵתָה. בִּשְׁלָמָא לְרַבִּי יוֹחָנָן – כִּדְרַבִּי אַבָּא אָמַר רַב, דְּאָמַר רַבִּי אַבָּא אָמַר רַב:

We learned in the mishna **that a communal sin-offering is not** left **to die. This** indicates that the sin-offering **of an individual** in **a case like this** is left **to die. Granted, according to** the opinion **of Rabbi Yoḥanan,** who holds that the remaining goat from the first pair is left to graze until it develops a blemish, it can be explained that the sin-offering of an individual in a comparable case is killed, **in accordance with** the opinion that **Rabbi Abba** said that **Rav said. As Rabbi Abba said that Rav said:**

NOTES

One who designates two sin-offerings as a guarantee – מַפְרִישׁ שְׁתֵּי חַטָּאוֹת לְאַחֲרָיוּת: The early commentaries ask how this is possible: One cannot designate two sin-offerings for the same transgression, and there is a principle that whenever two things cannot be done one after the other, they also cannot be done simultaneously. The solution here is to say that if two are designated as a guarantee, it is not considered as dedicating two sin-offerings together (*Tosafot Yeshanim*).

HALAKHA

One who designates two sin-offerings as a guarantee – מַפְרִישׁ שְׁתֵּי חַטָּאוֹת לְאַחֲרָיוּת: One who designates two sin-offerings as a guarantee gains atonement through whichever animal he wishes, and the second grazes until it becomes unfit. It is then sold and the money is used to purchase a gift-offering (Rambam *Sefer Avoda*, *Hilkhot Pesulei HaMukdashin* 4:5).

הַכֹּל מוֹדִים שֶׁאִם נִתְכַּפֵּר בְּשֶׁאֵינָהּ אֲבוּדָה – אֲבוּדָה מֵתָה.

Everyone concedes that if the animal one designated as a sin-offering became lost, and he designated another animal in its stead and then found the first animal, **if he gained atonement through** the one **that was not lost,** i.e., the second one, **the one that was lost** is left **to die.**

אֶלָּא לְרַב, הֲוָה לֵיהּ כְּמַפְרִישׁ שְׁתֵּי חַטָּאוֹת לְאַחֲרָיוּת. וְאָמַר רַבִּי אוֹשַׁעְיָא: הִפְרִישׁ שְׁתֵּי חַטָּאוֹת לְאַחֲרָיוּת – מִתְכַּפֵּר בְּאַחַת מֵהֶם, וְהַשְּׁנִיָּה תִּרְעֶה!

However, according to the opinion **of Rav,** who rules that the remaining goat from the first pair is the one that is sacrificed, that goat was never disqualified, and the extra goat from the second pair was designated to serve the same purpose as the remaining goat. **This is like** one who **designates two sin-offerings as a guarantee,**[NH] so that if he loses one of them he will still be able to bring the other one. **And Rabbi Oshaya said** that all agree that if **one separated two sin-offerings as a guarantee, he gains atonement through one of them, and the second** is left **to graze** until it becomes unfit. Consequently, even the sin-offering of an individual is not left to die in this case.

כֵּיוָן דְּאָמַר רָבָא: רַב סָבַר לַהּ כְּרַבִּי יוֹסֵי, דְּאָמַר מִצְוָה בָּרִאשׁוֹן, מֵעִיקָּרָא כְּמַפְרִישׁ לְאִיבּוּד דָּמֵי.

The Gemara answers: **Since Rava said** that **Rav holds in accordance with** the opinion of **Rabbi Yosei, who said** that **the mitzva** should be performed **with the first** animal, when one designates the second animal, it is considered **from the beginning to be comparable to** an offering **separated** in order **to be lost.** In that case, if it is the sin-offering of an individual, the second animal is left to die.

תְּנַן, רַבִּי יְהוּדָה אוֹמֵר: תָּמוּת. בִּשְׁלָמָא לְרַבִּי יוֹחָנָן, דְּאָמַר שֵׁנִי שֶׁבְּזוּג רִאשׁוֹן יִרְעֶה, לְרַבִּי יְהוּדָה יָמוּת – מִתְכַּפֵּר בְּשֵׁנִי שֶׁבְּזוּג שֵׁנִי.

We learned in the mishna that **Rabbi Yehuda says: It should** be left to **die. Granted, according to** the opinion **of Rabbi Yoḥanan, who said** that the **second** goat **of the first pair should** be left to **graze, according to Rabbi Yehuda,** who said **it should** be left **to die, he** nonetheless **gains atonement with** the **second** goat **of the second pair.**

אֶלָּא לְרַב דְּאָמַר שֵׁנִי שֶׁבְּזוּג שֵׁנִי יִרְעֶה לְרַבִּי יְהוּדָה יָמוּת, לְרַבִּי יְהוּדָה בְּמַאי מִיכַּפֵּר? מִי סָבְרַתְּ רַבִּי יְהוּדָה אַשֵּׁנִי שֶׁבְּזוּג שֵׁנִי קָאֵי? רַבִּי יְהוּדָה אַשֵּׁנִי שֶׁבְּזוּג רִאשׁוֹן קָאֵי.

However, according to Rav, who said that the **second** goat **of the second pair should** be left to **graze,** and **according to Rabbi Yehuda it should** be left to **die,** then **according to Rabbi Yehuda** he cannot sacrifice either of the two goats: The first goat may not be sacrificed because Rabbi Yehuda holds that disqualified animals are permanently rejected, and the second goat must be left to die. **With which** goat **will he gain atonement?** The Gemara answers: **Do you maintain** that **Rabbi Yehuda was referring to the second** goat **of the second pair** when he said it should be left to die? **Rabbi Yehuda was referring to the second** goat **of the first pair.** The second goat of the second pair is sacrificed.

וְאִיכָּא דְּקָא מוֹתִיב הָכִי: וְעוֹד אָמַר רַבִּי יְהוּדָה: נִשְׁפַּךְ הַדָּם – יָמוּת הַמִּשְׁתַּלֵּחַ, מֵת הַמִּשְׁתַּלֵּחַ – יִשָּׁפֵךְ הַדָּם.

There are those who raised this objection from the statement of Rabbi Yehuda in the mishna. **And furthermore, Rabbi Yehuda said:** If **the blood** of the goat sacrificed to God **spilled** before it was sprinkled, **the scapegoat** is left **to die.** Similarly, if **the scapegoat dies, the blood** of the goat sacrificed to God **should be spilled,** and two other goats are brought and lots are drawn.

בִּשְׁלָמָא לְרַב – רֵישָׁא פְּלִיגִי בְּחַטַּאת צִבּוּר, וְסֵיפָא פְּלִיגִי בְּבַעֲלֵי חַיִּים. אֶלָּא לְרַבִּי יוֹחָנָן מַאי "וְעוֹד"? קַשְׁיָא.

Granted, according to Rav, in **the first clause** of the mishna **they disagree with regard to a communal sin-offering.** According to the Rabbis the second animal is left to graze, whereas according to Rabbi Yehuda it is left to die. **And** in **the latter clause they disagree with regard to** whether **animals** that become disqualified as offerings are permanently rejected. According to the Rabbis they are not rejected and therefore the first goat is sacrificed, whereas Rabbi Yehuda holds that they are rejected and therefore the first goat is left to die and the second goat is sacrificed. **However, according to Rabbi Yoḥanan, what** does the term: **And furthermore,** in the mishna indicate? Even the Rabbis agree that the remaining goat from the first pair is permanently disqualified. The Gemara comments that indeed, this is **difficult.**[N]

"וְעוֹד אָמַר רַבִּי יְהוּדָה: נִשְׁפַּךְ הַדָּם יָמוּת הַמִּשְׁתַּלֵּחַ". בִּשְׁלָמָא נִשְׁפַּךְ הַדָּם יָמוּת הַמִּשְׁתַּלֵּחַ – דְּאַכַּתִּי לָא אִיתְעֲבֵיד מִצְוָתֵיהּ,

§ It was taught in the mishna: **And furthermore, Rabbi Yehuda said:** If **the blood** of the goat sacrificed to God **spilled** before it was sprinkled, **the scapegoat should** be left to **die.** Similarly, if the scapegoat dies, the blood of the goat sacrificed to God should be spilled. The Gemara asks: **Granted,** if **the blood** of the goat sacrificed to God **spilled, the scapegoat should** be left to **die, as the mitzva** of the blood **has not yet been performed,** as it was not sprinkled in the prescribed manner.

אֶלָּא מֵת הַמִּשְׁתַּלֵּחַ אַמַּאי יִשָּׁפֵךְ הַדָּם? הָא אִיתְעֲבֵיד לֵיהּ מִצְוָתֵיהּ!

However, if **the scapegoat dies, why should the blood** of the goat sacrificed to God **be spilled? The mitzva of** the scapegoat **has** already **been performed.** The only essential detail with regard to the scapegoat is the lottery, which has already been performed by the priest. Sending it to Azazel and pushing it off a cliff are carried out by an appointed person and while they are prescribed *ab initio*, they are not indispensable. After the fact, if the goat dies in some other way, the obligation has been fulfilled.

NOTES

This is difficult – **קַשְׁיָא:** Commentaries have noted that this is only a difficulty according to the way that the mishna was interpreted in accordance with the opinion of Rav. It is also possible to explain the mishna differently, although it would still not indicate that Rabbi Yoḥanan's opinion is correct (see *Kashot Meyushav*).

אָמְרִי דְּבֵי רַבִּי יַנַּאי אָמַר קְרָא: ״יָעֳמַד חַי לִפְנֵי ה׳ לְכַפֵּר״ עַד מָתַי יְהֵא זָקוּק לִהְיוֹת חַי – עַד שְׁעַת מַתַּן דָּמִים שֶׁל חֲבֵירוֹ.

The Sages **of the house of Rabbi Yannai said** that **the verse states:** “But the goat, on which the lot fell for Azazel, **shall be stood alive before the Lord, to make atonement** over him, to send him away to Azazel into the wilderness” (Leviticus 16:10). **Until when must** the scapegoat **be alive? Until the blood of its counterpart is sprinkled,** and if it dies before, the blood is disqualified.

תְּנַן הָתָם: בְּנֵי הָעִיר שֶׁשָּׁלְחוּ אֶת שִׁקְלֵיהֶן וְנִגְנְבוּ אוֹ שֶׁאָבְדוּ, אִם נִתְרְמָה תְּרוּמָה – נִשְׁבָּעִין לַגִּזְבָּרִין,

We learned in a mishna **there** (*Shekalim* 2:1): If **residents of a city sent their shekels** to the Temple with a messenger, **and** the shekels **were stolen or were lost** along the way;[H] **if** the **funds were** already **collected,**[N] i.e., the coins for the new year’s offerings were taken from the chamber before the money was stolen, the messengers **take an oath to the treasurers** of the Temple[N] that they did not unlawfully use the shekels, but that they were taken unbeknownst to them or by force. This is because once the necessary coins have been removed, all other coins that have been dedicated for this purpose are considered Temple property wherever they are, and their subsequent theft does not change that status. If the messengers take this oath, they are exempt from monetary liability.

וְאִם לָאו – נִשְׁבָּעִין לִבְנֵי הָעִיר, וּבְנֵי הָעִיר שׁוֹקְלִין אֲחֵרִים תַּחְתֵּיהֶן.

And if the funds were **not** yet collected when these coins were stolen, the coins are still considered the property of those who dedicated them to the Temple, and therefore the messengers **take an oath to the residents of the city, and the residents of the city donate other** shekels to the Temple **in their stead.**

נִמְצְאוּ, אוֹ שֶׁהֶחֱזִירוּם הַגַּנָּבִים – אֵלּוּ וָאֵלּוּ שְׁקָלִים הֵם, וְאֵין עוֹלִין לָהֶן לַשָּׁנָה הַבָּאָה. רַבִּי יְהוּדָה אוֹמֵר: עוֹלִין לָהֶן לַשָּׁנָה הַבָּאָה.

If the shekels that were lost **are found or the thieves returned them, both these and those are shekels,** i.e., they remain sanctified, **but they do not count** toward the amount due **the following year.** The next year the members of that city must donate new shekels; they have not fulfilled the second year’s obligation by having given twice the previous year. **Rabbi Yehuda says: They do count toward the following year.**

מַאי טַעְמָא דְּרַבִּי יְהוּדָה? אָמַר רָבָא: קָסָבַר רַבִּי יְהוּדָה חוֹבוֹת שֶׁל שָׁנָה זוֹ קְרֵיבוֹת לַשָּׁנָה הַבָּאָה.

The Gemara asks: **What is the reason for** the opinion **of Rabbi Yehuda? Rava said: Rabbi Yehuda holds** that **the obligations of this year are** also **brought the following year,** and therefore it is possible to fulfill one’s obligation for the next year by using the shekels of this year.

אֵיתִיבֵיהּ אַבַּיֵי: פַּר וְשָׂעִיר שֶׁל יוֹם הַכִּפּוּרִים שֶׁאָבְדוּ, וְהִפְרִישׁ אֲחֵרִים תַּחְתֵּיהֶן, וְכֵן שְׂעִירֵי עֲבוֹדָה זָרָה שֶׁאָבְדוּ וְהִפְרִישׁ אֲחֵרִים תַּחְתֵּיהֶן – כּוּלָּן יָמוּתוּ, דִּבְרֵי רַבִּי יְהוּדָה. רַבִּי אֱלִיעֶזֶר וְרַבִּי שִׁמְעוֹן אוֹמְרִים: יִרְעוּ עַד שֶׁיִּסְתָּאֲבוּ, וְיִמָּכְרוּ, וְיִפְּלוּ דְּמֵיהֶם לִנְדָבָה, שֶׁאֵין חַטַּאת צִבּוּר מֵתָה. אֲמַר לֵיהּ:

Abaye raised an objection to this explanation. It was taught that if **the bull and goat of Yom Kippur were lost and one designated others in their stead, and similarly** if **the goats** which atone for a communal transgression of **idol worship** by instruction of the court **were lost and he designated others in their stead,** and the original animals were found, **all** the original animals **should** be left to **die,** and cannot be sacrificed at a later time. This is **the statement of Rabbi Yehuda. Rabbi Eliezer and Rabbi Shimon say: They should** be left to **graze until they become unfit.** Then **they are sold, and the money** received in **their** sale **will go to** the purchase of **a** public **gift-offering, as a communal sin-offering** is **not** left to **die.** According to Rabbi Yehuda, if the obligations of this year may be brought the following year, the bull and goat of Yom Kippur that were lost should be sacrificed the following year, and not left to die. Rava **said to him:**

NOTES

If the funds were already collected – אִם נִתְרְמָה תְּרוּמָה: When funds were taken from the chamber, they were considered to have been taken from among all the coins that were donated for this purpose, including those that had not yet arrived at the Temple. The principle at work here is that the Temple acquires not only what is on hand but also the money that has not yet been received, because wherever it may be, it is in God’s possession.

The messengers take an oath to the treasurers of the Temple – נִשְׁבָּעִין לַגִּזְבָּרִין: Although oaths are not generally taken with regard to consecrated property, it was decreed that in this instance the messenger does take an oath. This was in order to ensure that people would not treat consecrated property lightly by not guarding it properly.

HALAKHA

If residents of a city sent their shekels to the Temple and they were lost – בְּנֵי הָעִיר שֶׁשָּׁלְחוּ שִׁקְלֵיהֶם וְאָבְדוּ: If residents of a city sent their shekels to Jerusalem and the money was stolen or lost along the way, the *halakha* is as follows: If the messenger was not paid, he swears that he was not negligent with the money and is free from liability, in accordance with the *halakhot* of an unpaid guardian. The residents of the city must then donate their shekels a second time. If the first shekels are then found, both collections are considered consecrated. The second collection cannot count toward the following year. Instead, the first set of shekels goes toward the collection of the current year and the second set is included with the leftover shekels of the previous year.

If the messenger was paid, he is liable to pay if the coins were stolen or lost. However, if they were stolen by armed robbers, the messenger must swear to this effect, and he is exempt. In this case, if the shekels were stolen after the funds were already collected from the chamber, the residents of the city are exempt. However, if the money was stolen before the contributions were removed from the chamber, they must donate shekels again (Rambam *Sefer Zemanim*, *Hilkhot Shekalim* 3:8–9).

קָרְבְּנוֹת צִבּוּר קָא אָמְרַתְּ? שָׁאנֵי קָרְבְּנוֹת צִבּוּר כִּדְרַבִּי טָבִי אָמַר רַבִּי יֹאשִׁיָּה. דְּאָמַר רַבִּי טָבִי אָמַר רַבִּי יֹאשִׁיָּה, אָמַר קְרָא: ״זֹאת עֹלַת חֹדֶשׁ בְּחָדְשׁוֹ״, אָמְרָה תוֹרָה: חַדֵּשׁ וְהָבֵא לִי קָרְבָּן מִתְּרוּמָה חֲדָשָׁה.

You speak of communal offerings? Communal offerings are different, in accordance with what **Rabbi Tavi said** in the name of **Rabbi Yoshiya. As Rabbi Tavi said** that **Rabbi Yoshiya said** that **the verse states: "This is the burnt-offering for every New Moon upon its renewal**[N] throughout the months of the year" (Numbers 28:14). **The Torah said: Renew and bring Me an offering from the new contribution.**[N] This indicates that communal offerings must be brought from the donations of the current year and not from the donations of the previous year.[H]

תֵּינַח שָׂעִיר, פַּר מַאי אִיכָּא לְמֵימַר? גְּזֵירָה פַּר אַטּוּ שָׂעִיר.

The Gemara challenges this solution: This works out **well** with regard to the Yom Kippur **goat,** which is a communal offering and is purchased with money from the Temple treasury. However, with regard to the High Priest's **bull** which he pays for himself and which is considered an individual offering, **what is there to say?** The Gemara answers: There is **a** rabbinic **decree** with regard to the **bull due to the goat.**

וּמִשּׁוּם גְּזֵירָה יָמוּתוּ? וְעוֹד, הָא דְּרַבִּי טָבִי אָמַר רַבִּי יֹאשִׁיָּה גּוּפָהּ מִצְוָה הִיא. דְּאָמַר רַב יְהוּדָה אָמַר שְׁמוּאֵל: קָרְבְּנוֹת צִבּוּר הַבָּאִין בְּאֶחָד בְּנִיסָן – מִצְוָה לְהָבִיא מִן הֶחָדָשׁ, וְאִם הֵבִיא מִן הַיָּשָׁן – יָצָא, אֶלָּא שֶׁחִיסֵּר מִצְוָה!

The Gemara expresses surprise: Is it right that **due to a** rabbinic **decree** the offerings **should** be left to **die**[N] instead of being left to graze? **And furthermore, this** statement **that Rabbi Tavi said** in the name of **Rabbi Yoshiya is itself a mitzva** *ab initio*, but is not indispensable. **As Rav Yehuda said** that **Shmuel said:** With regard to **communal offerings that are brought on the first of Nisan, it is a mitzva to bring** them **from the new** year's shekel contributions. However, **if he brought** them **from the old** shekels that were donated during the previous year **he has fulfilled** his obligation, **but he lacked the mitzva,** i.e., he did not perform the procedure in the proper manner. It is difficult to argue that due to this inessential detail the Sages would issue a decree that the High Priest's bull should be left to die.

אֶלָּא אָמַר רַבִּי זֵירָא: לְפִי שֶׁאֵין הַגּוֹרָל קוֹבֵעַ מִשָּׁנָה לַחֲבֶרְתָּהּ. וְנַיְיתֵי וְנַגְרִיל! גְּזֵירָה שֶׁמָּא יֹאמְרוּ הַגּוֹרָל קוֹבֵעַ מִשָּׁנָה לַחֲבֶרְתָּהּ.

Rather, Rabbi Zeira said that the reason the bull and goat of Yom Kippur are left to die is **because the lottery does not establish** designations **from** one **year to another.** Therefore, a goat designated by the lottery one year is not eligible for use the next year. The Gemara challenges this explanation: **But let us bring** this goat and another one **and draw lots** again. The Gemara responds: **It is a** rabbinic **decree** that was enacted **lest** people **say** that **the lottery establishes** designations **from** one **year to another.**

הָא תֵּינַח שָׂעִיר, פַּר מַאי אִיכָּא לְמֵימַר? גְּזֵירָה פַּר אַטּוּ שָׂעִיר. וּמִשּׁוּם גְּזֵירָה יָמוּתוּ?

The Gemara challenges: **This** works out **well** with regard to the **goat,** but with respect to the **bull** of the High Priest, which is not chosen by lottery, **what is there to say?** The Gemara answers: There is **a** rabbinic **decree** with regard to the **bull due to** the **goat.** The Gemara challenges further: Is it right that **due to a** rabbinic **decree** the offerings **should** be left to **die** instead of being left to graze? Therefore, this answer should be rejected.

אֲמָרוּהָ רַבָּנַן קַמֵּיהּ דְּאַבָּיֵי: גְּזֵירָה מִשּׁוּם חַטָּאת שֶׁמֵּתוּ בְּעָלֶיהָ. הָא תֵּינַח פַּר, שָׂעִיר מַאי אִיכָּא לְמֵימַר? גְּזֵירָה שָׂעִיר אַטּוּ פַּר.

The Rabbis stated another solution **before Abaye:** It is **a** rabbinic **decree, due to** a concern that the bull will become **a sin-offering whose owners have died,** since the High Priest might die during the year. The Gemara responds: **This** works out **well** with regard to the **bull,** but as for the **goat,** which is a communal offering, **what is there to say?** The Gemara answers: There is **a** rabbinic **decree** with regard to the **goat due to the bull.**

וּמִשּׁוּם גְּזֵירָה יָמוּתוּ? אֶלָּא: גְּזֵירָה מִשּׁוּם חַטָּאת שֶׁעָבְרָה שְׁנָתָהּ. גְּזֵירָה?! הִיא גּוּפָהּ חַטָּאת שֶׁעָבְרָה שְׁנָתָהּ הִיא!

The Gemara asks: Is it right that **due to a** rabbinic **decree** the offerings **should** be left to **die** instead of being left to graze? **Rather,** it is **a** rabbinic **decree due to** a concern that the goat will become **a sin-offering whose year has passed.** A goat may not be brought as a sin-offering once it is more than a year old, and there is a concern that the goat will be too old by the Yom Kippur of the following year. The Gemara expresses surprise: Is this **a** rabbinic **decree? It is** certainly **a sin-offering whose year has passed,** as the goat will certainly be more than a year old by the following Yom Kippur.

NOTES

This is the burnt-offering for every New Moon upon its renewal – **זֹאת עֹלַת חֹדֶשׁ בְּחָדְשׁוֹ:** This verse indicates that the burnt-offering of a particular New Moon must be purchased with the shekels donated in the current year. The Gemara elsewhere derives that this is referring to the month of Nisan. Therefore, from the month of Nisan on, communal offerings may not be purchased with the donations of the previous year.

From the new contribution – **מִתְּרוּמָה חֲדָשָׁה:** Commentaries have questioned this explanation: For this very reason, the shekels should also not be fit for use the following year. The answer is that the extra shekels that had been collected were not deposited in the chamber until the following year. Therefore, they were a part of the contribution of the following year, and offerings of that new year could be purchased with them (*Tosafot Yeshanim*).

Is it right that due to a rabbinic decree the offerings should be left to die – **וּמִשּׁוּם גְּזֵירָה יָמוּתוּ:** There are two fundamental issues behind this question. First, causing the animals to die involves the destruction of consecrated property. In addition, there is a prohibition against causing animals undue suffering, which Rava himself holds to be a Torah prohibition (*Pitḥei She'arim*).

Each of the Sages in this passage was of the opinion that he understood the decree to be more severe than the others understood it to be, and therefore his explanation was sufficient to explain why the offering should be killed (*Tosafot Yeshanim*).

HALAKHA

Communal offerings from the new contributions – **קָרְבְּנוֹת הַצִּבּוּר מִתְּרוּמָה חֲדָשָׁה:** Once the New Moon of the month of Nisan arrives, communal offerings are bought from the new contributions. If new funds have not yet arrived, the shekels from old donations are used (Rambam *Sefer Zemanim, Hilkhot Shekalim* 4:11).

הָא לָא קַשְׁיָא – כְּרַבִּי, דְּתַנְיָא: ״שָׁנָה תְמִימָה״ – מוֹנֶה שְׁלֹשׁ מֵאוֹת וְשִׁשִּׁים וַחֲמִשָּׁה יוֹם, כְּמִנְיַן יְמוֹת הַחַמָּה, דִּבְרֵי רַבִּי. וַחֲכָמִים אוֹמְרִים: מוֹנֶה שְׁנֵים עָשָׂר חֹדֶשׁ מִיּוֹם לְיוֹם.

The Gemara responds: **This is not difficult,** as it is possible that the goat will not be disqualified, **in accordance with** the opinion of **Rabbi** Yehuda HaNasi. **As it was taught** in a *baraita*: With regard to redeeming houses in a walled city[N] the Torah states: "And if it not be redeemed within the space of **a full year**" (Leviticus 25:30),[NH] which indicates that **he counts 365 days, in accordance with the number** of days in a **solar year;** this is **the statement of Rabbi** Yehuda HaNasi. **And the Rabbis say: He counts twelve months from day to day.** Therefore, according to the opinion of Rabbi Yehuda HaNasi, if the goat was less than eleven days old on the first Yom Kippur, it will not be disqualified on the following Yom Kippur because it will still be less than 365 days old, as long as the first year was not a leap year. Nevertheless, it is disqualified by rabbinic decree due to a concern that other goats would be used in similar circumstances even if they were more than a year old.

NOTES

Redeeming houses in a walled city – גְּאוּלַּת בָּתֵּי עָרֵי חוֹמָה: With regard to the *halakhot* of property and inheritance, the Torah (Leviticus, chapter 25) states that it is impossible to permanently sell an ancestral field. Even if the original owner does not redeem the land after selling it, the field returns to his possession during the Jubilee Year. However, there is a different *halakha* with regard to houses of walled cities. One who sells a house within a walled city has a year to redeem his house. Otherwise, it becomes the permanent property of the buyer. Houses within the walled cities of Levites, on the other hand, share the *halakhot* of ancestral fields.

A full year – שָׁנָה תְמִימָה: Commentaries have questioned why this discussion is relevant to other cases. Since the Torah specifically mentions the expression "a full year" with regard to the redemption of houses in walled cities, perhaps it is only there that one requires a full year. In cases where the Torah simply mentions a year, perhaps one requires merely a period of twelve months. The Ritva answers that in the context of houses of walled cities, the previous verse mentions the term "a year." Therefore, if the year with regard to redeeming houses of walled cities is a full year, the same is true of other cases where the Torah mentions a year.

HALAKHA

A full year – שָׁנָה תְמִימָה: One who sells a house in a walled city may redeem it anytime within twelve months from the day he sold it. These twelve months are calculated from day to day (Rambam *Sefer Zera'im*, *Hilkhot Shemitta VeYovel* 12:1).

Perek **VI**
Daf **66** Amud **a**

וְאִם נִתְעַבְּרָה – נִתְעַבְּרָה לַמּוֹכֵר. הָתִינַח שָׂעִיר, פַּר מַאי אִיכָּא לְמֵימַר? גְּזֵירָה פַּר אַטּוּ שָׂעִיר.

And if the year was **extended** and made into a leap year, **it is extended for** the benefit of **the seller,**[H] and according to the Sages he has an additional month in which to redeem his house. The Gemara asks: This works out **well** with regard to the **goat,** but with regard to the **bull, what is there to say?** The bull remains valid even if it is more than a year old. The Gemara answers: **There is a** rabbinic **decree** with regard to the **bull due to the goat.**

וּמִשּׁוּם גְּזֵירָה יָמוּת?! וְעוֹד, חַטָּאת שֶׁעָבְרָה שְׁנָתָהּ – לִרְעִיָּה אָזְלָא! דְּאָמַר רֵישׁ לָקִישׁ: חַטָּאת שֶׁעָבְרָה שְׁנָתָהּ – רוֹאִין אוֹתָהּ כְּאִילּוּ הִיא עוֹמֶדֶת בְּבֵית הַקְּבָרוֹת וְרוֹעָה.

The Gemara asks: Is it right that **due to a** rabbinic **decree** the offerings **should** be left to **die** instead of being left to graze? **And furthermore,** a **sin-offering whose year has passed** is not left to die but rather **goes to graze. As Reish Lakish said: We consider a sin-offering whose year has passed**[H] **as though it stands in a cemetery,**[N] and the priest cannot take it out in order to sacrifice it because he is not permitted to become ritually defiled. Therefore, **it grazes** until it becomes unfit and is then sold.

אֶלָּא אָמַר רָבָא: גְּזֵירָה מִשּׁוּם תַּקָּלָה. אֵין מַקְדִּישִׁין וְאֵין מַעֲרִיכִין וְאֵין מַחֲרִימִין בַּזְּמַן הַזֶּה.

Rather, Rava said: The bull and goat of Yom Kippur may not be left from one year to the next by rabbinic **decree due to** a concern that a **mishap** may occur. As it was taught in a *baraita*: **One may neither consecrate** objects, **nor valuate,** i.e., take a vow to donate one's value to the Temple treasury, **nor dedicate** items **for sacred use at this time,**[H] when the Temple no longer exists.

NOTES

As though it stands in a cemetery – כְּאִילּוּ הִיא עוֹמֶדֶת בְּבֵית הַקְּבָרוֹת: The Gemara uses this expression rather than simply stating that it is left to graze in order to explain Reish Lakish's reasoning. The rejection of the animal due to its age is unlike other disqualifications. Generally, an animal is disqualified due to an action performed by a person, whereas here the disqualification is due to the animal itself. The terminology is intended to reflect that distinction (*Tosafot Yeshanim*).

HALAKHA

It is extended for the benefit of the seller – נִתְעַבְּרָה לַמּוֹכֵר: One who sells a house in a walled city during a leap year has until the completion of the thirteen-month year to redeem his house (Rambam *Sefer Zera'im*, *Hilkhot Shemitta VeYovel* 12:5).

A sin-offering whose year has passed – חַטָּאת שֶׁעָבְרָה שְׁנָתָהּ: A sin-offering whose year has passed is left to graze until it becomes unfit. It is then sold and the money is used to purchase another offering (Rambam *Sefer Avoda*, *Hilkhot Pesulei HaMukdashin* 4:7).

Consecrated property nowadays – הֶקְדֵּשׁ בַּזְּמַן הַזֶּה: Nowadays, when the Temple is no longer standing, one may not consecrate items, take valuation vows, or dedicate items for sacred use by the priests. If one does consecrate an animal, it is locked up and left to die on its own. If agricultural produce or garments are consecrated, they are left to rot. If money or metal vessels are consecrated, they are cast into the sea or they may be redeemed and the money destroyed (Rambam *Sefer Hafla'a*, *Hilkhot Arakhin VaḤaramim* 8:8).

וְאִם הִקְדִּישׁ וְהֶעֱרִיךְ וְהֶחֱרִים, בְּהֵמָה – תֵּיעָקֵר, פֵּירוֹת כְּסוּת וְכֵלִים – יֵרָקְבוּ, מָעוֹת וּכְלֵי מַתָּכוֹת – יוֹלִיךְ הֲנָאָה לְיָם הַמֶּלַח. וְאֵי זֶה הוּא עִיקּוּר – נוֹעֵל דֶּלֶת לְפָנֶיהָ וְהִיא מֵתָה מֵאֵלֶיהָ.

And if one did consecrate, valuate, or dedicate items for sacred use: If he dedicated **an animal it is uprooted,** i.e., he arranges for it to die quickly. If he dedicated agricultural **produce, garments, or vessels** made from materials that decompose, he should store them until **they decompose.** And if he dedicated **money or metal vessels, he** should redeem them and **transport** the value of their **benefit to the Dead Sea.**[N] This *baraita* indicates that animals that cannot be sacrificed at this time must be left to die so that they are not used improperly. The Gemara explains: **And what** constitutes **uprooting? He locks the door before it, and it dies on its own** from hunger.

תַּקָּלָה דְּמַאי? אִי תַּקָּלָה דְּהַקְרָבָה – אֲפִילּוּ כׇּל רְעִיּוֹת נָמֵי! אִי תַּקָּלָה דְּגִיזָּה וַעֲבוֹדָה – אֲפִילּוּ כׇּל רְעִיּוֹת נָמֵי!

The Gemara asks: **What mishap** might occur if the bull and goat are left until the next year? **If** you say it is a **mishap of offering** the animal as a different offering, a similar concern should exist **even** with regard to **all** animals that have been disqualified for use as offerings that one leaves to **graze. If** it is a **mishap of shearing** the animal's wool **and working** the animal, which would constitute unlawful use of consecrated property, a similar concern should exist **even** with regard to **all** animals that have been disqualified for use as offerings that are left to **graze.** Why are these animals in particular left to die?

לְעוֹלָם תַּקָּלָה דְּהַקְרָבָה, וְהָנָךְ דְּלָאו בְּנֵי הַקְרָבָה נִינְהוּ – לָא טָרֵיד בְּהוּ, הַךְ דְּבַת הַקְרָבָה הִיא – טָרֵיד בַּהּ.

The Gemara answers: **Actually,** the concern is for **a mishap of sacrifice. And those** other disqualified animals that are left to graze, **which are not fit for sacrifice, he is not preoccupied with,** and will not accidentally sacrifice them. **This** bull and goat, **which are fit for sacrifice** next year, **he is preoccupied with** them.[N] Therefore, there is a greater concern that one may sacrifice them as offerings, and they may not be left to graze.

וְתַקָּלָה עַצְמָהּ תַּנָּאֵי הִיא, דְּתַנְיָא חֲדָא: פֶּסַח שֶׁלֹּא קָרַב בָּרִאשׁוֹן – יִקְרַב בַּשֵּׁנִי, בַּשֵּׁנִי – יִקְרַב לַשָּׁנָה הַבָּאָה. וְתַנְיָא אִידָּךְ: לֹא יִקְרַב, מַאי לָאו – בְּתַקָּלָה פְּלִיגִי?

The Gemara comments: This issue **itself,** i.e., whether decrees are instituted due to a concern about a possible **mishap, is** a dispute between ***tanna'im*****. As it was taught** in **one** *baraita*: **A Paschal lamb that was not sacrificed on the first** *Pesaḥ* is sold to someone who was impure on the first *Pesaḥ* or who was distant from Jerusalem, so that it may be **sacrificed on the second** *Pesaḥ*. If it was not sacrificed **on the second** *Pesaḥ*, **it is sacrificed the following year. And it was taught** in **another** *baraita*: If it was not sacrificed on the second *Pesaḥ*, **it is not sacrificed** the following year. **What, is it not that they disagree about** the question of whether a decree was issued prohibiting keeping the animal for an entire year due to a concern about the possibility of a **mishap?**

לָא, דְּכוּלֵּי עָלְמָא [לָא] חָיְישִׁינַן לְתַקָּלָה, וְהָכָא בִּפְלוּגְתָּא דְּרַבִּי וְרַבָּנַן קָא מִיפַּלְגִי. וְלָא קַשְׁיָא: הָא – רַבִּי, הָא רַבָּנַן.

The Gemara responds: **No,** these sources do not prove that the *tanna'im* disputed this issue. It is possible **that everyone agrees** that **we are not concerned about a mishap, and here they disagree about the dispute between Rabbi** Yehuda HaNasi **and the Rabbis** with regard to whether it is possible that the lamb will still be fit for sacrifice the following year. **And** the apparent contradiction between the *baraitot* is **not difficult. This** *baraita*, which says that the lamb is brought the following year, is in accordance with the opinion of **Rabbi** Yehuda HaNasi. **That** *baraita*, which says that the lamb may not be sacrificed the following year, is in accordance with the opinion of **the Rabbis,** who hold that by the following year, the lamb will certainly be more than a year old and will therefore be unfit as a Paschal offering.

וְהָתַנְיָא: וְכֵן הַמָּעוֹת! אֶלָּא לָאו שְׁמַע מִינַּהּ בְּתַקָּלָה פְּלִיגִי, שְׁמַע מִינַּהּ.

The Gemara challenges this rejection: **Wasn't it taught** in a *baraita*: **And, so too, money** that was dedicated for purchasing a Paschal lamb is subject to dispute about whether it may be kept for the following year. In the case of money, the dispute between Rabbi Yehuda HaNasi and the Rabbis is irrelevant. **Rather, isn't it** correct to **conclude from this that they disagree with regard to** whether a decree is issued due to a concern about **a mishap?** The Gemara concludes: Indeed, **learn from this** that it is so.

NOTES

Transport the value of their benefit to the Dead Sea – יוֹלִיךְ הֲנָאָה לְיָם הַמֶּלַח: The money does not need to be taken specifically to the Dead Sea. It may be deposited in any body of water as long as it is irretrievable, so that no one will find it and misuse the consecrated property. The Dead Sea is used as the classic example of such a body of water since the minerals in it cause severe decay. Other items that must be destroyed, such as idols, are treated similarly.

Mineral deposit at the Dead Sea

He is preoccupied with them – טָרֵיד בְּהוּ: One is also preoccupied nowadays with consecrated items, as he is constantly anticipating the imminent rebuilding of the Temple. Consequently, there is concern that a mishap will occur with these items (Rabbeinu Elyakim).

מתני׳ בָּא לוֹ אֵצֶל שָׂעִיר הַמִּשְׁתַּלֵּחַ, וְסוֹמֵךְ שְׁתֵּי יָדָיו עָלָיו, וּמִתְוַדֶּה. וְכָךְ הָיָה אוֹמֵר: אָנָּא הַשֵּׁם! חָטְאוּ, עָווּ, פָּשְׁעוּ לְפָנֶיךָ עַמְּךָ בֵּית יִשְׂרָאֵל. אָנָּא הַשֵּׁם! כַּפֶּר נָא לַחֲטָאִים וְלַעֲוֹנוֹת וְלַפְּשָׁעִים שֶׁחָטְאוּ, וְשֶׁעָווּ, וְשֶׁפָּשְׁעוּ לְפָנֶיךָ עַמְּךָ בֵּית יִשְׂרָאֵל, כַּכָּתוּב בְּתוֹרַת מֹשֶׁה עַבְדֶּךָ לֵאמֹר: ״כִּי בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי ה׳ תִּטְהָרוּ״.

MISHNA The Yom Kippur service continues: The High Priest **comes over to the scapegoat, places both his hands upon it,**[B] **and confesses.**[H] **And he would say as follows: Please, God, Your people, the house of Israel, have sinned, and done wrong, and rebelled before You.**[N] **Please, God, grant atonement, please, for the sins, and for the wrongs, and for the rebellions that they have sinned, and done wrong, and rebelled before You, Your people, the house of Israel, as it is written in the Torah of Moses Your servant, saying: "For on this day atonement shall be made for you to cleanse you of all your sins; before the Lord you shall be purified"** (Leviticus 16:30).

וְהַכֹּהֲנִים וְהָעָם הָעוֹמְדִים בָּעֲזָרָה, כְּשֶׁהָיוּ שׁוֹמְעִים שֵׁם הַמְפוֹרָשׁ שֶׁהוּא יוֹצֵא מִפִּי כֹּהֵן גָּדוֹל, הָיוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וְנוֹפְלִים עַל פְּנֵיהֶם, וְאוֹמְרִים: בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד. מְסָרוֹ לְמִי שֶׁהָיָה מוֹלִיכוֹ. הַכֹּל כְּשֵׁרִין לְהוֹלִיכוֹ, אֶלָּא שֶׁעָשׂוּ הַכֹּהֲנִים גְּדוֹלִים קֶבַע וְלֹא הָיוּ מַנִּיחִין אֶת יִשְׂרָאֵל לְהוֹלִיכוֹ.

And the priests and the people standing in the Temple **courtyard, when they would hear the Explicit Name**[N] **emerging from the mouth of the High Priest,** when the High Priest did not use one of the substitute names for God, **they would kneel and prostrate**[H] themselves **and fall on their faces, and say: Blessed is the name of His glorious kingdom forever and ever.** After the confession over the scapegoat, the priest **passed** the goat **to the one who was to lead it** to the wilderness.[H] According to the *halakha,* **everyone is eligible to lead it, but the High Priests established** a **fixed** custom **and did not allow an Israelite to lead it.**[N]

אָמַר רַבִּי יוֹסֵי: מַעֲשֶׂה וְהוֹלִיכוֹ עַרְסְלָא, וְיִשְׂרָאֵל הָיָה. וְכֶבֶשׁ עָשׂוּ לוֹ, מִפְּנֵי הַבַּבְלִיִּים שֶׁהָיוּ מְתַלְּשִׁים בִּשְׂעָרוֹ וְאוֹמְרִים לוֹ: טוֹל וָצֵא, טוֹל וָצֵא.

Rabbi Yosei said: That was not always the case. There was **an incident where** a person named **Arsela led** the goat to the wilderness, **and he was an Israelite. And they made a ramp**[H] **for** the goat **due to the Babylonian** Jews who were in Jerusalem, **who would pluck at** the goat's **hair and** would **say to** the goat: **Take** our sins **and go, take** our sins **and go,** and do not leave them with us.

גמ׳ וְאִילּוּ ״בְּנֵי אַהֲרֹן עַם קְדוֹשֶׁךָ״ לָא קָאָמַר, מַאן תַּנָּא? אָמַר רַבִּי יִרְמְיָה: דְּלָא כְּרַבִּי יְהוּדָה. דְּאִי כְּרַבִּי יְהוּדָה – הָא אָמַר: יֵשׁ לָהֶם כַּפָּרָה בְּשָׂעִיר הַמִּשְׁתַּלֵּחַ.

GEMARA In the confession over the scapegoat, the High Priest confessed the sins of the Jewish people, **whereas he did not say: The children of Aaron, Your sacred people,** in order to confess the sins of the priests. The Gemara asks: **Who is the** *tanna* **that** taught this mishna? **Rabbi Yirmeya said:** The mishna **is not in accordance with** the opinion of **Rabbi Yehuda, for if** it were **in accordance with** the opinion of **Rabbi Yehuda, didn't** Rabbi Yehuda **say:** The priests receive **atonement through the scapegoat,** which indicates that their sins must be mentioned in the confession over the scapegoat?

אַבַּיֵי אָמַר: אֲפִילּוּ תֵּימָא רַבִּי יְהוּדָה, אַטּוּ כֹּהֲנִים לָאו בִּכְלָל ״עַמְּךָ יִשְׂרָאֵל״ נִינְהוּ?

Abaye said: Even if you say that the mishna is in accordance with the opinion of **Rabbi Yehuda, is that to say that priests are not included among: Your people,** the house of **Israel?** Nothing can be proven from the fact that the High Priest did not list every segment of the Jewish people separately.

״מְסָרוֹ לְמִי שֶׁמּוֹלִיכוֹ״. תָּנוּ רַבָּנַן: ״אִישׁ״ – לְהַכְשִׁיר אֶת הַזָּר, ״עִתִּי״ –

It was taught in the mishna that the priest **passed** the goat **to the one who was to lead it** to the wilderness. **The Sages taught,** with regard to the verse: "And he shall send it away with an appointed man into the wilderness" (Leviticus 16:21), that the halakhic midrash interprets the word **man** as mentioned in order **to qualify a non-priest** for this task. The word **appointed** indicates

NOTES

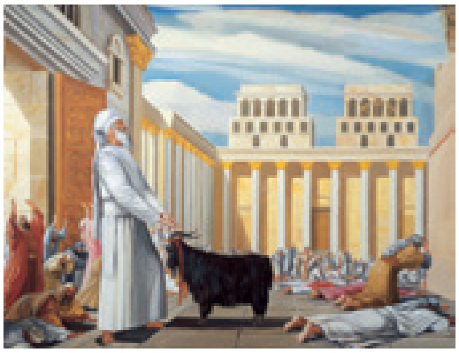
Your people, the house of Israel, have sinned before You – חָטְאוּ לְפָנֶיךָ עַמְּךָ בֵּית יִשְׂרָאֵל: According to an opinion cited in the Jerusalem Talmud, the house of Israel is not mentioned in this confession, so as not to explicitly refer to the sins of the entire community. Instead, the High Priest merely states: Your people have sinned.

When they would hear the Explicit Name – כְּשֶׁהָיוּ שׁוֹמְעִים שֵׁם הַמְפוֹרָשׁ: Some commentaries hold that throughout most of the Temple's history, the name of God was uttered as written only on Yom Kippur. At other times, an alternate name of God was used, as it is nowadays (*Tosefot Yom Tov*). Most commentaries, however, disagree with this claim and hold that the Explicit Name was pronounced in the Temple throughout the year and was vocalized in a manner similar to the name *Adonai* as it appears in current prayer books. On Yom Kippur, the name was vocalized differently (*Remakh*). Rav Hai Gaon writes that on Yom Kippur the High Priest did not say the Tetragrammaton, but rather the long, forty-two-letter Explicit Name.

Did not allow an Israelite to lead it – וְלֹא הָיוּ מַנִּיחִין אֶת יִשְׂרָאֵל לְהוֹלִיכוֹ: According to a midrash, the individual who escorted the goat would die within a year. For this reason, the priests led the goat themselves, to avoid causing tragedy to others (*Tosafot Ḥadashim*).

BACKGROUND

The High Priest places both his hands upon it – וְסוֹמֵךְ שְׁתֵּי יָדָיו עָלָיו:



High Priest placing his hands on the scapegoat

HALAKHA

Confession over the goat – וִידּוּי בַּשָּׂעִיר: The High Priest comes to the scapegoat, leans his hands on its head, and confesses all the sins of the Jewish people over it. The goat is then sent to the wilderness (Rambam *Sefer Avoda, Hilkhot Avodat Yom HaKippurim* 4:2).

Kneel and prostrate – כּוֹרְעִים וּמִשְׁתַּחֲוִים: When the priests and the people standing in the Temple courtyard heard the Explicit Name uttered by the High Priest, they would kneel and bow and fall on their faces and say: Blessed is the name of His glorious kingdom forever and ever. During all of the confessions, the High Priest tried to finish pronouncing the name as those assembled finished reciting this blessing, and he would then call out the conclusion of the verse: You shall be purified (Rambam *Sefer Avoda, Hilkhot Avodat Yom HaKippurim* 2:7).

In remembrance of the Temple, there is a custom to recite the order of the service in the additional prayer of Yom Kippur. When the cantor reaches the statement: And the priests and the people standing in the courtyard, etc., congregants fall to their faces in commemoration of the practice in the Temple (*Shulḥan Arukh, Oraḥ Ḥayyim* 621:4, in the comment of the Rema).

Passing the goat to the one who would lead it to the wilderness – מְסִירַת הַשָּׂעִיר לְמִי שֶׁהָיָה מוֹלִיכוֹ: After the confession, the High Priest passed the scapegoat to a man ready to take it to the wilderness. Anyone is eligible for this task, but the High Priests established the custom that a priest, rather than an Israelite, escorted the goat (Rambam *Sefer Avoda, Hilkhot Avodat Yom HaKippurim* 3:7).

The goat's ramp – כֶּבֶשׁ הַשָּׂעִיר: A special ramp was constructed leading from the Temple Mount, over which the goat was escorted. This was paid for with the remains of the chamber, i.e., the shekels that remained in the chamber after the three collections of money were taken to use for communal offerings (Rambam *Sefer Zemanim, Hilkhot Shekalim* 4:8).

שֶׁיְּהֵא מְזוּמָּן, ״עִתִּי״ – וַאֲפִילּוּ בַּשַּׁבָּת, ״עִתִּי״ – וַאֲפִילּוּ בְּטוּמְאָה.

that he should be designated the day before. The word **appointed** also indicates that the scapegoat is always sent away at the appointed time, **and even on Shabbat.**[N] Similarly, the word **appointed** indicates that the scapegoat is always sent away at the appointed time, **and even** when the appointed man is **in** a state of ritual **impurity.**

״אִישׁ״ – לְהַכְשִׁיר אֶת הַזָּר. פְּשִׁיטָא! מַהוּ דְּתֵימָא: כַּפָּרָה כְּתִיבָא בֵּיהּ, קָא מַשְׁמַע לַן.

The *baraita* stated that the word **man** is mentioned to **qualify a non-priest.** The Gemara expresses surprise: It is **obvious** that a non-priest is qualified for this service; why would one have thought otherwise? The Gemara answers: **Lest you say:** The term **atonement is written with regard to it,** and atonement is achieved only through services performed by priests. Therefore, **it teaches us** that this atonement is not achieved through a sacrificial offering, and consequently the service may be performed even by an Israelite.

״עִתִּי״ וַאֲפִילּוּ בַּשַּׁבָּת. לְמַאי הִלְכְתָא? אָמַר רַב שֵׁשֶׁת: לוֹמַר שֶׁאִם הָיָה חוֹלֶה – מַרְכִּיבוֹ עַל כְּתֵיפוֹ.

The *baraita* stated that the word **appointed** indicates that the service is performed **even on Shabbat.** The Gemara asks: With regard **to what *halakha***[N] is this stated? There is no apparent desecration of Shabbat by escorting the goat, since the *halakha* of Shabbat boundaries is merely Rabbinic. **Rav Sheshet said:** It is mentioned in order **to state that if** the goat **were ill**[H] and could not walk the whole way, the one who escorts the goat **carries it on his shoulder.**

כְּמַאן – דְּלָא כְּרַבִּי נָתָן. דְּאִי רַבִּי נָתָן – הָאָמַר: חַי נוֹשֵׂא אֶת עַצְמוֹ. אֲפִילּוּ תֵּימָא רַבִּי נָתָן, חָלָה שָׁאנֵי.

The Gemara comments: **In accordance with whose** opinion was this stated? It is **not in accordance with** the opinion of **Rabbi Natan, as, if** it were in accordance with the opinion of **Rabbi Natan, didn't** he **say** that **a living** being **carries itself?** Because a living being is lighter than dead weight, the living being is considered to be aiding the one carrying it, and therefore carrying a living being is not considered an act of prohibited labor according to Torah law. The Gemara rejects this: **Even** if **you say** that it is in accordance with the opinion of **Rabbi Natan,** a living being that is **ill is different.** Since the goat cannot walk on its own strength, despite the fact that it is alive, all agree that the one who carries it is performing a prohibited labor.

אָמַר רַפְרָם: זֹאת אוֹמֶרֶת עֵירוּב וְהוֹצָאָה לַשַּׁבָּת, וְאֵין עֵירוּב וְהוֹצָאָה לְיוֹם הַכִּפּוּרִים.

Based on the fact that the word appointed indicates that the scapegoat is sent away even on Shabbat, **Rafram said: That is to say** that the concept of ***eiruv* and** the prohibition against **carrying out** apply **to Shabbat,** but ***eiruv* and carrying out do not** apply **to Yom Kippur.**[H] If these *halakhot* applied equally to Yom Kippur, and nevertheless the Torah commanded that the scapegoat be sent away, it would be unnecessary to derive that the same is true even if Yom Kippur occurs on Shabbat.

״עִתִּי״ וַאֲפִילּוּ בְּטוּמְאָה. לְמַאי הִלְכְתָא? אָמַר רַב שֵׁשֶׁת: לוֹמַר שֶׁאִם נִטְמָא מְשַׁלְּחוֹ – נִכְנָס טָמֵא לָעֲזָרָה וּמְשַׁלְּחוֹ.

The *baraita* stated that the word **appointed** indicates that the service is performed **even in** a state of ritual **impurity.** The Gemara asks: With regard **to what *halakha*** is this stated? **Rav Sheshet said:** The verse comes **to tell** you **that if the one sending** the goat away **became impure,**[H] **he** nevertheless **enters the** Temple **courtyard** while he is **impure and sends it** away.

NOTES

The scapegoat is sent away at the appointed time, and even on Shabbat – וַאֲפִילּוּ בַּשַּׁבָּת: Although the word appointed is referring to the one who escorts the scapegoat, who must be appointed to this task, the Gemara also derives from this word that the ceremony of sending away the goat must be performed at a specific time (*Gevurat Ari*).

With regard to what *halakha* – לְמַאי הִלְכְתָא: Rashi explains that traveling beyond the Shabbat boundaries is not a Torah prohibition, in accordance with the opinion of most *tanna'im*. According to those who hold that there is a Torah prohibition against traveling more than twelve *mil* from one's Shabbat abode, the distance from Jerusalem to the cliff was less than that (see *Gevurat Ari*).

HALAKHA

If the goat became ill – חָלָה הַשָּׂעִיר: If the goat became ill and is not able to walk, the escort carries it on his shoulder, even on Shabbat. This is in accordance with the opinion of Rav Sheshet (Rambam *Sefer Avoda, Hilkhot Avodat Yom HaKippurim* 5:19).

Shabbat and Yom Kippur – שַׁבָּת וְיוֹם הַכִּפּוּרִים: Yom Kippur is like Shabbat with regard to both the joining of courtyards and the joining of Shabbat boundaries. This is not in accordance with the opinion of Rafram (see *Tosafot*; *Shulḥan Arukh*, *Oraḥ Ḥayyim* 416:4).

The one sending the goat away became impure – נִטְמָא מְשַׁלְּחוֹ: If the one designated to send away the goat became impure, he nevertheless enters the Temple, takes the goat, and leaves. This is in accordance with the opinion of Rav Sheshet (Rambam *Sefer Avoda, Hilkhot Avodat Yom HaKippurim* 5:21).

שָׁאֲלוּ אֶת רַבִּי אֱלִיעֶזֶר: חָלָה, מַהוּ שֶׁיַּרְכִּיבֵהוּ עַל כְּתֵפוֹ? אָמַר לָהֶם יָכוֹל הוּא לְהַרְכִּיב אֲנִי וְאַתֶּם. חָלָה מְשַׁלְּחוֹ, מַהוּ שֶׁיְּשַׁלְּחֶנּוּ בְּיַד אַחֵר? אָמַר לָהֶם: אֶהֵא בְּשָׁלוֹם אֲנִי וְאַתֶּם.

§ Apropos this discussion, the Gemara mentions that the students once **asked Rabbi Eliezer:**[P] If the goat **became ill, what is** the *halakha* with regard to whether the escort may **carry it on his shoulder? He said to them:**[N] **That** goat **can carry me and you,** meaning the goat designated healthy was unlikely to become ill. Rabbi Eliezer thereby avoided the question. They asked him: If **the one sending** the goat away **became ill,**[H] **what is** the *halakha* with regard to whether **they send it with someone else? He said to them** dismissively: **I and you shall be in peace,** i.e., this would never happen.

דְּחָפוֹ וְלֹא מֵת, מַהוּ שֶׁיֵּרֵד אַחֲרָיו וִימִיתֶנּוּ? אָמַר לָהֶם: ״כֵּן יֹאבְדוּ כָּל אוֹיְבֶיךָ ה׳״. וַחֲכָמִים אוֹמְרִים: חָלָה – מַרְכִּיבוֹ עַל כְּתֵפוֹ, חָלָה מְשַׁלְּחוֹ – יְשַׁלְּחֶנּוּ בְּיַד אַחֵר, דְּחָפוֹ וְלֹא מֵת – יֵרֵד אַחֲרָיו וִימִיתֶנּוּ.

The students continued to question Rabbi Eliezer: **If he pushed** the goat **and it did not die**[H] upon its fall, **what is** the *halakha* with regard to whether **he should follow it down and kill it? He said to them: "So may all your enemies perish, Lord"** (Judges 5:31). In other words, the goat will certainly die on its own. Rabbi Eliezer did not wish to answer these questions, as will be explained below. However, **the Sages say:** If the goat **became ill,** the escort **carries it on his shoulder. If the one sending out** the goat **became ill, he sends** the goat **with someone else. If he pushes it and it does not die, he follows it down and kills it.**

שָׁאֲלוּ אֶת רַבִּי אֱלִיעֶזֶר: פְּלוֹנִי מַהוּ לָעוֹלָם הַבָּא? אֲמַר לָהֶם: לֹא שְׁאַלְתּוּנִי אֶלָּא עַל פְּלוֹנִי?!

The Gemara cites more questions that the students asked Rabbi Eliezer, which he refused to answer. **They asked Rabbi Eliezer: What is** the fate of **so-and-so,** a certain man who was known to be wicked, with regard **to the World-to-Come? He** evaded the question and **said to them: You have only asked me about so-and-so,** and not a different individual whom you believe to be righteous?

מַהוּ לְהַצִּיל רוֹעֶה כִּבְשָׂה מִן הָאֲרִי? אָמַר לָהֶם: לֹא שְׁאַלְתּוּנִי אֶלָּא עַל הַכִּבְשָׂה?! מַהוּ לְהַצִּיל הָרוֹעֶה מִן הָאֲרִי? אָמַר לָהֶם לֹא שְׁאַלְתּוּנִי אֶלָּא עַל הָרוֹעֶה?! מַמְזֵר מַה הוּא לִירַשׁ? מַהוּ לְיַבֵּם?! מַהוּ לָסוּד אֶת בֵּיתוֹ? – מַהוּ לָסוּד אֶת קִבְרוֹ?!

They asked him: **What is** the *halakha* with regard to whether **a shepherd may save a ewe from a lion** on Shabbat (*Me'iri*)? **He said to them: You have only asked me about the ewe?**[N] They asked him: **What is** the *halakha* with regard to **saving the shepherd from the lion** on Shabbat? **He said to them: You have only asked me about the shepherd?** They asked him: **What is** the *halakha* with regard to whether **a *mamzer***[B] **inherits** from his parents?[N] Rabbi Eliezer responded with a question: Did you not ask me **what is** the *halakha* with regard to whether he may **perform levirate marriage?** They asked him: **What is** the *halakha* with regard to whether it is permitted **to plaster one's house** after the destruction of the Temple? Rabbi Eliezer responded: **What is** the *halakha* with regard **to plastering one's grave?**

לֹא מִפְּנֵי שֶׁהִפְלִיגָן בִּדְבָרִים, אֶלָּא מִפְּנֵי שֶׁלֹּא אָמַר דָּבָר שֶׁלֹּא שָׁמַע מִפִּי רַבּוֹ מֵעוֹלָם.

The Gemara explains: **It was not because he was distancing them with words,** and made irrelevant statements because he did not know the answers to these questions. **Rather,** Rabbi Eliezer responded in this way **because he never said anything that he did not hear from the mouth of his teacher.**[N] Since he had not learned these points from his teacher, he did not answer directly, thereby indicating that he did not have a tradition with regard to these questions.

NOTES

Rabbi Eliezer's answers – תְּשׁוּבוֹת רַבִּי אֱלִיעֶזֶר: Many commentaries (see Maharsha and *Siaḥ Yitzḥak*) explain that Rabbi Eliezer did answer the questions put to him, albeit indirectly. His answer to the question of whether the goat could be carried on the escort's shoulder may be rendered: You and I may carry him, i.e., the messenger, who is healthy, but it is prohibited to carry a person or animal that cannot walk on its own. Similarly, when they asked about the case where the escort becomes ill and he answered: I and you shall be in peace, he thereby indicated that a new escort should be appointed. When they asked whether the man should follow the goat down to kill it and he answered: So may all your enemies perish, Lord, he thereby indicated that once the goat was pushed off the cliff, it was not necessary to do anything else.

So-and-so, shepherd, ewe – פְּלוֹנִי, רוֹעֶה, כִּבְשָׂה: The *ge'onim* had a tradition, cited also in the *Arukh* and *Tosafot*, that the questions Rabbi Eliezer was asked hinted at biblical personalities. The question about so-and-so was whether Avshalom has a portion in the World-to-Come. Rabbi Eliezer answered: Before you ask about him, why not ask about King Solomon, as there is a dispute as to whether he sinned. The question about whether a shepherd may rescue a ewe is an allusion to Bathsheba, whom the prophet Nathan referred to as a ewe in his parable to King David. Rabbi Eliezer responded that they should ask whether it is permitted to save the shepherd, a reference to Uriah, from David, or whether Uriah rebelled against the king (see Rashi and *Me'iri*).

What is the *halakha* with regard to whether a *mamzer* inherits from his parents – מַמְזֵר מַהוּ לִירַשׁ: Rabbi Eliezer did actually answer this question. Since he hinted that a *mamzer* may perform levirate marriage, and levirate marriage is dependent on the system of inheritance, it is clear that a *mamzer* inherits (see Maharsha).

That he did not hear from the mouth of his teacher – שֶׁלֹּא שָׁמַע מִפִּי רַבּוֹ: Statements similar to this are found elsewhere in the Talmud and *Tosefta*, where Rabbi Eliezer dismisses tangential questions for this reason. With regard to the fact that he never said anything which he had not heard from his teacher, it seems that he only employed this principle when asked for a halakhic ruling. During legal debates however, he certainly offered innovative statements of his own.

PERSONALITIES

Rabbi Eliezer – רַבִּי אֱלִיעֶזֶר: This is the *tanna* Rabbi Eliezer ben Horkanos, also called Rabbi Eliezer the Great, who lived through the destruction of the Second Temple. Rabbi Eliezer was the son of a wealthy family which traced its lineage to Moses. He only began to study Torah at age twenty, when he went to Jerusalem to learn from Rabban Yoḥanan ben Zakkai. Rabban Yoḥanan ben Zakkai had great esteem for Rabbi Eliezer and considered him the greatest of his disciples, so much so that he claimed he was equal to all the Sages of Israel. Rabban Yoḥanan ben Zakkai described Rabbi Eliezer as "a plastered well that doesn't lose a drop," and his learning was based mostly on the traditions he received from his teacher. His approach differed from his teacher in that he tended to agree with the positions of Beit Shammai. Rabbi Eliezer began to teach Torah before the destruction of the Temple and was among Rabban Yoḥanan's students who joined him in founding the great yeshiva in Yavne after that tragedy.

Rabbi Eliezer married Ima Shalom, the sister of the Nasi, Rabban Gamliel of Yavne. Following a fundamental dispute between Rabbi Eliezer and the other Sages with regard to the process of halakhic decision-making, Rabban Gamliel had him excommunicated.

Rabbi Eliezer's colleagues were the other disciples of Rabban Yoḥanan ben Zakkai. In particular, there are many recorded discussions between Rabbi Eliezer and Rabbi Yehoshua, who was Rabbi Eliezer's closest colleague. His principal student was Rabbi Akiva, but he taught other scholars in his generation as well. His son Horkanos was one of the talmudic Sages.

HALAKHA

The one sending away the goat became ill – חָלָה מְשַׁלְּחוֹ: If the one designated to send away the goat became ill, the goat is escorted by someone else, in accordance with the opinion of the Sages (Rambam *Sefer Avoda, Hilkhot Avodat Yom HaKippurim* 5:20).

If he pushed the goat and it did not die – דְּחָפוֹ וְלֹא מֵת: If the escort pushed the goat over the cliff but it did not die, he follows it down and kills it in any way possible (Rambam *Sefer Avoda, Hilkhot Avodat Yom HaKippurim* 5:22).

BACKGROUND

***Mamzer* – מַמְזֵר:** A *mamzer* is a child born from an adulterous or incestuous relationship, i.e., a child born from relations between a married woman and a man other than her husband, or between relatives who are forbidden to marry by Torah law, where the participants in such relationships are subject to *karet*. An exception to this *halakha* is the offspring conceived with a menstruating woman, with whom sexual relations are prohibited under penalty of *karet*. The offspring of an unmarried couple is not a *mamzer*.

A *mamzer* inherits from his natural father and is halakhically considered his father's son in all respects. A *mamzer* may marry only a *mamzeret*, a female mamzer, or a convert to Judaism. Likewise, a *mamzeret* may marry only a *mamzer* or a convert. The offspring of that union is a *mamzer* as well.

שָׁאֲלָה אִשָּׁה חֲכָמָה אֶת רַבִּי אֱלִיעֶזֶר: מֵאַחַר שֶׁמַּעֲשֵׂה הָעֵגֶל שָׁוִין מִפְּנֵי מָה אֵין מִיתָתָן שָׁוָה? אָמַר לָהּ: אֵין חָכְמָה לְאִשָּׁה אֶלָּא בְּפֶלֶךְ, וְכֵן הוּא אוֹמֵר: ״וְכָל אִשָּׁה חַכְמַת לֵב בְּיָדֶיהָ טָווּ״.

The Gemara cites another question posed to Rabbi Eliezer. **A wise woman asked Rabbi Eliezer: Since** all bore **equal** responsibility for the **incident of the** Golden **Calf, due to what** factor were **their deaths not equal?** Some of the people were killed by the sword of Moses and the Levites, some were killed in a plague, and others were struck with an intestinal illness. **He said to her: There is no wisdom in a woman**[N] **except** weaving **with a spindle,**[B] **and so it states: "And any woman who was wise-hearted spun with her hands"** (Exodus 35:25). Therefore, it is unbefitting for a woman to concern herself with such questions.

אִיתְּמַר, רַב וְלֵוִי: חַד אָמַר: זִיבַּח וְקִיטֵּר – בְּסַיִיף, גִּפֵּף וְנִישֵּׁק – בְּמִיתָה, שָׂמַח בִּלְבָבוֹ – בְּהִדְרוֹקָן.

With regard to this issue, **it was stated** that the *amora'im* **Rav and Levi** disagreed: **One** of them **said:** One who **sacrificed and burned** incense to the calf, which are idolatrous practices that incur capital punishment, was punished **by the sword.** One who **embraced and kissed** it,[N] which are not forms of idolatrous worship that incur capital punishment, was subject to a divine punishment of **death** by a plague. One **who rejoiced inwardly** but performed no act was killed **by** the intestinal illness known as ***hidrokan.***[L]

וְחַד אָמַר: עֵדִים וְהַתְרָאָה – בְּסַיִיף, עֵדִים בְּלֹא הַתְרָאָה – בְּמִיתָה, לֹא עֵדִים וְלֹא הַתְרָאָה – בְּהִדְרוֹקָן.

And one of them **said:** One who served the calf in the presence of **witnesses and** after a **warning** was punished **by the sword.** One who served the calf in the presence of **witnesses** but **without warning** was subject to **death** by a plague. One who served **without witnesses and without warning** was killed **by *hidrokan.***

אָמַר רַב יְהוּדָה: שִׁבְטוֹ שֶׁל לֵוִי לֹא עָבַד עֲבוֹדָה זָרָה, שֶׁנֶּאֱמַר: ״וַיַּעֲמוֹד מֹשֶׁה בְּשַׁעַר הַמַּחֲנֶה״ וגו׳.

Rav Yehuda said: The entire **tribe of Levi did not engage in idol worship, as it is stated: "Then Moses stood in the gate of the camp,** and said: Who is for God, let him come to me; and all the children of Levi gathered to him" (Exodus 32:26).

יָתֵיב רָבִינָא וְקָאָמַר לְהָא שְׁמַעְתָּא, אֵיתִיבֵיהּ בְּנֵי רַב פַּפָּא בַּר אַבָּא לְרָבִינָא: ״הָאוֹמֵר לְאָבִיו וּלְאִמּוֹ לֹא רְאִיתִיו״ –

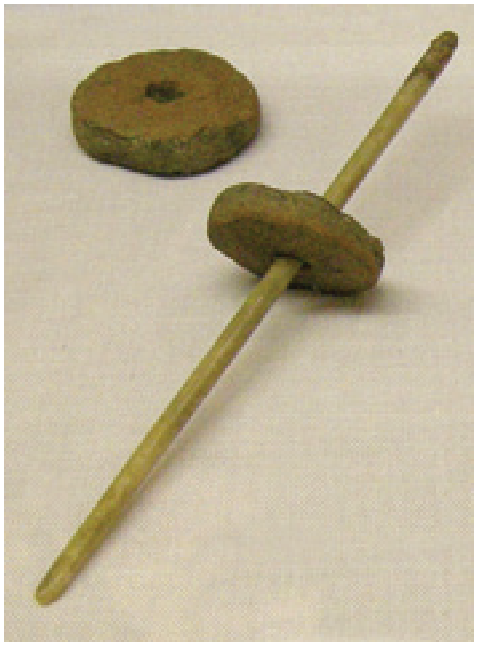
Ravina sat and related this *halakha* with regard to the tribe of Levi. **The sons of Rav Pappa bar Abba raised an objection to Ravina:** The verse states in praise of the tribe of Levi: **"Who said of his father and of his mother:**[N] **I have not seen him,** neither did he acknowledge his brothers, nor did he know his sons" (Deuteronomy 33:9). This indicates that some of them did engage in idol worship and were killed by their relatives.

״אָבִיו״ – אֲבִי אִמּוֹ מִיִּשְׂרָאֵל, ״אֶחָיו״ – אֶחָיו מֵאִמּוֹ מִיִּשְׂרָאֵל, ״בָּנָיו״ – בְּנֵי בִתּוֹ מִיִּשְׂרָאֵל.

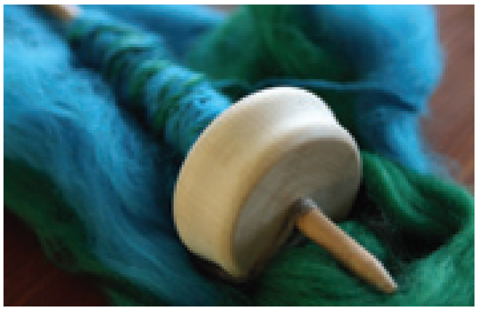
Ravina answered them: **"His father"** does not refer to his actual father, but rather **his mother's father,** who was an **Israelite.** Similarly, the term **"his brothers"** is referring to **his** half-**brothers from his mother,** who were fathered **by an Israelite. "His sons"** is referring to **his daughter's sons from an Israelite,** who are considered Israelites. In fact, however, no one from the tribe of Levi worshipped the calf.

BACKGROUND

Spindle – פֶּלֶךְ: Spindles have been used since ancient times to spin wool. In general, the wool was held under the spinner's arm, or in another fashion, and tied to the spindle. The spindle was then spun, thereby pulling the wool. As the wool was being pulled by the spindle, the spinner would twist the wool in order to create thread.



Roman bone and pottery spindle



Modern spindle with wool

LANGUAGE

***Hidrokan* – הִדְרוֹקָן:** From the Greek ὑδερικός, *huderikos*, meaning an illness that causes swelling due to an accumulation of water in the body.

NOTES

There is no wisdom in a woman – אֵין חָכְמָה לְאִשָּׁה: It seems that Rabbi Eliezer avoided answering this question as well because he had not heard the answer from his teacher. On the other hand, commentaries have noted that the account of this exchange that appears in the Jerusalem Talmud shows he had an answer to the question, but felt it inappropriate to discuss matters of Torah with women (see *Sota* 20a). An additional approach to this passage is that Rabbi Eliezer was annoyed with the woman since it is disrespectful to pose a question to a Sage that can be handled by a lesser authority (*Me'iri*).

One who sacrificed and burned incense…one who embraced and kissed it – זִיבַּח וְקִיטֵּר...גִּפֵּף וְנִישֵּׁק: It is pointed out in *Tosafot Yeshanim* that according to both Rav and Levi, the punishments meted out in this case were not consistent with the *halakhot* generally applicable to similar cases. The punishment for idol worship is generally stoning, whereas both Rav and Levi agree that in this case, the punishment was death by the sword. Embracing and kissing an idol is not punishable by death at all.

Who said of his father and of his mother – הָאוֹמֵר לְאָבִיו וּלְאִמּוֹ: The question has been asked why an earlier verse was not cited, namely: "Slay each man his brother" (Exodus 32:27; see also verse 29). A possible answer is that the verse in Exodus recounts the events as they unfolded, when Moses did not yet know that no members of the tribe of Levi had sinned. On the other hand, when he blessed the nation forty years later, he knew who was guilty of idolatry and who was not (*Kol Yehuda*; see Maharsha).

BACKGROUND

Ten booths from Jerusalem to the cliff – עֶשֶׂר סוּכּוֹת מִירוּשָׁלַיִם וְעַד צוּק:

Priest escorting the scapegoat. A booth can be seen in the background.

״וְכֶבֶשׁ עָשׂוּ לוֹ״ כו׳. אָמַר רַבָּה בַּר בַּר חָנָה: לֹא בַּבְלִיִּים הָיוּ אֶלָּא אַלֶכְּסַנְדְּרִיִּים הָיוּ, וּמִתּוֹךְ שֶׁשּׂוֹנְאִים אֶת הַבַּבְלִיִּים הָיוּ קוֹרִין אוֹתָן עַל שְׁמָן. תַּנְיָא, רַבִּי יְהוּדָה אוֹמֵר: לֹא בַּבְלִיִּים הָיוּ אֶלָּא אַלֶכְּסַנְדְּרִיִּים הָיוּ. אָמַר לוֹ רַבִּי יוֹסֵי: תָּנוּחַ דַּעְתְּךָ שֶׁהִנַּחְתָּ אֶת דַּעְתִּי.

§ It was taught in the mishna that **they made a ramp for** the goat due to the Babylonian Jews in Jerusalem. **Rabba bar bar Ḥana said: They were not** actually **Babylonians, rather they were Alexandrians** from Egypt. **And since** in Eretz Yisrael **they hate the Babylonians, they would call** all foreigners who acted inappropriately **by their name** as an insult. Similarly, **it was taught** in a *baraita* that **Rabbi Yehuda says: They were not Babylonians, rather they were Alexandrians. Rabbi Yosei,** whose family was from Babylonia, **said to him: May your mind be at ease, since you have put my mind at ease.**

״טוֹל וָצֵא״. תָּנָא: מַה שָּׁהֵי צְפִירָא דֵּין וְחוֹבֵי דָּרָא סַגִּיאִין.

It was taught in the mishna that the Babylonians would say: **Take** our sins **and go.** It was **taught** in the *Tosefta* that they would say as follows: **Why does this goat remain** here **with the many sins of the generation;** let him hurry and leave.

מתני׳ מִיַּקִּירֵי יְרוּשָׁלַיִם הָיוּ מְלַוִּין אוֹתוֹ עַד סוּכָּה הָרִאשׁוֹנָה. עֶשֶׂר סוּכּוֹת מִירוּשָׁלַיִם וְעַד צוּק

MISHNA People **from** among **the prominent** residents **of Jerusalem would escort** the one leading the goat **until** they reached **the first booth.** Booths were set up along the path to the wilderness to provide the escort a place to rest. There were **ten booths from Jerusalem to the cliff,**[B]

Perek **VI**
Daf **67** Amud **a**

NOTES

Ninety *ris* – תִּשְׁעִים רִיס: This is a proof for the opinion that the Shabbat limit of twelve *mil* is by Torah law. Consequently, the location chosen for this mitzva was not accessible on Shabbat and Festivals (Rashash).

He stands from a distance and observes – עוֹמֵד מֵרָחוֹק וְרוֹאֶה: The commentaries ask why the escort needed to observe. One suggestion is that after the observer saw the goat pushed off the cliff he signaled to those in the last booth, who passed on the signal to those in the previous booth, and so forth. This was necessary because the Temple service could proceed only once the goat was killed (*Neum Yehuda*).

A strip of crimson – לָשׁוֹן שֶׁל זְהוֹרִית: This was not the same strip of crimson that was tied between the goat's horns in the Temple. It is possible that this strip of crimson was transported from the Temple to the cliff between the horns of the goat, which is not considered transporting a burden, or that it was placed next to the cliff the previous day (*Tosafot Yeshanim*).

From the moment that he pushes the goat from the cliff – מִשְּׁעַת דְּחִיָּיתוֹ לַצּוּק: According to Rabbi Shimon, when the Torah is referring to sending the animal it does not mean escorting it from the city, but pushing it from the cliff. Perhaps he understands the term the Torah uses to describe the one who leads the goat, *meshale'aḥ*, in the sense of the verse (Job 36:12) "They shall perish [*beshelaḥ*] by the sword" (Rabbeinu Yehonatan).

תִּשְׁעִים רִיס, שִׁבְעָה וּמֶחֱצָה לְכָל מִיל. עַל כָּל סוּכָּה וְסוּכָּה אוֹמְרִין לוֹ: הֲרֵי מָזוֹן וַהֲרֵי מַיִם. וּמְלַוִּין אוֹתוֹ מִסּוּכָּה לְסוּכָּה, חוּץ מֵאַחֲרוֹן שֶׁבָּהֶן שֶׁאֵינוֹ מַגִּיעַ עִמּוֹ לַצּוּק, אֶלָּא עוֹמֵד מֵרָחוֹק וְרוֹאֶה אֶת מַעֲשָׂיו.

with a distance of **ninety *ris***[N] between them. As there are **seven and a half *ris* for each *mil*,** the total distance was twelve *mil*. **At each and every booth,** people there **say to him: Here is food; here is water,** if you need it. **And they escort him from booth to booth, except for the last** person at the last booth, **who does not reach the cliff with him. Rather, he stands from a distance and observes**[N] **his actions** to ensure that he fulfills the mitzva properly.

מֶה הָיָה עוֹשֶׂה? חוֹלֵק לָשׁוֹן שֶׁל זְהוֹרִית, חֶצְיוֹ קָשׁוּר בַּסֶּלַע וְחֶצְיוֹ קָשׁוּר בֵּין שְׁנֵי קַרְנָיו. וּדְחָפוֹ לַאֲחוֹרָיו, וְהוּא מִתְגַּלְגֵּל וְיוֹרֵד. וְלֹא הָיָה מַגִּיעַ לַחֲצִי הָהָר עַד שֶׁנַּעֲשָׂה אֵבָרִים אֵבָרִים. בָּא וְיָשַׁב לוֹ תַּחַת סוּכָּה אַחֲרוֹנָה עַד שֶׁתֶּחְשַׁךְ. וּמֵאֵימָתַי מְטַמֵּא בְּגָדִים – מִשֶּׁיֵּצֵא חוּץ לְחוֹמַת יְרוּשָׁלַיִם, רַבִּי שִׁמְעוֹן אוֹמֵר: מִשְּׁעַת דְּחִיָּיתוֹ לַצּוּק.

What did the one designated to dispatch the goat **do** there? **He divided a strip of crimson**[N] into two parts, **half** of the strip **tied to the rock, and half of it tied between the two horns** of the goat. **And he pushed the goat backward, and it rolls and descends.**[H] **And it would not reach halfway** down **the mountain until it was** torn **limb** from **limb.** The one designated to dispatch the goat **came and sat under the** roofing of **last booth until it grows dark** and only then went home. **And from what point are the garments** of the man **rendered impure,**[H] as it is stated that he is impure and his clothes requires immersion? **From** the moment **he emerges outside the wall of Jerusalem. Rabbi Shimon says:** His clothes are rendered impure only **from the moment that he pushes** the goat **from the cliff.**[N]

HALAKHA

Sending away the goat – שִׁילּוּחַ הַשָּׂעִיר: Booths were set up between Jerusalem and the edge of the desert, where people waited to escort the designated man on his journey. Food and water were available in each booth, and if the man was weak and needed to eat, he would. Those waiting in the last booth stood and observed his actions from a distance. He first divided the strip of crimson in two, tying half of it to a rock and half of it to the goat's horns. He then pushed the goat backward, and it fell off the cliff and became dismembered. The designated man then rested in the last booth until nightfall (Rambam *Sefer Avoda, Hilkhot Avodat Yom HaKippurim* 3:7).

The goat renders garments impure – הַשָּׂעִיר מְטַמֵּא בְּגָדִים: The garments of the man who sends the goat away are rendered impure from the moment he leaves the walls of Jerusalem until he pushes the goat off the cliff. After he pushes it, any garments become impure to a lesser degree (Rambam *Sefer Tahara, Hilkhot Para Aduma* 5:6 and *Kesef Mishne* there; see also Ra'avad).

גמ׳ תָּנוּ רַבָּנַן: עֶשֶׂר סוּכּוֹת וּשְׁנֵים עָשָׂר מִילִין הָיוּ, דִּבְרֵי רַבִּי מֵאִיר. רַבִּי יְהוּדָה אוֹמֵר: תֵּשַׁע סוּכּוֹת וַעֲשָׂרָה מִילִין. רַבִּי יוֹסֵי אוֹמֵר: חָמֵשׁ סוּכּוֹת וַעֲשָׂרָה מִילִין הָיוּ, וְכוּלָּן עַל יְדֵי עֵירוּב.

GEMARA **The Sages taught: There were ten booths,**[N] **and** the distance between Jerusalem and the cliff was **twelve *mil*;** this is **the statement of Rabbi Meir. Rabbi Yehuda says:** There were **nine booths and** the distance was **ten *mil*. Rabbi Yosei says:** There were **five booths and** the distance was **ten *mil*, and all of them** were able to escort the one leading the goat **by** establishing **a joining** of boundaries [*eiruv teḥumin*] before Yom Kippur, allowing those at each booth to walk to the next booth.[B]

אָמַר רַבִּי יוֹסֵי: סָח לִי אֶלְעָזָר בְּנִי: אִם עַל יְדֵי עֵירוּב – יְכוֹלַנִי לַעֲשׂוֹת אֲפִילּוּ שְׁתֵּי סוּכּוֹת וַעֲשָׂרָה מִילִין.

Rabbi Yosei said: Elazar my son told me:[N] **If** they were able to walk to the next booth **by** establishing **an *eiruv*, I could even make two booths** suffice for the distance of **ten *mil*.** With the proper placement of an *eiruv*, an individual is permitted to walk a distance of two *mil*, which is four thousand cubits. Consequently, the people of Jerusalem could escort the one leading the goat a distance of two *mil*, and the people of the first booth could walk two *mil* from the booth toward Jerusalem to meet him, and escort him back to their booth. Others at that booth, who had established their *eiruv* in the direction of the second booth, could then escort the one leading the goat two *mil* toward the second booth, where he would be met by people from the second booth, who would escort him the remaining two *mil* to the booth. This booth would be located only two *mil* from the cliff.

כְּמַאן אָזְלָא הָא דְּתַנְיָא חוּץ מֵאַחֲרוֹן שֶׁבָּהֶן שֶׁלֹּא הִגִּיעַ עִמּוֹ לַצּוּק אֶלָּא עוֹמֵד מֵרָחוֹק וְרוֹאֶה אֶת מַעֲשָׂיו? – כְּמַאן – כְּרַבִּי מֵאִיר.

The Gemara comments: **In accordance with whose** opinion is **that which was taught** in the *baraita*: People from all the booths would escort the one leading the goat, **except for the last** person in the last booth, **who did not reach the cliff with him; rather, he stands from a distance and observes his actions? In accordance with whose** opinion is this statement? It is **in accordance with** the opinion of **Rabbi Meir,** as he holds that the last booth was too far from the cliff for the people there to escort the one leading the goat the entire way.

״עַל כָּל סוּכָּה וְסוּכָּה אוֹמְרִים לוֹ הֲרֵי מָזוֹן וַהֲרֵי מַיִם״. תָּנָא: מֵעוֹלָם לֹא הוּצְרַךְ אָדָם לְכָךְ, אֶלָּא שֶׁאֵינוֹ דּוֹמֶה מִי שֶׁיֵּשׁ לוֹ פַּת בְּסַלּוֹ לְמִי שֶׁאֵין לוֹ פַּת בְּסַלּוֹ.

It was taught in the mishna: **At each and every booth** people there **say to him: Here is food; here is water,** if you need it. It was **taught: No man** who escorted the goat **ever needed this** food and water. **However,** they would offer it to him anyway, **because one who has bread in his basket**[N] **is not similar to one who does not have bread in his basket.** One who does not have food available to him is concerned that he will not be able to find any if he really needs it, and he therefore feels his hunger and thirst more acutely.

״מֶה הָיָה עוֹשֶׂה חוֹלֵק לָשׁוֹן שֶׁל זְהוֹרִית״. וְנִקְטְרֵיהּ כּוּלֵּיהּ בַּסֶּלַע! כֵּיוָן דְּמִצְוָה בַּשָּׂעִיר דִּילְמָא קָדֵים וּמַלְבִּין, וּמִיַּתְבָא דַּעְתֵּיהּ.

§ It was taught in the mishna: **What did** the person designated to dispatch the goat **do** there? **He divided a strip of crimson** into two parts, half of the strip tied to the rock, and half of it tied between the two horns of the goat. The Gemara asks: **Let him tie the whole** strip **to the rock.** The Gemara answers: **Since it is a mitzva** to push **the goat** from the cliff. If he tied the whole strip to the rock, **perhaps it would turn white quickly, and his mind would be eased** with the knowledge that the sins of the Jewish people had been forgiven. He would then not fulfill the mitzva of pushing the goat off the cliff. He therefore tied part of it between the horns of the goat and looked to see if it became white. Once he was actively involved with the goat, he would remember to push it off the cliff.

NOTES

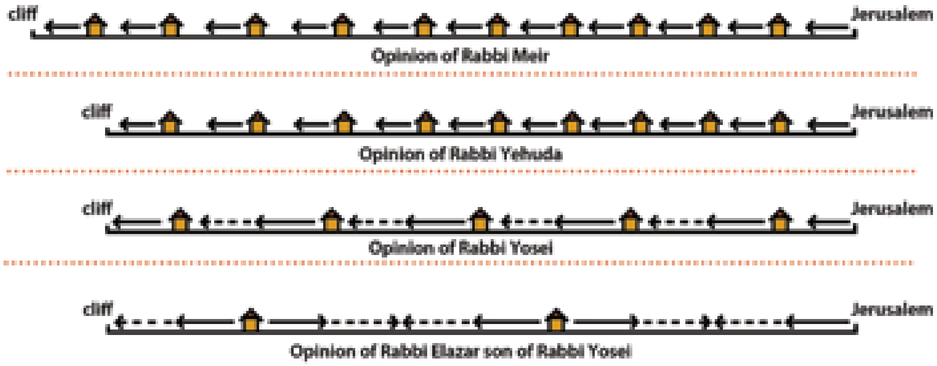
Ten booths – עֶשֶׂר סוּכּוֹת: All agree that they did not place a booth next to the cliff, to ensure that only the man leading the goat knew whether the strip became white. Everyone else had to wait until nightfall (*Tosafot Yeshanim*).

Elazar my son told me – סָח לִי אֶלְעָזָר בְּנִי: Rashi writes that Rabbi Elazar, son of Rabbi Yosei, said this to his father in jest. However, according to the Jerusalem Talmud's version of the exchange, Rabbi Elazar appears to be challenging his father's approach (*Siaḥ Yitzḥak*). Nevertheless, Rabbi Elazar's comment can be refuted, as it requires those from the later booths to wait outside for the arrival of the scapegoat and the man leading it. This involves significant inconvenience, as they would never know when the man and the scapegoat would arrive.

Bread in his basket – פַּת בְּסַלּוֹ: In the Jerusalem Talmud, this idea is expressed as follows: The evil inclination craves only what it cannot have.

BACKGROUND

From Jerusalem to the cliff – מִירוּשָׁלַיִם לַצּוּק: This diagram illustrates the different approaches with regard to the placement of booths along the route taken by the scapegoat and the man designated to lead it. Solid arrows show the two thousand cubits, or one *mil*, that one may walk on Shabbat. The exception is the last arrow in Rabbi Meir's opinion, which represents two *mil*. The dotted arrows indicate the additional *mil* that one may walk using an *eiruv teḥumin*. The direction of the arrows shows the path of those escorting the designated man.



Placement of booths according to the different opinions

NOTES

To the opening of the Entrance Hall of the Temple – עַל פֶּתַח הָאוּלָם: According to the Jerusalem Talmud, at first everyone hung strips from their windows, and only later did the custom arise of hanging the strip at the door of the Entrance Hall.

וְנִקְטְרֵיהּ כּוּלֵּיהּ בֵּין קַרְנָיו! זִמְנִין דְּגָמֵישׁ לֵיהּ לְרֵישֵׁיהּ, וְלָאו אַדַּעְתֵּיהּ.

The Gemara asks: If so, **let him tie the whole** strip **between** the goat's **horns.** The Gemara answers: **Sometimes the goat turns its head and** he **will not know** if the strip turns white or not.

תָּנוּ רַבָּנַן: בָּרִאשׁוֹנָה הָיוּ קוֹשְׁרִין לָשׁוֹן שֶׁל זְהוֹרִית עַל פֶּתַח הָאוּלָם מִבַּחוּץ, הִלְבִּין – הָיוּ שְׂמֵחִין, לֹא הִלְבִּין – הָיוּ עֲצֵבִין וּמִתְבַּיְּישִׁין. הִתְקִינוּ שֶׁיְּהוּ קוֹשְׁרִין עַל פֶּתַח אוּלָם מִבִּפְנִים, וַעֲדַיִין הָיוּ מְצִיצִין וְרוֹאִין: הִלְבִּין – הָיוּ שְׂמֵחִין, לֹא הִלְבִּין – הָיוּ עֲצֵבִין. הִתְקִינוּ שֶׁיְּהוּ קוֹשְׁרִין אוֹתוֹ חֶצְיוֹ בַּסֶּלַע וְחֶצְיוֹ בֵּין קַרְנָיו.

The Sages taught: At first they would tie this **strip of crimson to the opening of the Entrance Hall** of the Temple[N] **on the outside.** If the strip **turned white they would rejoice,** as this indicated that their sins had been atoned for. If **it did not turn white they would be sad and ashamed.** When the Sages saw that people were overly distressed on Yom Kippur, **they established that they should tie** the strip of crimson **to the opening of the Entrance Hall on the inside,** since only a few could actually go in to see it. **And** they **would still peek and see:** If **it turned white, they would rejoice,** and if **it did not turn white they would be sad.** Therefore, the Sages **established that they should tie half of** the strip **to the rock and half of it between** the goat's **horns,** so that the people would not know what happened to the strip until after the conclusion of Yom Kippur.

אָמַר רַבִּי נַחוּם בַּר פַּפָּא מִשּׁוּם רַבִּי אֶלְעָזָר הַקַּפָּר: בָּרִאשׁוֹנָה הָיוּ קוֹשְׁרִין לָשׁוֹן שֶׁל זְהוֹרִית עַל פֶּתַח אוּלָם מִבִּפְנִים, וְכֵיוָן שֶׁהִגִּיעַ שָׂעִיר לַמִּדְבָּר – הָיָה מַלְבִּין, וְיָדְעוּ שֶׁנַּעֲשֵׂית מִצְוָתוֹ, שֶׁנֶּאֱמַר: ״אִם יִהְיוּ חֲטָאֵיכֶם כַּשָּׁנִים כַּשֶּׁלֶג יַלְבִּינוּ״.

Rabbi Naḥum bar Pappa said in the name of Rabbi Elazar HaKappar: At first they would tie the strip of crimson to the opening of the Entrance Hall of the Temple **on the inside, and when the goat reached the wilderness,** the strip of crimson **would turn white, and they knew that the mitzva was fulfilled.** The verse alludes to the use of the strip of crimson, as it **is stated: "Though your sins be as scarlet, they will become white as snow;** though they be red like crimson, they will be as wool" (Isaiah 1:18). This verse indicates that when something scarlet turns white, it is a sign of atonement and forgiveness for the sins of the Jewish people.

״לֹא הָיָה מַגִּיעַ לְמַחֲצִית הָהָר״. אִיבַּעְיָא לְהוּ: אוֹתָן אֵבָרִים מַה הֵן בַּהֲנָאָה? רַב וּשְׁמוּאֵל, חַד אָמַר: מוּתָּרִין, וְחַד אָמַר: אֲסוּרִין.

§ It was taught in the mishna that the goat **would not reach halfway** down **the mountain** before it was torn limb from limb. **A dilemma was raised before** the Sages: **What** is the status of **those limbs?** Is it permitted to derive **pleasure** from them? **Rav and Shmuel** disagreed with regard to this issue. **One said they are permitted** for benefit, **and one said they are prohibited.**

מַאן דְּאָמַר מוּתָּרִין –

The Gemara explains their reasoning: **The one who said they are permitted** for benefit

Perek **VI**
Daf **67** Amud **b**

NOTES

Into the wilderness, into the wilderness, in the wilderness – הַמִּדְבָּרָה הַמִּדְבָּרָה בַּמִּדְבָּר: According to another version of the text preferred by the Ritva and other commentaries, this derivation is based not on the three appearances of the term, but on the structure of the term itself. The Torah states: Into the wilderness [*hamidbara*], when it could have said: The wilderness [*hamidbar*], or simply: Wilderness [*midbar*]. The three elements of the word, i.e., *ha*, *midbar*, and *a*, indicate the three locations where the Tabernacle was located, as well as the Temple.

To include Nov and Givon – לְרַבּוֹת נוֹב וְגִבְעוֹן: The Gemara needed to point this out, since the locations of Nov and Givon did not actually have the status of the Temple, but had the great altar, on which communal offerings were brought. Shiloh too did not have a permanent structure; the temple constructed there had the coverings of the Tabernacle as its roof. As a rule, it was permitted for some offerings to be sacrificed at a small improvised altar at certain times in history, some offerings could be brought only on the great altar, and some were brought only in the Temple itself (see *Tosafot Yeshanim*).

דִּכְתִיב ״בַּמִּדְבָּר״, וּמַאן דְּאָמַר אֲסוּרִין – דִּכְתִיב ״גְּזֵירָה״.

established his opinion based on a verse, **as it is written:** "And the goat shall bear upon it all their iniquities to a land which is cut off; and he shall let go the goat **in the wilderness**" (Leviticus 16:22). The concluding phrase, "in the wilderness," is unnecessary, and indicates that the goat shall be available for anyone to use, similar to a wilderness. **And the one** who **said** they **are prohibited** based his opinion on the same verse, **as it is written, "cut off"** [***gezeira***], which indicates a prohibition.

וּמַאן דְּאָמַר אֲסוּרִין – הַאי ״מִדְבָּר״ מַאי עָבֵיד לֵיהּ? מִיבָּעֵי לֵיהּ לְכִדְתַנְיָא: ״הַמִּדְבָּרָה״ ״הַמִּדְבָּרָה״ ״בַּמִּדְבָּר״ – לְרַבּוֹת נוֹב וְגִבְעוֹן, שִׁילֹה וּבֵית עוֹלָמִים.

The Gemara asks: **And the one** who **said** they **are prohibited, what does he do** with **this** term **wilderness,** i.e., what does he derive from it? The Gemara answers: **He needs it for that which was taught** in a *baraita*: There are three expressions used to describe the location of the procedure with the scapegoat: **"Into the wilderness"** (Leviticus 16:10), **"into the wilderness"** (Leviticus 16:21), and **"in the wilderness"**[N] (Leviticus 16:22), **to include Nov and Givon**[N] and **Shiloh,** when the Tabernacle was located there, **and the eternal Temple.** The mitzva of the scapegoat applied during the time periods when communal offerings were sacrificed in any of these locations.

וְאִידָּךְ, הַאי ״גְּזֵירָה״ מַאי עָבֵיד לֵיהּ? – מִיבָּעֵי לֵיהּ לְכִדְתַנְיָא: ״גְּזֵירָה״ אֵין גְּזֵירָה אֶלָּא חֲתוּכָה, דָּבָר אַחֵר: אֵין ״גְּזֵירָה״ אֶלָּא דָּבָר הַמִּתְגַּזֵּר וְיוֹרֵד.

The Gemara asks: **And the other, what does he do with this** word ***gezeira*****?** The Gemara answers: **He needs it for that which was taught** in a *baraita* with regard to the word ***gezeira*****:** ***Gezeira*** means **nothing other** than **cut.** That is, he must send the goat away to a place cut up by rocks standing upright and sticking out. **Alternatively,** ***gezeira*** is referring to **nothing other** than **something that breaks apart and falls,** a reference to the goat, which is torn limb from limb.

דָּבָר אַחֵר ״גְּזֵירָה״ – שֶׁמָּא תֹּאמַר מַעֲשֵׂה תֹּהוּ הוּא, תַּלְמוּד לוֹמַר: ״אֲנִי ה׳״ אֲנִי ה׳ גְּזַרְתִּיו וְאֵין לְךָ רְשׁוּת לְהַרְהֵר בָּהֶן.

Alternatively, the word *gezeira* is written **lest you say** the procedure of the scapegoat **is a meaningless act,** since what sanctity and atonement is achieved in sending the goat to Azazel and pushing it from the cliff? Therefore, **the verse states: "I am the Lord"** (Leviticus 18:5), i.e., **I, the Lord, decreed it** [*gezartiv*], **and you have no right to question it.**

אָמַר רָבָא: מִסְתַּבְּרָא כְּמַאן דְּאָמַר מוּתָּרִין, לֹא אָמְרָה תּוֹרָה ׳שַׁלַּח׳ לְתַקָּלָה.

Having clarified the reasoning of each opinion, the Gemara concludes its discussion of whether the limbs of the goat are permitted for benefit. **Rava said: It is reasonable** to rule **in accordance with the one that said** the limbs of the goat **are permitted,**[H] since **the Torah did not say: "And send** the goat" **to cause mishap.** Once the man pushes the goat off the cliff, he is no longer responsible for it. Therefore, if it were prohibited to derive benefit from the goat's remains, the mitzva itself could lead to a mishap if someone were to find the goat's remains and make use of them.

תָּנוּ רַבָּנַן: ״עֲזָאזֵל״ – שֶׁיְּהֵא עַז וְקָשֶׁה, יָכוֹל בַּיִּשּׁוּב – תַּלְמוּד לוֹמַר: ״בַּמִּדְבָּר״, וּמִנַּיִן – שֶׁבַּצּוּק תַּלְמוּד לוֹמַר: ״גְּזֵירָה״. תַּנְיָא אִידָךְ: ״עֲזָאזֵל״ – קָשֶׁה שֶׁבֶּהָרִים, וְכֵן הוּא אוֹמֵר: ״וְאֶת אֵילֵי הָאָרֶץ לָקָח״.

§ **The Sages taught:** The word **Azazel** indicates **that** the cliff the goat is pushed from **should be rough and hard.** I **might** have thought that it may be located **in a settled** area. Therefore, **the verse states: "In the wilderness." And from where** does one derive **that** the goat is pushed from **a cliff? The verse states** "*gezeira*," indicating an area that is sharp, like a cliff. **It was taught in another** *baraita*: **Azazel** is a reference to **the hardest mountain, and so it says: "And the mighty** [*eilei*] **of the land he took away"** (Ezekiel 17:13). Azazel is interpreted as *azaz-el*, with the term *el* connoting something rough and hard.

תָּנָא דְּבֵי רַבִּי יִשְׁמָעֵאל: ״עֲזָאזֵל״ – שֶׁמְּכַפֵּר עַל מַעֲשֵׂה עוּזָּא וַעֲזָאֵל.

The school of Rabbi Yishmael taught: Azazel is so called because **it atones for the actions of Uzza and Azael.**[N] These are the names of "sons of God" who sinned with "daughters of men" (Genesis 6:2) and thereby caused the world to sin during the generation of the Flood.

תָּנוּ רַבָּנַן: ״אֶת מִשְׁפָּטַי תַּעֲשׂוּ״ – דְּבָרִים שֶׁאִלְמָלֵא (לֹא) נִכְתְּבוּ דִּין הוּא שֶׁיִּכָּתְבוּ, וְאֵלּוּ הֵן: עֲבוֹדָה זָרָה, וְגִלּוּי עֲרָיוֹת, וּשְׁפִיכוּת דָּמִים, וְגָזֵל, וּבִרְכַּת הַשֵּׁם.

The Gemara cites another *baraita* related to the scapegoat. **The Sages taught** with regard to the verse: **"You shall do My ordinances,** and you shall keep My statutes to follow them, I am the Lord your God" (Leviticus 18:4), that the phrase: My ordinances, is a reference to **matters that,** even **had they not been written,** it would have been **logical that they be written. They are** the prohibitions against **idol worship, prohibited sexual relations, bloodshed, theft, and blessing God,** a euphemism for cursing the Name of God.

״וְאֶת חוּקּוֹתַי תִּשְׁמְרוּ״ – דְּבָרִים שֶׁהַשָּׂטָן מֵשִׁיב עֲלֵיהֶן, וְאֵלּוּ הֵן: אֲכִילַת חֲזִיר, וּלְבִישַׁת שַׁעַטְנֵז, וַחֲלִיצַת יְבָמָה, וְטָהֳרַת מְצוֹרָע, וְשָׂעִיר הַמִּשְׁתַּלֵּחַ. וְשֶׁמָּא תֹּאמַר מַעֲשֵׂה תוֹהוּ הֵם – תַּלְמוּד לוֹמַר: ״אֲנִי ה׳״ – אֲנִי ה׳ חֲקַקְתִּיו, וְאֵין לְךָ רְשׁוּת לְהַרְהֵר בָּהֶן.

The phrase: **And you shall keep my statutes,** is a reference to **matters that Satan** and the nations of the world **challenge**[N] because the reason for these mitzvot are not known. **They are:** The prohibitions against **eating pork; wearing** garments that are made from **diverse kinds** of material, i.e., wool and linen; performing the *ḥalitza* ceremony with **a** *yevama*, a widow who must participate in a levirate marriage or *ḥalitza*; **the purification** ceremony **of the leper; and the scapegoat. And lest you say these** have no reason and **are meaningless acts,** therefore **the verse states: "I am the Lord"** (Leviticus 18:4), to indicate: **I am the Lord, I decreed these** statutes **and you have no right to doubt them.**

״אֵימָתַי מְטַמֵּא בְּגָדִים״. תָּנוּ רַבָּנַן: הַמְשַׁלֵּחַ מְטַמֵּא בְּגָדִים, וְאֵין הַשּׁוֹלֵחַ אֶת הַמְשַׁלֵּחַ מְטַמֵּא בְּגָדִים.

§ It was taught in the mishna that the *tanna'im* disagreed about from **what point the garments** of the man who leads the scapegoat are **rendered impure. The Sages taught** in a *baraita*: **The garments of the one who dispatches** the goat **are rendered impure, but the garments of the one who dispatches the dispatcher,**[N] e.g., those who accompany him, **are not rendered impure.**

יָכוֹל מִשֶּׁיֵּצֵא חוּץ לְחוֹמַת עֲזָרָה – תַּלְמוּד לוֹמַר ״הַמְשַׁלֵּחַ״. אִי ״הַמְשַׁלֵּחַ״ – יָכוֹל עַד שֶׁיַּגִּיעַ לַצּוּק, תַּלְמוּד לוֹמַר ״וְהַמְשַׁלֵּחַ״ – הָא כֵּיצַד – מִשֶּׁיֵּצֵא חוּץ לְחוֹמַת יְרוּשָׁלַיִם. דִּבְרֵי רַבִּי יְהוּדָה.

One **might** have thought that as soon as **he leaves the wall of the** Temple **courtyard** he becomes ritually impure. Therefore, **the verse states: "He that dispatched"** (Leviticus 16:26), to teach that he does not contract impurity until his journey has begun. On the other hand, **if** the verse had simply stated: **He that dispatched,** one **might** have thought he does not become impure **until he reaches the cliff.** Therefore, **the verse states: "And he that dispatched,"** with the inclusive term "and." **How is this** to be understood? His garments are rendered impure only **when he emerged outside the wall of Jerusalem.** This is **the statement of Rabbi Yehuda.**

HALAKHA

The limbs of the goat are permitted – אֵיבְרֵי הַשָּׂעִיר מוּתָּרִין: Benefit may be derived from the limbs of the scapegoat, in accordance with the opinion of Rava (Rambam *Sefer Avoda, Hilkhot Avodat Yom HaKippurim* 5:22).

NOTES

The actions of Uzza and Azael – מַעֲשֵׂה עוּזָּא וַעֲזָאֵל: The main discussion of this issue appears in other sources as an explanation of a statement in Genesis that says the sons of God sinned with the daughters of men (Genesis 6:2). According to this understanding, the Torah is referring to angels who became destructive. The midrash claims that Azael still causes the world to sin with regard to prohibited sexual relations (see Rashi). Some commentaries point out that the connection between prohibited sexual relations and the scapegoat which is sent to Azazel is that through prohibited sexual relations a man's seed is deposited in a place where it does not belong, and so too, the goat that is sent to Azazel is sacrificed in the desert instead of in a sacred place (*Iyyun Ya'akov*).

Matters that Satan and the nations of the world challenge – דְּבָרִים שֶׁהַשָּׂטָן מֵשִׁיב עֲלֵיהֶן: Some commentaries have suggested that the common denominator among the items listed here is that they are prohibitions that have an aspect that causes them to appear to be permitted, or mitzvot that seem to be prohibited. Pig meat is prohibited despite the fact that the pig has one of the two signs of a kosher animal, and garments fashioned from diverse kinds are prohibited despite being created from two permitted fabrics. On the other hand, the purification of the leper and the ritual of the scapegoat are sacrificial rites, which are normally prohibited outside the Temple (see Rabbi Tzvi Hirsch Chajes). Additionally, these mitzvot might seem to be superstitions rather than acts of service of God, and one might therefore suspect that they are nonsense. Alternative versions of this passage contain a longer list of examples, including other mitzvot that are not understood and that seem illogical (see Rambam *Sefer Avoda*, *Hilkhot Me'ila* 8:8).

The one who dispatches the dispatcher – הַשּׁוֹלֵחַ אֶת הַמְשַׁלֵּחַ: Some commentaries suggest that this is referring to the High Priest, who dispatches the one who leads the scapegoat, but is not rendered impure (*Korban Aharon*).

LANGUAGE

Large bowl [*magis*] – מָגִיס: Apparently from the Greek μαγίς, *magis*, meaning a kneading tub or a large bowl.

BACKGROUND

The place designated for burning – בֵּית הַשְּׂרֵיפָה:

Place designated for burning

רַבִּי יוֹסֵי אוֹמֵר: "עֲזָאזֵל וְכִבֶּס" – עַד שֶׁהִגִּיעַ לַצּוּק. רַבִּי שִׁמְעוֹן אוֹמֵר: "וְהַמְשַׁלֵּחַ אֶת הַשָּׂעִיר לַעֲזָאזֵל יְכַבֵּס בְּגָדָיו" – זוֹרְקוֹ בְּבַת רֹאשׁ וּמְטַמֵּא בְּגָדִים.

Rabbi Yosei says that the verse states: "And he that dispatched the goat to **Azazel shall wash**" (Leviticus 16:26), which indicates that his garments are not rendered impure **until he has reached** Azazel, i.e., **the cliff. Rabbi Shimon says:** His garments are rendered impure only when he pushes the goat from the cliff, as it says: **"And he that dispatched the goat to Azazel shall wash his clothes"** (Leviticus 16:26), to indicate that **he throws it headlong** and only then, once he has fulfilled the mitzva, **his garments are rendered impure.**

מתני׳ בָּא לוֹ אֵצֶל פַּר וְשָׂעִיר הַנִּשְׂרָפִין, קְרָעָן וְהוֹצִיא אֶת אֵימוּרֵיהֶן, נְתָנָן בְּמָגִיס וְהִקְטִירָן עַל גַּבֵּי הַמִּזְבֵּחַ.

MISHNA After the High Priest passed the goat to the man tasked with dispatching the goat, **he came next to the bull**[H] **and the goat that were to be burned. He tore their** flesh but was not required to cut it into pieces, **and removed the portions** of the offering consumed on the altar **and placed them in a large bowl** [*magis*][L] **and burned them on the altar.**

קְלָעָן בְּמִקְלָעוֹת, וְהוֹצִיאָן לְבֵית הַשְּׂרֵיפָה. וּמֵאֵימָתַי מְטַמְּאִין בְּגָדִים – מִשֶּׁיֵּצְאוּ חוּץ לְחוֹמַת הָעֲזָרָה. רַבִּי שִׁמְעוֹן אוֹמֵר: מִשֶּׁיַּצִּית הָאוּר בְּרוּבָּן.

He interwove and bound the bull and the goat together **into braids**[N] as one mass. They were placed in that way upon two poles and carried by four people who **took them out to the place** designated for **burning,**[B] outside of Jerusalem. **And at what point do the** bull and goat **render** the **garments** of those who carried them **impure,**[H] as it is written: "And he who burns them shall wash his garments" (Leviticus 16:28)? They render the garments impure **from** the moment **that they emerged outside the wall of the** Temple **courtyard. Rabbi Shimon says:** They render the garments impure **from** the moment **that the fire has ignited in most of** the bull and the goat.

גמ׳ וְהִקְטִירָן סָלְקָא דַּעְתָּךְ? אֶלָּא אֵימָא: לְהַקְטִירָן עַל גַּבֵּי מִזְבֵּחַ.

GEMARA It was taught in the mishna that the High Priest removed the portions of the offering consumed on the altar and burned them on the altar. The Gemara expresses surprise: **Would it enter your mind** to say **he burned them?** He would not burn them right away, since he had to perform other services first. **Rather, say** that he placed them in a large bowl in order **to burn them on the altar** later.

"קְלָעָן בְּמִקְלָעוֹת". אָמַר רַבִּי יוֹחָנָן: כְּמִין קְלִיעָה. תָּנָא: לֹא הָיָה מְנַתְּחָן נִיתּוּחַ בְּשַׂר עוֹלָה, אֶלָּא עוֹר עַל גַּבֵּי בָּשָׂר. מְנָא הָנֵי מִילֵּי? דְּתַנְיָא, רַבִּי אוֹמֵר: נֶאֱמַר כָּאן עוֹר וּבָשָׂר וּפֶרֶשׁ וְנֶאֱמַר לְהַלָּן עוֹר וּבָשָׂר וּפֶרֶשׁ

It was taught in the mishna that the High Priest **interwove** and bound the bull and the goat together **into braids** as one mass before taking them to be burned. **Rabbi Yoḥanan said:** He made them **like a braid,** whose parts are interwoven. **It was taught: He would not dissect** the bull and goat in the manner of the **dissection of the flesh of a burnt-offering,** where the animal is skinned and then cut into parts. **Rather,** he would leave the **skin on top of the flesh** and would cut the animal into pieces without skinning it. The Gemara asks: **From where are these matters** derived? **As it was taught** in a *baraita* that **Rabbi** Yehuda HaNasi **says: It is stated here** with regard to the bull and goat, **skin and flesh and dung** (Leviticus 16:27), **and it is stated below,** with regard to the bull sin-offerings that are burned, **skin and flesh and dung** (Leviticus 4:11).

HALAKHA

He came next to the bull – בָּא לוֹ אֵצֶל פַּר: After the scapegoat was sent away, the High Priest came to the bull and the goat that were to be burned. He tore their flesh and removed the portions of the offering consumed on the altar and placed them in a large bowl in order to burn them on the altar. The skin was not removed from the flesh of the animals. The flesh was cut into large pieces that remained attached to each other, and the animals were then burned (Rambam *Sefer Avoda, Hilkhot Avodat Yom HaKippurim* 3:7).

At what point do the bull and goat render the garments impure – וּמֵאֵימָתַי מְטַמְּאִין בְּגָדִים: The garments of those who carry the bull and goat that are to be burned are rendered impure as soon as they leave the wall of the Temple courtyard (Rambam *Sefer Tahara, Hilkhot Para Aduma* 5:5).

NOTES

He interwove the bull and the goat into braids [*miklaot*] – קְלָעָן בְּמִקְלָעוֹת: There are two interpretations of this phrase. One interpretation is that the bull and goat were placed on sticks [*maklot*], which were braided together (*Arukh*; see also Rashi and Rabbeinu Elyakim). The other interpretation is that the bull and goat were cut into large pieces that were braided together (Rambam's Commentary on the Mishna).

מַה לְּהַלָּן עַל יְדֵי נִיתּוּחַ וְלֹא עַל יְדֵי הֶפְשֵׁט – אַף כָּאן עַל יְדֵי נִיתּוּחַ וְלֹא עַל יְדֵי הֶפְשֵׁט.

Just as below it is prepared for burning **by means of dissection and not by means of skinning, so too here** it is **by means of dissection and not by means of skinning.**

וְהָתָם מְנָא לַן? דְּתַנְיָא: ״וְקִרְבּוֹ וּפִרְשׁוֹ וְהוֹצִיא״ – מְלַמֵּד שֶׁמּוֹצִיאוֹ שָׁלֵם. יָכוֹל יִשְׂרְפֶנּוּ שָׁלֵם – נֶאֱמַר כָּאן ״רֹאשׁוֹ וּכְרָעָיו״, וְנֶאֱמַר לְהַלָּן (רֹאשׁ וּכְרָעַיִם), מַה לְּהַלָּן – עַל יְדֵי נִיתּוּחַ, אַף כָּאן – עַל יְדֵי נִיתּוּחַ,

The Gemara asks: **And there,** with regard to bull sin-offerings that are burned,[N] **from where do we** derive that they are cut but not skinned? The Gemara answers: **As it was taught** in a *baraita*: "And the skin of the bull and all its flesh, with its head and with its legs, **and its innards, and its dung,** even the whole bull **shall he carry** outside the camp to a clean place, where the ashes are poured out, and burn it on wood with fire" (Leviticus 4:11–12). This **teaches that he brings it out whole.** One **might** have thought **that he should burn it whole. It is stated here: Its head and its legs, and it is stated there,** with regard to burnt-offerings, **head and legs. Just as there,** the burnt-offering is performed **by means of dissection,** as explicitly stated in the verse, **so too here it is by means of dissection.**

אִי מַה לְּהַלָּן עַל יְדֵי הֶפְשֵׁט – אַף כָּאן עַל יְדֵי הֶפְשֵׁט? תַּלְמוּד לוֹמַר: וְקִרְבּוֹ וּפִרְשׁוֹ. מַאי תַּלְמוּדָא? אָמַר רַב פַּפָּא: כְּשֵׁם שֶׁפִּרְשׁוֹ בְּקִרְבּוֹ – כָּךְ בְּשָׂרוֹ בְּעוֹרוֹ.

The Gemara asks: **If** so, derive the following from the same verbal analogy: **Just as there,** in the case of burnt-offerings, the dissection is performed **with skinning, so too here** it is **with skinning,** and he must remove the skin of the animals before burning them. The Gemara answers: Therefore, **the verse states "and its innards, and its dung."** The Gemara asks: **What is the derivation** from this phrase? **Rav Pappa said: Just as its dung is within its innards** and they do not remove it, **so too, its flesh is in its skin** and they do not separate the skin from the flesh.

״מֵאֵימָתַי מְטַמְּאִין בְּגָדִים״. תָּנוּ רַבָּנַן: ״יוֹצִיא אֶל מִחוּץ לַמַּחֲנֶה וְשָׂרְפוּ״.

§ It was taught in the mishna that the *tanna'im* disagree about the question of **at what point the** bull and goat **render the garments** of those who carried them **impure. The Sages taught** a *baraita* based on the verse: "The bull of the sin-offering and the goat of the sin-offering whose blood was brought in to gain atonement in the sacred place, **shall be taken outside the camp and they shall burn**" (Leviticus 16:27).

לְהַלָּן אַתָּה נוֹתֵן לָהֶם שָׁלֹשׁ מַחֲנוֹת, וְכָאן אַתָּה נוֹתֵן לָהֶם מַחֲנֶה אַחַת, אִם כֵּן לָמָּה נֶאֱמַר ״מִחוּץ לַמַּחֲנֶה״? לוֹמַר לְךָ: כֵּיוָן שֶׁיָּצָא חוּץ לְמַחֲנֶה אַחַת – מְטַמְּאִים בְּגָדִים.

One might wonder: **Below,** with regard to other bull sin-offerings that are burned, **you give them three camps,**[N] meaning that the bulls are burned outside the Israelite camp or, in the time of the Temple, outside Jerusalem. **And here you give them** only **one camp,** as they are burned as soon as they are taken out of the Temple courtyard, which is considered the camp of the Divine Presence. This seems unreasonable and is not to be accepted. **If so, why is it stated: "Outside the camp"?** The intention is not that they leave only one camp, but rather, **to say to you: Once it has left one camp** it immediately **renders the garments** of those carrying it **impure.**

וְהָתָם מְנָא לַן? דְּתַנְיָא: ״וְהוֹצִיא אֶת כָּל הַפָּר״ – חוּץ לְשָׁלֹשׁ מַחֲנוֹת.

The Gemara asks: **And there,** with regard to other bull sin-offerings that are burned, **from where do we** derive that they are removed from all three camps? The Gemara explains: **As it was taught** in a *baraita*: It is stated about the bull sin-offering of the High Priest: **"Even the whole bull shall he carry outside** the camp…and burn it" (Leviticus 4:12), meaning that he should take it **outside of three camps.**

NOTES

Bulls that are burned – פָּרִים הַנִּשְׂרָפִים: There are two kinds of sin-offerings, outer sin-offerings and inner sin-offerings. Outer sin-offerings are brought by an individual who unwittingly violates a prohibition that carries a punishment of *karet* for those who violate it purposefully. This offering may be either a lambs or a goat; however, if a king brings the offering, it must be a goat. The blood of the offering is sprinkled on the corners of the outer altar, and its fats and sacrificial portions are burned on the altar. The remainder of the flesh is eaten by male priests. Inner sin-offerings are brought by the community or the High Priest for following a mistaken halakhic ruling. These offerings are bulls, and their blood is sprinkled toward the curtain and on the golden altar. Their organs are burned on the altar, but their flesh, hides, and innards are burned outside the camp. The bull and goat of Yom Kippur fall into this second category, and therefore the *halakhot* of inner sin-offerings apply to them.

Three camps – שָׁלֹשׁ מַחֲנוֹת: When the Jewish people were in the wilderness, the camp was arranged around the Tabernacle and was divided into three areas. The first camp was that of the Divine Presence, which included the Tabernacle and its courtyard. The second camp was the Levite camp, whose tents surrounded the Tabernacle. Surrounding this was the Israelite camp, where the rest of the nation pitched its tents. When the Temple was built in Jerusalem, a similar arrangement was instituted. The Temple and its courtyard comprised the camp of the Divine Presence, the Temple Mount was the Levite camp, and the city of Jerusalem was the Israelite camp.

אַתָּה אוֹמֵר חוּץ לְשָׁלֹשׁ מַחֲנוֹת, אוֹ אֵינוֹ אֶלָּא חוּץ לְמַחֲנֶה אַחַת? כְּשֶׁהוּא אוֹמֵר בְּפַר הָעֵדָה: ״אֶל מִחוּץ לַמַּחֲנֶה״, שֶׁאֵין תַּלְמוּד לוֹמַר, שֶׁהֲרֵי כְּבָר נֶאֱמַר: ״וְשָׂרַף אוֹתוֹ כַּאֲשֶׁר שָׂרַף אֵת הַפָּר הָרִאשׁוֹן״ וּמַה תַּלְמוּד לוֹמַר: ״אֶל מִחוּץ לַמַּחֲנֶה״ – לִיתֵּן לוֹ מַחֲנֶה שְׁנִיָּה.

Do **you say** that he takes it **outside of three camps, or is** he required to take it **outside of only one camp? When it says** with regard to **the bull** sin-offering brought for the sin of **the community:** “He shall carry the bull **outside the camp**” (Leviticus 4:21), that verse requires explanation, **as** there is **no** need for **the verse to state** this, **since it was already stated: “And burn it as he burned the first bull”** (Leviticus 4:21), which indicates that all the *halakhot* of the bull sin-offering of a High Priest apply to the bull sin-offering of the community as well. **And what** is the meaning when **the verse states outside the camp? To give it a second camp,** i.e., to indicate that it must be removed from the Levite camp in addition to the camp of the Divine Presence.

וּכְשֶׁהוּא אוֹמֵר ״מִחוּץ לַמַּחֲנֶה״ בַּדֶּשֶׁן, שֶׁאֵין תַּלְמוּד לוֹמַר, שֶׁהֲרֵי כְּבָר נֶאֱמַר: ״אֶל שֶׁפֶךְ הַדֶּשֶׁן״ – תֵּן לוֹ מַחֲנֶה שְׁלִישִׁית.

And when it says: “Outside the camp” (Leviticus 6:4) with regard to removal of the **ash,** that verse also requires explanation, **as** there is **no** need for **the verse to state** this, **since it was already stated** with regard to the bull sin-offering of a High Priest: “Even the whole bull shall he carry outside the camp to a clean place, where the ashes are poured out, and burn it on wood with fire; **where the ashes are poured out** shall it be burned” (Leviticus 4:12). Rather the repetition of the words: Outside the camp, indicates that he should **give it a third camp,** so that it is burned outside of the Israelite camp as well. Consequently, it has been derived that inner sin-offerings are burned outside of the three camps, and when the Torah states: Outside the camp, with regard to the bull and goat of Yom Kippur, it teaches that as soon as they are taken outside the Temple courtyard, the garments of those carrying them are rendered impure.

וְרַבִּי שִׁמְעוֹן הַאי ״מִחוּץ לַמַּחֲנֶה״ מַאי עָבֵיד לֵיהּ? מִיבָּעֵי לֵיהּ לִכְדִתַנְיָא. רַבִּי אֱלִיעֶזֶר אוֹמֵר: נֶאֱמַר כָּאן ״מִחוּץ לַמַּחֲנֶה״ וְנֶאֱמַר לְהַלָּן ״מִחוּץ לַמַּחֲנֶה״, מַה כָּאן – חוּץ לְשָׁלֹשׁ מַחֲנוֹת, אַף לְהַלָּן – חוּץ לְשָׁלֹשׁ מַחֲנוֹת. וּמַה לְּהַלָּן בְּמִזְרָחָהּ שֶׁל יְרוּשָׁלַיִם – אַף כָּאן בְּמִזְרָחָהּ שֶׁל יְרוּשָׁלַיִם.

The Gemara asks: **And what does Rabbi Shimon do with** the phrase **outside the camp,** as he holds that those carrying the bull and goat are rendered impure only once they leave all three camps? The Gemara answers: **He needs it for that which was taught** in a *baraita*, that **Rabbi Eliezer says: It is stated here,** with regard to the bull of Yom Kippur, **outside the camp,**[N] **and it is stated there,** with regard to the red heifer, **“outside the camp”** (Numbers 19:3). **Just as here,** it is burned **outside three camps, so too there** the heifer, it is burned **outside three camps. And just as there** it is burned **east of Jerusalem,** since the heifer must be burned “toward the front of the Tent of Meeting” (Numbers 19:4), opposite the entrance to the Temple to its east, **so too here** the bull and goat of Yom Kippur are burned **east of Jerusalem.**

וְרַבָּנַן, הֵיכָא שָׂרֵיף לְהוּ? כִּדְתַנְיָא: הֵיכָן נִשְׂרָפִין?

The Gemara asks: **And according to the Rabbis, where do they burn them?**[H] The Gemara answers: **As it was taught** in a *baraita*: **Where are they burned?**

Perek **VI**
Daf **68** Amud **b**

לִצְפוֹנָהּ שֶׁל יְרוּשָׁלַיִם, וְחוּץ לְשָׁלֹשׁ מַחֲנוֹת. רַבִּי יוֹסֵי אוֹמֵר: אַבֵּית הַדֶּשֶׁן נִשְׂרָפִין.

North of Jerusalem, and outside of three camps. Rabbi Yosei says: They are burned in the place of the ashes.

אָמַר רָבָא: מַאן תַּנָּא דִּפְלִיג עֲלֵיהּ דְּרַבִּי יוֹסֵי – רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב הוּא, דְּתַנְיָא: ״אֶל שֶׁפֶךְ הַדֶּשֶׁן יִשָּׂרֵף״ שֶׁיְּהֵא לְשָׁם דֶּשֶׁן. רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב אוֹמֵר: שֶׁיְּהֵא מְקוֹמוֹ מְשׁוּפָּךְ.

Rava said: Who is the *tanna* **who disagrees with Rabbi Yosei** on this issue? **It is Rabbi Eliezer ben Ya’akov, as it was taught** in a *baraita* with regard to the verse: **“Where the ashes are poured out** [*shefekh hadeshen*] **shall it be burned”** (Leviticus 4:12), which means **that there shall** already **be ash there** in that place, so that it is known as the ash heap even before this animal is burned there. **Rabbi Eliezer ben Ya’akov says:** This verse indicates **that its place should be slanted** [*meshupakh*] so that ash that is deposited there will roll downhill. Rava understood that whereas Rabbi Yosei requires that there already be ash present when the bull is burned, Rabbi Eliezer ben Ya’akov does not.

NOTES

It is stated here, outside the camp, etc. – נֶאֱמַר כָּאן מִחוּץ לַמַּחֲנֶה וכו׳: *Tosafot* discuss the various derivations proposed in this passage, some of which contradict a principle stated in tractate *Zevaḥim* that a *halakha* derived from a juxtaposition cannot then serve as a source from which a *halakha* may be derived through another juxtaposition. Apparently, the derivations must be understood as based upon a verbal analogy, in which the *halakha* in one case is derived based upon a juxtaposition. Even according to the opinion that this form of derivation is not acceptable in the realm of sacrificial law, perhaps the Gemara here follows the opinion that the red heifer is not really an offering and therefore not subject to this principle (Ritva).

HALAKHA

The place where the sin-offerings are burned – מָקוֹם שְׂרֵיפַת חַטָּאוֹת הַנִּשְׂרָפוֹת: Bulls and goats of inner sin-offerings are burned together with their hides and dung outside Jerusalem in a location known as the place of the ashes (Rambam *Sefer Avoda, Hilkhot Ma’aseh HaKorbanot* 7:2).

אָמַר לֵיהּ אַבַּיֵי: וְדִילְמָא בִּמְקוֹמוֹ מְשׁוּפָּךְ הוּא דִּפְלִיגִי?

Abaye said to him: There is no proof from here, as **perhaps they disagree** only **about whether the place must be slanted.** Rabbi Eliezer ben Ya'akov may agree there should be ash there to begin with, but he adds that the place must also be slanted. Therefore, there is no proof to support Rava's statement.

תָּנוּ רַבָּנַן: ״וְהַשּׂוֹרֵף״ – הַשּׂוֹרֵף מְטַמֵּא בְּגָדִים, וְלֹא הַמַּצִּית אֶת הָאוּר, וְלֹא הַמְסַדֵּר אֶת הַמַּעֲרָכָה, וְאֵי זֶהוּ הַשּׂוֹרֵף – זֶה הַמְסַיֵּיעַ בִּשְׁעַת שְׂרֵיפָה.

The Sages taught: It states: **"And he who burns** them shall wash his garments" (Leviticus 16:28), to indicate that only the **garments** of the one **who burns** the bull and goat of Yom Kippur **are rendered impure, but not** the garments of the one **who kindles the fire, and not** the garments of the one **who arranges the pile** of wood. **And who is the one who burns? It is the one who assists at the** actual **time of burning.**

יָכוֹל אַף מִשֶּׁנַּעֲשׂוּ אֵפֶר מְטַמְּאִין בְּגָדִים – תַּלְמוּד לוֹמַר: ״אוֹתָם״ – אוֹתָם מְטַמְּאִין בְּגָדִים וְלֹא מִשֶּׁנַּעֲשׂוּ אֵפֶר מְטַמְּאִין בְּגָדִים. רַבִּי אֶלְעָזָר בְּרַבִּי שִׁמְעוֹן אוֹמֵר: הַפָּר מְטַמֵּא, נִיתַּךְ הַבָּשָׂר – אֵינוֹ מְטַמֵּא בְּגָדִים.

One **might** have thought that **garments would be rendered impure even** after the bull and goat have **become ash.** Therefore, **the verse states: Them,** to indicate that **they** themselves, the bull and goat of Yom Kippur, **render garments impure, but they do not render garments impure once they become ash.**[H] **Rabbi Elazar, son of Rabbi Shimon, says: The bull causes ritual impurity** before it is burned, but once **the flesh is burned it no longer renders garments impure.**

מַאי בֵּינַיְיהוּ? – אִיכָּא בֵּינַיְיהוּ דְּשַׁוְיָיהּ חֲרוּכָא.

The Gemara asks: **What is** the practical difference **between the** opinion of the first *tanna* and the opinion of Rabbi Elazar, son of Rabbi Shimon? The Gemara answers: **There is** a difference **between them when he turned it into a charred** mass and the form of the animal has already become distorted but has not actually become ash. According to Rabbi Elazar, son of Rabbi Shimon, it no longer causes impurity.

מתני׳ אָמְרוּ לוֹ לְכֹהֵן גָּדוֹל: הִגִּיעַ שָׂעִיר לַמִּדְבָּר. וּמִנַּיִין הָיוּ יוֹדְעִין שֶׁהִגִּיעַ שָׂעִיר לַמִּדְבָּר? דִּירְכָּאוֹת הָיוּ עוֹשִׂין, וּמְנִיפִין בַּסּוּדָרִין, וְיוֹדְעִין שֶׁהִגִּיעַ שָׂעִיר לַמִּדְבָּר.

MISHNA **They said to the High Priest: The goat has reached the wilderness.**[N] **And how did they know** in the Temple **that the goat reached the wilderness?**[H] **They would build platforms** [*dirkaot*][L] all along the way and people would stand on them **and wave scarves** [*sudarin*][L] to signal when the goat arrived. **And therefore they knew that the goat reached the wilderness.**

אָמַר רַבִּי יְהוּדָה: וַהֲלֹא סִימָן גָּדוֹל הָיָה לָהֶם: מִירוּשָׁלַיִם וְעַד בֵּית חִדּוּדוֹ – שְׁלֹשָׁה מִילִין, הוֹלְכִין מִיל וְחוֹזְרִין מִיל וְשׁוֹהִין כְּדֵי מִיל, וְיוֹדְעִין שֶׁהִגִּיעַ שָׂעִיר לַמִּדְבָּר

Rabbi Yehuda said: Why did they need these platforms? **Didn't they** already **have a reliable indicator?**[N] **From Jerusalem to Beit Ḥiddudo,**[N] the edge of the wilderness, where the mitzva of dispatching the goat was performed, was a distance of **three** ***mil.*** Since the nobles of Jerusalem **walked a** ***mil*** to escort the dispatcher **and returned a** ***mil,*** **and waited** the time **equivalent** to the time it takes to walk **a** ***mil,*** **they knew that the goat reached the wilderness.** There was no need for the platforms.

רַבִּי יִשְׁמָעֵאל אוֹמֵר: וַהֲלֹא סִימָן אַחֵר הָיָה לָהֶם, לָשׁוֹן שֶׁל זְהוֹרִית הָיָה קָשׁוּר עַל פִּתְחוֹ שֶׁל הֵיכָל, וּכְשֶׁהִגִּיעַ שָׂעִיר לַמִּדְבָּר הָיָה הַלָּשׁוֹן מַלְבִּין, שֶׁנֶּאֱמַר: ״אִם יִהְיוּ חֲטָאֵיכֶם כַּשָּׁנִים כַּשֶּׁלֶג יַלְבִּינוּ״.

Rabbi Yishmael says: Didn't they have a different indicator? There was a strip of crimson tied to the entrance to the Sanctuary, and when the goat reached the wilderness and the mitzva was fulfilled **the strip would turn white, as it is stated: "Though your sins be as scarlet, they will become white as snow"** (Isaiah 1:18).

גמ׳ אָמַר אַבַּיֵי: שְׁמַע מִינָּהּ – בֵּית חִדּוּדוֹ בַּמִּדְבָּר קַיְימָא, וְהָא קָא מַשְׁמַע לַן, דְּקָסָבַר רַבִּי יְהוּדָה: כֵּיוָן שֶׁהִגִּיעַ שָׂעִיר לַמִּדְבָּר – נַעֲשֵׂית מִצְוָתוֹ.

GEMARA **Abaye said: Learn from this** that **Beit Ḥiddudo is located in the wilderness, and this** comes to **teach us that Rabbi Yehuda holds that once the goat has reached the wilderness, its mitzva is complete** even before it is pushed off the cliff, and there is no need to wait any longer.

הדרן עלך שני שעירי

HALAKHA

They do not render garments impure once they become ash – לֹא מִשֶּׁנַּעֲשׂוּ אֵפֶר מְטַמְּאִין בְּגָדִים: One who burns the bull and goat of Yom Kippur is rendered impure, and his garments are also rendered impure. This is true of one who assists with the burning by moving the carcass, adding wood to the fire, or stoking the fire, and it applies even after the carcasses are charred, as long as they have not yet been turned to ash. However, once the carcasses have turned to ash, they no longer cause impurity. Furthermore, one who kindles the fire or arranges the pile of wood before the burning remains pure (Rambam *Sefer Tahara, Hilkhot Para Aduma* 5:4).

How did they know that the goat reached the wilderness – מִנַּיִין הָיוּ יוֹדְעִין שֶׁהִגִּיעַ שָׂעִיר לַמִּדְבָּר: Platforms were constructed along the way to the wilderness, and flags were waved to transmit the news that the goat had reached the wilderness (Rambam *Sefer Avoda, Hilkhot Avodat Yom HaKippurim* 3:7).

NOTES

The goat has reached the wilderness – הִגִּיעַ שָׂעִיר לַמִּדְבָּר: It is appropriate that the next part of the Yom Kippur service, the reading of the Torah, be performed after the main atonement of the day has been achieved through the scapegoat. The whitening of the ribbon is proof of that (see *Tosafot Yeshanim*; *HaBoneh*, Rabbi Yehuda Aryeh of Modena's commentary on *Ein Ya'akov*).

Didn't they already have a reliable indicator – וַהֲלֹא סִימָן גָּדוֹל הָיָה לָהֶם: Apparently, Rabbi Yehuda holds that there is no need to bother with messengers and flags in order to be certain that the goat had arrived. The first *tanna* holds that it is necessary to have concrete knowledge that the goat reached the wilderness, and therefore Rabbi Yehuda's calculation, which is based on projection rather than knowledge, and the miracle that Rabbi Yishmael relies upon, are insufficient.

Beit Ḥiddudo – בֵּית חִדּוּדוֹ: Beit Ḥiddudo was so called because the cliff was sharp [*meḥudad*] and had rocks protruding from it (*Tosefot Yom Tov*; *Melekhet Shlomo*). An alternative version of the text reads Beit Haroro, which has been explained as a location formed by two connected mountains [*harim*].

LANGUAGE

Platforms [*dirkaot*] – דִּירְכָּאוֹת: According to most versions of the text, the term here should be *didkhiot*. The origin of this word is the Greek διάδοχος, *diadokhos*, meaning a rear guard, or messengers who bring news from an army's front lines.

Scarves [*sudarin*] – סוּדָרִין: From the Greek σουδάριον, *sudariyon*, in Latin, sudarium. The term means scarf or towel.

Summary of
Perek VI

This chapter discussed the scapegoat and the goat sacrificed as a sin-offering to God, which must be as similar as possible. Each one must be suitable for use as the sin-offering, and it is only the lottery that determines which goat is used for which purpose. If one of the goats dies before it is used for its intended purpose, the other goat is disqualified as well; a new pair of goats must be brought and new lots must be drawn. There are only limited circumstances in which a single new goat may be brought and paired with the remaining goat. These *halakhot* do not pertain only to the service on Yom Kippur; they also help clarify the general guidelines that apply to sin-offerings and other communal offerings that become disqualified.

The ritual of the scapegoat concludes with the pushing of the goat off a cliff in the Judean Desert. In the times of the Tabernacle, before the Temple was constructed, the goat was pushed off a cliff in a different location, in a wilderness located near the Tabernacle.

The Sages instituted several practical innovations with regard to the procedure of leading the scapegoat to the cliff. These include the construction of a ramp in order to lead the scapegoat out of the Temple and the preparation of huts in the wilderness in order for the man leading the goat to be able to rest, if necessary.

Additionally, protocols were established in the case of various difficulties, including if the goat or the man leading it takes ill, and if the goat does not die upon being pushed from the cliff. The guiding principle is that the ritual must be completed, even if it is done in a manner that departs from the general order of events.

Introduction to **Perek VII**

And Moses said unto the congregation: This is the thing which the Lord commanded to be done.

(Leviticus 8:5)

And Aaron shall come into the Tent of Meeting, and shall put off the linen garments, which he put on when he went into the Sanctuary, and shall leave them there. And he shall bathe his flesh in water in a holy place, and put on his other garments, and he shall exit and make his burnt-offering and the burnt-offering of the people, and make atonement for himself and for the people.

(Leviticus 16:23–24)

And on the tenth day of this seventh month you shall have a holy convocation; and you shall afflict your souls; you shall do no manner of work. And you shall sacrifice a burnt-offering to the Lord of pleasing odor: One young bull, one ram, seven unblemished year-old lambs shall be unto you. And their meal-offering, fine flour mingled with oil, three-tenth parts for the bull, two-tenth parts for the one ram. A several-tenth part for every lamb of the seven lambs. One goat for a sin-offering besides the sin-offering of atonement and the daily burnt-offering, and its meal-offering, and their libations.

(Numbers 29:7–11)

And the goat shall bear upon him all their iniquities unto a land which is cut off; and he shall let go the goat in the wilderness.

(Leviticus 16:22)

The order of the day involves not only the sacrifice of the various offerings but also the High Priest's public reading of the Torah from the relevant passages describing the order of the day. The notion that in addition to bringing the offerings, the details as to how they are brought should also be publically announced is foreshadowed by the inauguration of the Tabernacle, when Moses not only performed the various rites involved but was also required to explain them to the people. The details of the High Priest's Torah reading and associated issues are discussed in this chapter.

Despite the detailed presentation in the Torah of the order of the day, there are some points that remain unclear. There are two sets of offerings that must be brought on Yom Kippur: Those detailed in the chapter in Leviticus that delineates the unique rites of the day, and also the daily and additional offerings, due on each Festival, which are described in the book of Numbers. At what point in the day the daily and additional offerings are sacrificed is not explicitly stated in the Torah. The chapter begins to organize the details to present a complete picture.

In addition, the precise order of the sacrifices as described in the verses in Leviticus is not absolutely clear. Tradition teaches that despite the order of the verses, which suggest otherwise, after entering the Holy of Holies and performing the primary rites of the day there, the High Priest would leave and perform the other parts of the sacrificial order, returning to the Holy of Holies only at a later point. If so, it must be clarified at what point those offerings, which are not associated with the Holy of Holies, are sacrificed.

The High Priest changes his garments many times throughout the day, both at the beginning and end of the day, when he changes his personal garments for the priestly vestments, and throughout the day, when he changes from the white to the golden garments and vice versa. This raises various questions concerning the priestly vestments: To what extent are priests allowed to derive benefit from the priestly vestments? How are the priestly vestments fashioned? What are the differences between the dress of the common priest and that of the High Priest? Are the garments of the High Priest uniquely worn by him, or may the priest anointed for war or a previous High Priest also wear them? The chapter also discusses the unique function of the *Urim VeTummim* and when and how it is consulted.

מתני׳ בָּא לוֹ כֹּהֵן גָּדוֹל לִקְרוֹת, אִם רָצָה לִקְרוֹת בְּבִגְדֵי בוּץ – קוֹרֵא, וְאִם לָאו – קוֹרֵא בְּאִצְטְלִית לָבָן מִשֶּׁלּוֹ.

MISHNA **The High Priest came to read**[N] the Torah. **If he wished to read** the Torah while still dressed **in the fine linen garments,**[NH] i.e., the priestly vestments he wore during the previous service, **he** may **read** wearing them; **and if not he** is permitted to **read in a white robe of his own,** which is not a priestly vestment.

חַזַּן הַכְּנֶסֶת נוֹטֵל סֵפֶר תּוֹרָה וְנוֹתְנוֹ לְרֹאשׁ הַכְּנֶסֶת, וְרֹאשׁ הַכְּנֶסֶת נוֹתְנוֹ לַסְּגַן, וְהַסְּגַן נוֹתְנוֹ לְכֹהֵן גָּדוֹל, וְכֹהֵן גָּדוֹל עוֹמֵד וּמְקַבֵּל וְקוֹרֵא בְּ״אַחֲרֵי מוֹת״ וְ״אַךְ בֶּעָשׂוֹר״, וְגוֹלֵל סֵפֶר תּוֹרָה וּמַנִּיחוֹ בְּחֵיקוֹ, וְאוֹמֵר: יוֹתֵר מִמַּה שֶּׁקָּרָאתִי לִפְנֵיכֶם כָּתוּב כָּאן, ״וּבֶעָשׂוֹר״ שֶׁבְּחוּמַּשׁ הַפְּקוּדִים קוֹרֵא עַל פֶּה.

The synagogue attendant takes a Torah scroll and gives it to the head of the synagogue[B] that stood on the Temple Mount; **and the head of the synagogue gives it to the deputy** High Priest, **and the Deputy gives it to the High Priest, and the High Priest stands and receives** the scroll from his hands. **And he reads** from the scroll the Torah portion beginning with the verse: **"After the death"** (Leviticus 16:1) **and** the portion beginning with the verse: **"But on the tenth"** (Leviticus 23:26), **and furls the Torah scroll and places it on his bosom and says: More than what I have read before you is written here.** The Torah portion beginning with the verse: **"And on the tenth," from the book of Numbers** (29:7),[N] **he** then **reads by heart.**[H]

וּמְבָרֵךְ עָלֶיהָ שְׁמוֹנֶה בְּרָכוֹת: עַל הַתּוֹרָה, וְעַל הָעֲבוֹדָה, וְעַל הַהוֹדָאָה, וְעַל מְחִילַת הֶעָוֹן, וְעַל הַמִּקְדָּשׁ בִּפְנֵי עַצְמוֹ, וְעַל יִשְׂרָאֵל בִּפְנֵי עַצְמָן, וְעַל יְרוּשָׁלַיִם בִּפְנֵי עַצְמָהּ, וְעַל הַכֹּהֲנִים בִּפְנֵי עַצְמָן, וְעַל שְׁאָר הַתְּפִלָּה.

And he recites after the reading the following **eight blessings:**[HN]
Concerning the Torah: Who has given us the Torah of truth;
and concerning the Temple **service:** Find favor in Your people Israel and accept the service in Your most holy House… for You alone do we serve with reverence;
and concerning thanksgiving: We give thanks to You;
and concerning pardon of iniquity: Pardon our iniquities on this Yom Kippur;
and concerning the Temple in and of itself, which concludes: Blessed…Who chose the Temple;
and concerning the Jewish People in and of itself, which concludes: Blessed…Who chose Israel;
and concerning Jerusalem in and of itself, which concludes: Blessed…Who chose Jerusalem;
and concerning the priests in and of themselves, which concludes: Blessed…Who chose the priests;
and concerning the rest of the prayer, which concludes: Blessed…Who listens to prayer.

הָרוֹאֶה כֹּהֵן גָּדוֹל כְּשֶׁהוּא קוֹרֵא – אֵינוֹ רוֹאֶה פַּר וְשָׂעִיר הַנִּשְׂרָפִין, וְהָרוֹאֶה פַּר וְשָׂעִיר הַנִּשְׂרָפִין – אֵינוֹ רוֹאֶה כֹּהֵן גָּדוֹל כְּשֶׁהוּא קוֹרֵא. וְלֹא מִפְּנֵי שֶׁאֵינוֹ רַשַּׁאי, אֶלָּא שֶׁהָיְתָה דֶּרֶךְ רְחוֹקָה, וּמְלֶאכֶת שְׁנֵיהֶן שָׁוָה כְּאַחַת.

The mishna comments: **One who sees the High Priest**[N] **reading** the Torah **does not see the bull and goat that are burned; and one who sees the bull and goat that are burned does not see the High Priest reading** the Torah. The Mishna explains: **And this is not due to** the fact **that one is not permitted** to see both, **but because there was a distant path** between them, **and the** performance of **both of them** is undertaken **simultaneously.**

BACKGROUND

Head of the synagogue – רֹאשׁ הַכְּנֶסֶת: In the period of the Mishna and the Talmud, the individual appointed over synagogue matters was called the head of the synagogue, or ἀρχισυνάγωγος, *archisynogogos*, in Greek. The title *ḥazan* was used for the attendant of a synagogue, who often also lived there, especially if that synagogue was situated outside the city limits. The synagogue adjacent to the Temple was located on the Temple Mount and was a designated place of prayer for those who came to the Temple to sacrifice offerings or to watch the sacrificial service. The officials of this synagogue held a certain importance and were considered second in rank to the deputy High Priest.

NOTES

The High Priest came to read – בָּא לוֹ כֹּהֵן גָּדוֹל לִקְרוֹת: The Jerusalem Talmud presents the verse: "And he did that which the Lord commanded Moses to do" (Leviticus 16:34) as the basis of the obligation to read the Torah as part of the day's service. It is insufficient to merely perform the day's service; the biblical passages describing it are also read.

Fine linen garments – בִּגְדֵי בוּץ: The High Priest is permitted to wear the linen garments for the Torah reading only because he is already wearing them. He would not, however, be permitted to change into the golden garments; doing so would require immersion and sanctification beforehand, which must be followed immediately by performing a service. As the Gemara explains, the reading of the Torah is not considered a service in its own right (*Tosafot Yeshanim*).

The book of Numbers – חוּמַּשׁ הַפְּקוּדִים: In Talmudic literature, the fourth book of the Torah is usually referred to as Numbers [*Pekudim*] due to the two censuses of the Jewish People recorded within. Sometimes it is also referred to by its first word: *Vayedabber*. The title *Bamidbar*, which is commonly used nowadays, was introduced only at a relatively late stage.

Eight blessings – שְׁמוֹנֶה בְּרָכוֹת: The mishna appears to actually list nine blessings. This discrepancy is due to the different versions that exist of the text of the mishna. In many versions, the blessing concerning Jerusalem is omitted, leaving eight blessings. Indeed, the blessing concerning Jerusalem is absent from the *baraita* cited by the Gemara, which also lists the blessing. Other texts of the mishna omit the phrase: In and of itself, following the blessing concerning the Jewish People and place it immediately before the blessing concerning the rest of the prayer. Accordingly the Jewish People and the rest of prayer are mentioned together in a single blessing, and as such there are only eight blessings (see *Melekhet Shlomo*).

One who sees the High Priest, etc. – הָרוֹאֶה כֹּהֵן גָּדוֹל וכו׳: The principle behind this halakha is that it is permitted to neglect one mitzva in order to be involved in a different mitzva, in this case, to neglect the reading of the Torah in order to see the bull and goat that are burned. This is not considered a violation of the principle that one may not pass over an opportunity to fulfill a mitzva, since that principle applies only when one is already engaged with that mitzva and been committed to it (Rambam's Commentary on the Mishna; *Me'iri*). The novelty of the mishna's statement lies in the fact that the two events were performed simultaneously despite that the two events been performed at different times, the crowds for each event would have been far greater, which would be a fulfillment of: "The king's glory is in the multitude of people" (Proverbs 14:28). Nevertheless, this reason was not compelling enough to alter the day's schedule (Rabbeinu Yehonatan).

HALAKHA

If he wished to read in the fine linen garments – אִם רָצָה לִקְרוֹא בְּבִגְדֵי בוּץ: This Torah reading is not a sacred Temple service. Therefore, the High Priest may decide if he wishes to recite the reading in his own mundane clothes or in the white priestly vestments (Rambam *Sefer Avoda, Hilkhot Avodat Yom HaKippurim* 3:9).

Order of the reading – סֵדֶר הַקְּרִיאָה: The synagogue attendant at the Temple takes the Torah scroll and gives it to the head of the synagogue, who gives it to the deputy High Priest. The Deputy gives it to the High Priest, who stands and reads the Torah portion: "After the death," and then the portion: "But on the tenth." He furls the Torah and says: More than what I have read before you is written here, and then he recites by heart verses concerning Yom Kippur that are taken from the book of Numbers (Rambam *Sefer Avoda, Hilkhot Avodat Yom HaKippurim* 3:10).

He recites…eight blessings – וּמְבָרֵךְ...שְׁמוֹנָה בְּרָכוֹת: The High Priest recites blessings before and after the Torah reading as usual. After the regular blessing concerning the Torah he adds an additional seven blessings (Rambam *Sefer Avoda, Hilkhot Avodat Yom HaKippurim* 3:11).

גמ׳ מִדְּקָתָנֵי ״בְּאִצְטְלִית לָבָן מִשֶּׁלּוֹ״ – מִכְּלָל דִּקְרִיאָה לָאו עֲבוֹדָה הִיא.

GEMARA **From** the fact **that it is taught** in the mishna that the High Priest is permitted to read **in a white robe of his own,** one may derive **by inference** that the **reading** of the Torah **is not** classified as **a service,** which would have required that he wear priestly vestments.

וְקָתָנֵי: ״אִם רָצָה לִקְרוֹת בְּבִגְדֵי בוּץ – קוֹרֵא״. שָׁמְעַתְּ מִינָּהּ: בִּגְדֵי כְהוּנָּה נִיתְּנוּ לֵיהָנוֹת בָּהֶן! דִּילְמָא שָׁאנֵי קְרִיאָה, דְּצוֹרֶךְ עֲבוֹדָה הִיא,

But the mishna also **teaches: If he wished to read** the Torah while still dressed **in** the **fine linen garments, he** may **read** wearing them. This is true even though they are consecrated as priestly vestments and the reading of the Torah is not a sacred service. Therefore, the Gemara suggests: **Learn from this** that **it is permitted to derive benefit from priestly vestments,**[N] i.e., even when not engaged in performing a service, a priest may derive benefit from the priestly vestments, for example, by wearing them for his own needs. If so, this would settle a long-standing unresolved dilemma concerning this issue. The Gemara rejects this suggestion: A proof may not be adduced from here because **perhaps reading** from the Torah **is different,** since **it is for the purpose of** the **service;** therefore, even though it is not a true service in its own right, it is nevertheless permitted for the High Priest to continue wearing the priestly vestments.

דְּאִיבַּעְיָא לַן: בִּגְדֵי כְהוּנָּה נִיתְּנוּ לֵיהָנוֹת בָּהֶן, אוֹ לֹא נִיתְּנוּ לֵיהָנוֹת בָּהֶן?

As the dilemma was raised before us: Is it permitted to derive benefit from priestly vestments, or is it not permitted to derive benefit from priestly vestments?

תָּא שְׁמַע: לֹא הָיוּ יְשֵׁנִים בְּבִגְדֵי קוֹדֶשׁ. שֵׁינָה הוּא דְּלָא, הָא מֵיכַל – אָכְלִי. דִּילְמָא שָׁאנֵי אֲכִילָה, דְּצוֹרֶךְ עֲבוֹדָה הִיא, כִּדְתַנְיָא: ״וְאָכְלוּ אוֹתָם אֲשֶׁר כּוּפַּר בָּהֶם״ מְלַמֵּד שֶׁהַכֹּהֲנִים אוֹכְלִים וּבְעָלִים מִתְכַּפְּרִין.

Come and **hear** a resolution to this dilemma based on a mishna: The priests **would not sleep in** the **sacred vestments** out of concern they might pass wind while sleeping.[H] One may infer: **It is** specifically **sleep which is not** permitted, **but they may eat** while wearing the priestly vestments, even though eating is not a service. This should prove that it is permitted to derive personal benefit from wearing priestly vestments. The Gemara rejects this proof: A proof may not be adduced from here because **perhaps eating is different,** since **it is for the purpose of** the Temple **service. As it was taught** in a *baraita* that the verse states: **"And they shall eat those things with which atonement was made"** (Exodus 29:33), which **teaches that the priests eat** the meat of the offerings **and the owners** of those offerings thereby **achieve atonement.**

שֵׁינָה הוּא – דְּלָא, הָא הִילּוּכֵי – מְהַלְּכִי! בְּדִין הוּא דְּהִילּוּכֵי נַמִי לָא,

The Gemara suggests making a different inference from that mishna cited above: One may infer that **it is** specifically **sleep which is not** permitted, **but they may walk** while wearing the sacred vestments even when not engaged in a service. This should prove that it is permitted to derive benefit from wearing priestly vestments. The Gemara rejects this proof: It is incorrect to make this inference since **by right** the mishna should have stated that **walking** in priestly vestments **is also not** permitted.

NOTES

To derive benefit from priestly vestments – בִּגְדֵי כְּהוּנָּה...לֵיהָנוֹת בָּהֶן: If there were an absolute prohibition against deriving any benefit from the priestly vestments, then upon completing a service the priests would be required to immediately strip themselves of their garments so as not to transgress the prohibition. This is an unfair expectation; as the Gemara in tractate *Kiddushin* states: The Torah was not given to the ministering angels. It is therefore certainly permitted for the priests to continue wearing their priestly vestments upon completion of a service. Since that is permitted, the Gemara considers the possibility that the Torah did not prohibit deriving benefit at all.

HALAKHA

Sleeping in sacred vestments – שֵׁינָה בְּבִגְדֵי הַקּוֹדֶשׁ: The priests who spent the night in the Temple did not sleep in the priestly vestments; rather, they folded them and placed them next to their heads. This ruling is in accordance with Rav Pappa's understanding cited later in the Gemara (Rambam *Sefer Avoda*, *Hilkhot Beit HaBeḥira* 8:6).

וְסֵיפָא אִיצְטְרִיכָא לֵיהּ: פּוֹשְׁטִין וּמְקַפְּלִין וּמַנִּיחִין תַּחַת רָאשֵׁיהֶם.

That mishna's teaching highlighting the prohibition to sleep in priestly vestments **is needed for the latter clause** of that mishna, which states: **They remove** their priestly vestments **and fold them and place them under their heads.** Since they are allowed to sleep on them, it must be emphasized that they may not sleep while wearing them.

פּוֹשְׁטִין וּמְקַפְּלִין וּמַנִּיחִין אוֹתָן תַּחַת רָאשֵׁיהֶן. שְׁמַעְתְּ מִינָּהּ: בִּגְדֵי כְּהוּנָּה נִיתְּנוּ לֵיהָנוֹת בָּהֶן! אָמַר רַב פַּפָּא: לָא תֵּימָא תַּחַת רָאשֵׁיהֶן, אֶלָּא אֵימָא: כְּנֶגֶד רָאשֵׁיהֶן. אָמַר רַב מְשַׁרְשְׁיָא, שְׁמַעְתְּ מִינָּהּ: תְּפִילִּין מִן הַצַּד שַׁפִּיר דָּמֵי.

The Gemara considers resolving the dilemma from the latter clause: **They remove** their priestly vestments **and fold them and place them under their heads.** The Gemara suggests: **Learn from this** that **it is permitted to derive benefit from priestly vestments. Rav Pappa said: Do not say** that the mishna means they may actually place the vestments **under their heads** as a pillow; **rather, say** that the mishna permits the vestments to be placed only **next to their heads. Rav Mesharshiyya said:** Given this understanding of that mishna, one can **learn from here** that one who places **phylacteries to the side** of his head when he sleeps has done **well;** there is no concern that he will turn over in his sleep and lie upon them.

הָכִי נַמִּי מִסְתַּבְּרָא דִּכְנֶגֶד רָאשֵׁיהֶן, דְּאִי סָלְקָא דַּעְתָּךְ תַּחַת רָאשֵׁיהֶן – וְתֵיפּוֹק לִי מִשּׁוּם כִּלְאַיִם, דְּהָא אִיכָּא אַבְנֵט! וּנְהִי נַמִּי דְּנִיתְּנוּ לֵיהָנוֹת בָּהֶן – הָא מִתְהֲנֵי מִכִּלְאַיִם!

So too, it is reasonable to say **that** the mishna permits the vestments to be placed only **next to their heads** and not under their heads; **as, if it could enter your mind** to say that the mishna permits the vestments to be placed **under their heads, and I would derive** that it is prohibited **due to** the fact the priestly vestments contain a forbidden mixture of **diverse kinds,**[N] **as** among them **there is** the **belt,** which is woven from a mixture of wool and linen. **And even if** it is assumed **that it is permitted to derive benefit from** priestly vestments, it would still be prohibited to lie upon them because by doing so the priests would be **deriving benefit from** a garment made of **diverse kinds.**

הָנִיחָא לְמַאן דְּאָמַר: אַבְנֵטוֹ שֶׁל כֹּהֵן גָּדוֹל זֶה הוּא אַבְנֵטוֹ שֶׁל כֹּהֵן הֶדְיוֹט, אֶלָּא לְמַאן דְּאָמַר: אַבְנֵטוֹ שֶׁל כֹּהֵן גָּדוֹל לֹא זֶה הוּא אַבְנֵטוֹ שֶׁל כֹּהֵן הֶדְיוֹט – מַאי אִיכָּא לְמֵימַר?

The Gemara elaborates on the preceding argument: If one claims that the mishna permits priests to sleep upon their vestments, **it works out well according to the one who said: The belt of the High Priest** worn on Yom Kippur, which does not contain diverse kinds, **is the same as the belt of a common priest.** According to this view, the common priest's belt does not contain diverse kinds, and therefore it may be permitted for a priest to sleep upon it. **However, according to the one who said** that **the High Priest's belt** on Yom Kippur **is not the same as the belt of a common priest,** and that the belt of the common priest is made of diverse kinds, **what is there to say?** How could the mishna possibly permit priests to sleep upon their vestments?

וְכִי תֵּימָא: כִּלְאַיִם בִּלְבִישָׁה וְהַעֲלָאָה הוּא דְּאָסוּר, בְּהַצָּעָה שָׁרֵי – וְהָתַנְיָא: ״לֹא יַעֲלֶה עָלֶיךָ״ – אֲבָל אַתָּה מוּתָּר לְהַצִּיעוֹ תַּחְתֶּיךָ, אֲבָל אָמְרוּ חֲכָמִים: אָסוּר לַעֲשׂוֹת כֵּן, שֶׁמָּא תִּיכָּרֵךְ נִימָא אַחַת עַל בְּשָׂרוֹ.

And if you say that with regard to the prohibition of **diverse kinds** only **wearing** or **placing** the garment **upon oneself is prohibited, but spreading them out** and lying upon them on **is permitted,** and as such it should be permitted for the priests to sleep upon their vestments, this is incorrect. As, **wasn't it taught** in a *baraita* that the verse states: "**Neither shall there come upon you** a garment of diverse kinds" (Leviticus 19:19), which implies: **But you are permitted to spread it beneath you** to lie upon. This is true according to Torah law, **but the Sages said: It is prohibited to do so, lest a fiber wrap upon his flesh,** which would lead to the transgression of the Torah prohibition.

וְכִי תֵּימָא: דְּמַפְסִיק לֵיהּ מִידֵּי בֵּינֵי בֵּינֵי – וְהָאָמַר רַבִּי שִׁמְעוֹן בֶּן פָּזִי אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי אָמַר רַבִּי מִשּׁוּם קְהִלָּא קַדִּישָׁא שֶׁבִּירוּשָׁלַיִם: אֲפִילּוּ עֶשֶׂר מַצָּעוֹת זוֹ עַל גַּב זוֹ, וְכִלְאַיִם תַּחְתֵּיהֶן – אָסוּר לִישַׁן עֲלֵיהֶן. אֶלָּא לָאו שְׁמַע מִינָּהּ: כְּנֶגֶד רָאשֵׁיהֶן, שְׁמַע מִינָּהּ.

And if you say that a priest could still avoid the prohibition of diverse kinds by **placing a separation between** himself and the belt containing diverse kinds, **didn't Rabbi Shimon ben Pazi say** that **Rabbi Yehoshua ben Levi said** that **Rabbi** Yehuda HaNasi **said in the name of the holy community in Jerusalem: Even** if there are **ten mattresses** piled **one atop the other and** a garment of **diverse kinds**[H] is placed **underneath them** all, **it is prohibited to sleep upon them?** This is because the rabbinic decree is applied equally to all cases irrespective of whether the original concern exists. Therefore, there can be no way for the priests to sleep upon the vestments without transgressing the prohibition of diverse kinds. **Rather,** must one **not conclude from** the preceding discussion that the mishna permits the vestments to be placed only **next to their heads?** The Gemara concludes: **Learn from it** that this is indeed so.

NOTES

And I would derive that it is prohibited due to diverse kinds – **וְתֵיפּוֹק לִי מִשּׁוּם כִּלְאַיִם**: Why does the Gemara take for granted that the violation of the prohibtion against wearing diverse kinds applies, as opposed to the prohibition against misuse of consecrated property? Some suggest that the Gemara did not consider this challenge because it is possible to entirely avoid this prohibition by consecrating the priestly vestments under the condition that the priests be permitted to derive benefit from them (*Tosafot Yeshanim*). The issue is debated at length by the later commentaries, who discuss whether and to what extent the priestly vestments have the status of sacred vessels, such that they would be subject to the prohibition of misuse of consecrated property.

HALAKHA

Ten mattresses…and diverse kinds – **עֶשֶׂר מַצָּעוֹת...וְכִלְאַיִם**: According to Torah law it is permitted to sit on mattresses made of diverse kinds. However, by rabbinic law it is prohibited to sit upon a garment made of diverse kinds, even if there are ten mattresses in between. This *halakha* applies to a soft garment, but it is permitted to sleep upon a stiff garment if it does not touch one's skin. This is permitted only when it is placed on something hard, such that there is no concern that it will fold over and cover part of one's skin. Therefore, it would be prohibited to sit on a stiff garment which lay on a soft bed. Some authorities say that these *halakhot* apply only in cases of diverse kinds prohibited by Torah law, but would be permitted for mixtures of diverse kinds prohibited by rabbinic law. However, it is certainly prohibited to do so *ab initio* (*Shulḥan Arukh, Yoreh De'a* 301:1, and in the comment of the Rema).

רַב אַשִׁי אָמַר: לְעוֹלָם תַּחַת רָאשֵׁיהֶן, – וְהָא קָא מִתְהֲנֵי מִכִּלְאַיִם! בִּגְדֵי כְהוּנָּה קָשִׁין הֵן, כִּי הָא דְּאָמַר רַב הוּנָא בְּרֵיהּ דְּרַבִּי יְהוֹשֻׁעַ: הַאי נַמְטָא גַּמְדָּא דְּנֶרֶשׁ – שַׁרְיָא.

Rav Ashi said: Actually, the mishna may be understood as permitting the vestments to be placed **under their heads.** One should not object that by doing so the priests would be **deriving benefit from** a garment made of **diverse kinds** because **priestly vestments,** and specifically the belt, **are stiff,** and therefore the prohibition of diverse kinds does not apply to them. This is **in accordance with that** which **Rav Huna, son of Rabbi Yehoshua, said: This stiff felt** [*namta*],[LB] made of diverse kinds,[NH] that is produced **in** the city of **Neresh, is permitted,** since a stiff object does not wrap around the body to provide warmth, and therefore the person wearing is not considered to have derived benefit from it.

תָּא שְׁמַע: בִּגְדֵי כְהוּנָּה, הַיּוֹצֵא בָּהֶן לַמְּדִינָה – אָסוּר, וּבַמִּקְדָּשׁ, בֵּין בִּשְׁעַת עֲבוֹדָה בֵּין שֶׁלֹּא בִּשְׁעַת עֲבוֹדָה – מוּתָּר, מִפְּנֵי שֶׁבִּגְדֵי כְהוּנָּה נִיתְּנוּ לֵיהָנוֹת בָּהֶן, שְׁמַע מִינָּהּ.

Since the mishna's intention is uncertain, it cannot provide a clear proof for the dilemma of whether it is permitted to derive benefit from priestly vestments. The Gemara therefore suggests another proof: **Come** and **hear** an explicit *baraita* concerning this issue: With regard to **priestly vestments, it is prohibited to go out to the country,** i.e., outside the Temple, while **wearing them, but in the Temple it is permitted** for the priests to wear them, **whether during the** Temple **service or not during the service, due to** the fact **that it is permitted to derive benefit from priestly vestments.**[H] **Learn from this** that it is indeed permitted.

וּבַמְּדִינָה לָא? וְהָתַנְיָא: בְּעֶשְׂרִים וַחֲמִשָּׁה [בְּטֵבֵת] יוֹם הַר גְּרִזִּים [הוּא], דְּלָא לְמִסְפַּד.

§ The *baraita* taught that the priestly vestments may not be worn outside the Temple. The Gemara challenges this: Is it really **not** permitted to wear priestly vestments **in the country? Wasn't it taught** in another *baraita*, in *Megillat Ta'anit*:[B] **The twenty-fifth of Tevet** is known as **the day of Mount Gerizim,**[B] which was established as a joyful day, and therefore **eulogizing** is **not** permitted.

יוֹם שֶׁבִּקְּשׁוּ כּוּתִיִּים אֶת בֵּית אֱלֹהֵינוּ מֵאֲלֶכְּסַנְדְּרוֹס מוֹקְדוֹן לְהַחֲרִיבוֹ וּנְתָנוֹ לָהֶם. בָּאוּ וְהוֹדִיעוּ אֶת שִׁמְעוֹן הַצַּדִּיק. מֶה עָשָׂה? לָבַשׁ בִּגְדֵי כְהוּנָּה, וְנִתְעַטֵּף בְּבִגְדֵי כְהוּנָּה, וּמִיַּקִּירֵי יִשְׂרָאֵל עִמּוֹ, וַאֲבוּקוֹת שֶׁל אוּר בִּידֵיהֶן, וְכׇל הַלַּיְלָה הַלָּלוּ הוֹלְכִים מִצַּד זֶה וְהַלָּלוּ הוֹלְכִים מִצַּד זֶה עַד שֶׁעָלָה עַמּוּד הַשַּׁחַר.

What occurred on that date? It was on that **day that the Samaritans** [*kutim*] **requested the House of our Lord from Alexander the Macedonian in order to destroy it, and he gave it to them,** i.e., he gave them permission to destroy it. People **came and informed** the High Priest, **Shimon HaTzaddik,** of what had transpired. **What did he do? He donned the priestly vestments and wrapped himself in the priestly vestments. And the nobles of the Jewish People** were **with him,** with **torches of fire in their hands. And all that night, these,** the representatives of the Jewish people, **approached from this side, and those,** the armies of Alexander and the Samaritans, **approached from that side, until dawn,** when they finally saw one another.

LANGUAGE

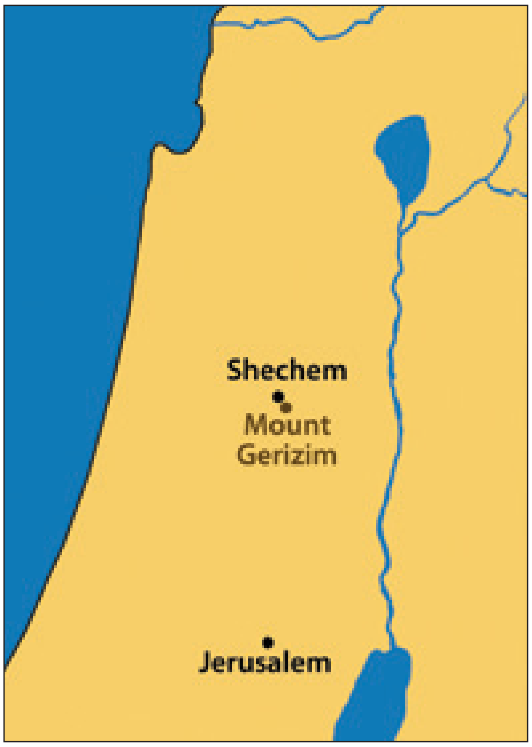
Felt [*namta*] – נַמְטָא: From the Middle Iranian namat, related to Middle Persian namad, meaning mat or thick blanket. In modern Persian the word means felt.

BACKGROUND

Stiff felt – נַמְטָא גַּמְדָּא: Felt is made from various types of fibers, such as wool or cotton. When treated with heat, moisture and pressure, the fibers are mixed to create a single entity that is not woven but bound together. Wool fibers are especially good for making felt because one can easily mix them with a certain amount of other materials, including linen. Such a mixture would be considered diverse kinds. The felt is sometimes shrunken to make it more close-knit and sturdy, and this is what the Gemara refers to here.

***Megillat Ta'anit* – מְגִילַּת תַּעֲנִית:** *Megillat Ta'anit* is a chronicle which enumerates various days throughout the year on which the Jewish People experienced victories and salvations. The dates were designated as joyous days and the Sages decreed that it was forbidden to observe a fast day on them. Consequently, *Megillat Ta'anit*, which means literally: The scroll of fast days, lists the days on which one may not fast. Composed mainly during the Second Temple period, the chronicle is one of the earliest halakhic texts, and significantly predates the writing of the Mishna. Following the destruction of the Second Temple, the chronicle was annulled, i.e., the days were no longer observed and it was permitted to observe fast days on those dates.

Mount Gerizim – הַר גְּרִזִּים: The Samaritans, also known as the Cutheans, built a shrine there during the early Second Temple period and directed their prayers there instead of to Jerusalem. Members of this sect, which still exists in very small numbers, live chiefly on the mountain slopes and in adjacent Shechem. They still perform the sacrifice of the Paschal lamb according to their interpretation of the verses. The ceremony attracts many tourists.



Map showing location of Mount Gerizim

Mount Gerizim

NOTES

Stiff felt of diverse kinds – כִּלְאַיִם שֶׁל נַמְטָא גַּמְדָּא לֶבֶד: Rashi implies that the reason stiff garments of diverse kinds are permitted is because it is impossible to be warmed by wearing stiff material. Therefore, even if one wears them, it is not considered a normal act of wearing and is therefore excluded from the prohibition (but see *Tosafot* and *Tosafot Yeshanim*, who disagree; see also Halakha notes).

HALAKHA

Stiff felt of diverse kinds – כִּלְאַיִם שֶׁל נַמְטָא גַּמְדָּא לֶבֶד: It is permitted to lie upon stiff garments made from diverse kinds, and it is even permitted to wear stiff felt made from diverse kinds. Nevertheless, some are careful to avoid even such garments (*Shulḥan Arukh, Yoreh De'a* 301:2).

It is permitted to derive benefit from priestly vestments – בִּגְדֵי כְּהוּנָּה נִיתְּנוּ לֵיהָנוֹת בָּהֶם: It is permitted to derive benefit from priestly vestments, and therefore priests would wear them the entire day that they served in the Temple, even when not on duty. This is in accordance with the conclusion of the Gemara here. The Rambam rules that the belt provided an exception to this rule because it was made of diverse kinds. It was therefore only permitted to be worn while engaged in a service. However, the Ra'avad argues that it is permitted for a priest to wear the belt even when he is not engaged in a service (Rambam *Sefer Avoda, Hilkhot Kelei HaMikdash* 5:11–12).

כֵּיוָן שֶׁעָלָה עַמּוּד הַשַּׁחַר אָמַר לָהֶם: מִי הַלָּלוּ? אָמְרוּ לוֹ: יְהוּדִים שֶׁמָּרְדוּ בְּךָ. כֵּיוָן שֶׁהִגִּיעַ לְאַנְטִיפַּטְרֵס זָרְחָה חַמָּה, וּפָגְעוּ זֶה בָּזֶה. כֵּיוָן שֶׁרָאָה לְשִׁמְעוֹן הַצַּדִּיק, יָרַד מִמֶּרְכַּבְתּוֹ וְהִשְׁתַּחֲוָה לְפָנָיו. אָמְרוּ לוֹ: מֶלֶךְ גָּדוֹל כְּמוֹתְךָ יִשְׁתַּחֲוֶה לִיהוּדִי זֶה?! אָמַר לָהֶם: דְּמוּת דְּיוֹקְנוֹ שֶׁל זֶה מְנַצַּחַת לְפָנַי בְּבֵית מִלְחַמְתִּי.

When dawn arrived, Alexander **said to** the Samaritans: **Who are these** people coming to meet us? **They said to him:** These are the **Jews who rebelled against you. When he reached Antipatris,**[B] **the sun shone and** the two camps **met each other. When** Alexander **saw Shimon HaTzaddik, he descended from his chariot and bowed before him.** His escorts **said to him:** Should **an important king such as you bow to this Jew?** He **said to them:** I do so because **the image of this man's face**[N] **is victorious before me on my battlefields,** i.e., when I fight I see his image going before me as a sign of victory, and therefore I know that he has supreme sanctity.[B]

אָמַר לָהֶם: לָמָּה בָּאתֶם? אָמְרוּ: אֶפְשָׁר בַּיִת שֶׁמִּתְפַּלְּלִים בּוֹ עָלֶיךָ וְעַל מַלְכוּתְךָ שֶׁלֹּא תֵּחָרֵב יַתְעוּךְ גּוֹיִם לְהַחֲרִיבוֹ?! אָמַר לָהֶם: מִי הַלָּלוּ? אָמְרוּ לוֹ: כּוּתִיִּים הַלָּלוּ שֶׁעוֹמְדִים לְפָנֶיךָ. אָמַר לָהֶם: הֲרֵי הֵם מְסוּרִין בִּידֵיכֶם.

He said to the representatives of the Jewish people: **Why have you come? They said** to him: **Is it possible that** the Temple, the **house in which we pray for you and for your kingdom not to be destroyed, gentiles will** try to **mislead you into destroying it,** and we would remain silent and not tell you? **He said to them: Who are these** people who want to destroy it? The Jews **said to him:** They are **these Samaritans who stand before you. He said to them:** If so, **they are delivered into your hands** to deal with them as you please.

מִיָּד נְקָבוּם בְּעִקְבֵיהֶם וּתְלָאוּם בְּזַנְבֵי סוּסֵיהֶם, וְהָיוּ מְגָרְרִין אוֹתָן עַל הַקּוֹצִים וְעַל הַבַּרְקָנִים עַד שֶׁהִגִּיעוּ לְהַר גְּרִיזִים. כֵּיוָן שֶׁהִגִּיעוּ לְהַר גְּרִיזִים חֲרָשׁוּהוּ, וּזְרָעוּהוּ כַּרְשִׁינִין. כְּדֶרֶךְ שֶׁבִּקְּשׁוּ לַעֲשׂוֹת לְבֵית אֱלֹהֵינוּ. וְאוֹתוֹ הַיּוֹם עֲשָׂאוּהוּ יוֹם טוֹב.

Immediately, they stabbed the Samaritans **in their heels and hung them from their horses' tails and continued to drag them over the thorns and thistles until they reached Mount Gerizim. When they arrived at Mount Gerizim,** where the Samaritans had their temple, **they plowed it over and seeded** the area **with leeks,** a symbol of total destruction. This was **just as they had sought to do to the House of our Lord. And they made that day a festival** to celebrate the salvation of the Temple and the defeat of the Samaritans.

אִי בָּעֵית אֵימָא – רְאוּיִין לְבִגְדֵי כְּהוּנָּה, וְאִי בָּעֵית אֵימָא – ״עֵת לַעֲשׂוֹת לַה׳ הֵפֵרוּ תּוֹרָתֶךָ״.

It is apparent from the *baraita* that Shimon HaTzaddik wore the priestly vestments even outside the Temple. This would seem to be in contravention of the ruling of the other *baraita* prohibiting this. The Gemara resolves the contradiction: **If you wish, say** Shimon HaTzaddik did not wear a set of genuine, sanctified priestly vestments; rather, he wore garments that were **fitting to be priestly vestments** in that they were made of the same material and design. **And if you wish, say** instead that he indeed wore a set of genuine priestly vestments, but in times of great need, such as when one seeks to prevent the destruction of the Temple, it is permitted to violate the *halakha*, as indicated by the verse: **"It is time to act for the Lord, they have nullified your Torah"** (Psalms 119:126).

״חַזַּן הַכְּנֶסֶת נוֹטֵל סֵפֶר תּוֹרָה״. שְׁמַע מִינָּהּ: חוֹלְקִין כָּבוֹד לְתַלְמִיד בִּמְקוֹם הָרַב! אָמַר אַבַּיֵי: כּוּלָּהּ מִשּׁוּם כְּבוֹדוֹ דְּכֹהֵן גָּדוֹל הִיא.

§ It was taught in the mishna: **The synagogue attendant takes a Torah scroll**[N] and gives it to the head of the synagogue, who gives it to the deputy High Priest, who gives it to the High Priest. The Gemara suggests: **Learn from here** that **honor may be given to a student in the presence of the teacher.** Although the High Priest is considered everyone's teacher and master, honor was nevertheless extended to other individuals without fear of impugning the High Priest's honor. **Abaye said:** A proof may not be adduced from here because **the entire** process **is for the honor of the High Priest.** The passing of the Torah scroll to people of increasing importance demonstrates that the High Priest is considered the most important of all those present.[H]

״וְכֹהֵן גָּדוֹל עוֹמֵד״. מִכְּלָל שֶׁהוּא יוֹשֵׁב? וְהָא אֲנַן תְּנַן:

§ It was further taught in the mishna: **The High Priest stands** and receives the scroll from the Deputy. **By inference,** until that point **he** had been **sitting. But didn't we learn** in a mishna:

HALAKHA

Honoring a student – חֲלוּקַת כָּבוֹד לַתַּלְמִיד: A student may not be honored in the presence of his teacher, unless his teacher honors him too. However, if the teacher is honored by the respect shown to his pupil, it is permitted. This ruling is based on the Gemara here (*Shakh*; *Shulḥan Arukh, Yoreh De'a* 242:21).

BACKGROUND

Antipatris – אַנְטִיפַּטְרִיס: This city in Eretz Yisrael was founded by Herod and named in honor of his father. Its location was apparently next to the Rosh HaAyin springs, at the crossroads to Jerusalem, Caesarea, and Jaffa. Although the city was built in the time of Herod, it was constructed at the site of an older town. For generations it was considered to be the border of the Judea.

Antipatris

The meeting of the High Priest and Alexander – פְּגִישַׁת הַכֹּהֵן הַגָּדוֹל וְאָלֶכְּסַנְדֶּר: The description of the meeting between Alexander and the High Priest is cited by Josephus with some variation. Although Greek sources do not refer to the episode, it seems that this meeting did in fact occur, as described in the Talmud, at the location of the future city of Antipatris. This location was on the main road south, toward Egypt, on which Alexander traveled. According to Josephus the meeting was connected to the High Priest's reluctance to violate his pledge of allegiance to the Persian king. The Persians were at war with Alexander, and the situation provided a pretext for the enemies of the Jewish people, primarily the Samaritans, to turn the Greeks against them.

NOTES

The image of this man's face – דְּמוּת דְּיוֹקְנוֹ שֶׁל זֶה: This miracle was performed for Alexander in order to provide the circumstances which ultimately saved the Jewish people from danger and the Temple from destruction (*Iyyun Ya'akov*).

Takes a Torah scroll – נוֹטֵל סֵפֶר תּוֹרָה: Generally, the *halakha* is that out of deference to the honor of a Torah scroll, it should not be brought to the location of the person who needs to read it; rather, that person should exert himself to come to the location of the Torah scroll. Therefore, in the Jerusalem Talmud the question is raised as to why it was permitted in this case for the Torah scroll to be brought from the synagogue to the Temple courtyard so that the High Priest could read from it there. It is explained that this was permitted because honoring the High Priest, who represents the Torah, is considered an act of honoring the Torah itself. For a similar reason it was also permitted to bring a Torah scroll to the Exilarch, who was a scion of the Davidic dynasty.

אֵין יְשִׁיבָה בָּעֲזָרָה אֶלָּא לְמַלְכֵי בֵית דָּוִד בִּלְבַד, שֶׁנֶּאֱמַר: ״וַיָּבֹא הַמֶּלֶךְ דָּוִד וַיֵּשֶׁב לִפְנֵי ה׳״! כִּדְאָמַר רַב חִסְדָּא: בְּעֶזְרַת נָשִׁים, הָכָא נַמִּי – בְּעֶזְרַת נָשִׁים.

Sitting in the Temple **courtyard is** permitted **only for kings of the House of David, as it is stated: "Then King David went in and sat before the Lord"** (I Chronicles 17:16)? How, then, could the High Priest have been sitting? The Gemara explains: **As Rav Ḥisda said** in a similar context: This took place not in the Israelite courtyard, where the prohibition against sitting applies, but **in the women's courtyard. Here, too,** the reading was **in the women's courtyard,** where it is permitted to sit.[H]

וְהֵיכָא אִיתְּמַר דְּרַב חִסְדָּא – אַהָא. מֵיתִיבִי דְּתַנְיָא: הֵיכָן קוֹרִין בּוֹ – בָּעֲזָרָה, רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב אוֹמֵר: בְּהַר הַבַּיִת, שֶׁנֶּאֱמַר ״וַיִּקְרָא בוֹ לִפְנֵי הָרְחוֹב אֲשֶׁר לִפְנֵי שַׁעַר הַמַּיִם״. וְאָמַר רַב חִסְדָּא – בְּעֶזְרַת נָשִׁים.

§ The Gemara clarifies: **And where was** this statement **of Rav Ḥisda** originally **stated?** It was stated **in relation to the following:** The Sages **raised an objection** based on that **which was taught** in a *baraita*: **Where did they read** the Torah scroll in fulfillment of the mitzva of assembly, in which the Torah is publicly read on the *Sukkot* following the Sabbatical Year? It was read **in the** Temple **courtyard. Rabbi Eliezer ben Ya'akov says:** It is read **on the Temple Mount, as it is stated** concerning the public reading performed by Ezra: **"And he read from it before the wide road that was before the Gate of the Water"** (Nehemiah 8:3). **And Rav Ḥisda said:** The courtyard referred to by the first *tanna* is **the women's courtyard.**

״וַיְבָרֶךְ עֶזְרָא אֶת ה׳ הָאֱלֹהִים הַגָּדוֹל״ מַאי ״גָּדוֹל״? אָמַר רַב יוֹסֵף אָמַר רַב: שֶׁגִּדְּלוֹ בַּשֵּׁם הַמְפוֹרָשׁ. רַב גִּידֵּל אָמַר: ״בָּרוּךְ ה׳ אֱלֹהֵי יִשְׂרָאֵל מִן הָעוֹלָם וְעַד הָעוֹלָם״.

Apropos the verse in Nehemiah, the Gemara interprets an adjacent verse homiletically. It is stated: **"And Ezra blessed the Lord, the great God"** (Nehemiah 8:6). The Gemara asks: **What is** the meaning of **"great"** here?[N] **Rav Yosef said** that **Rav said:** It means **that he ascribed greatness to Him by** enunciating God's **explicit name. Rav Giddel said:** He established that one should say at the conclusion of every blessing: **"Blessed be the Lord, God of Israel, from eternity to eternity"** (I Chronicles 16:36).

אֲמַר לֵיהּ אַבַּיֵּי לְרַב דִּימִי: וְדִילְמָא שֶׁגִּידְּלוֹ בַּשֵּׁם הַמְפוֹרָשׁ? אֲמַר לֵיהּ: אֵין אוֹמְרִים שֵׁם הַמְפוֹרָשׁ בַּגְּבוּלִים.

Abaye said to Rav Dimi: Why does Rav Giddel interpret it this way? **Perhaps** the meaning of "great" is **that he ascribed greatness to Him by** enunciating God's **explicit name?** Rav Dimi **said to him: The explicit name may not be enunciated in the provinces,** i.e., outside the Temple courtyard.

וְלֹא? וְהָכְתִיב: ״וַיַּעֲמוֹד עֶזְרָא הַסּוֹפֵר עַל מִגְדַּל עֵץ אֲשֶׁר עָשׂוּ לַדָּבָר״ וְאָמַר רַב גִּידֵּל: שֶׁגִּדְּלוֹ בַּשֵּׁם הַמְפוֹרָשׁ! הוֹרָאַת שָׁעָה הָיְתָה.

The Gemara asks: **And** is this really **not** permitted? **Isn't it written: "And Ezra the Scribe stood upon a pulpit of wood, which they had made for the purpose…** and Ezra blessed the Lord, the great God" (Nehemiah 8:4-6); **and Rav Giddel said:** "Great" in this verse means **that he ascribed greatness to Him by** enunciating God's **explicit name.** Since this event took place outside the Temple (see Nehemiah 8:3), it suggests that God's explicit name may indeed be enunciated outside the Temple. The Gemara answers: That cannot be proven from here because the permission to use God's explicit name in that context **was a provisional edict** issued in exigent circumstances, since the people had uniquely come together in a prayerful commitment to God.

״וַיִּזְעֲקוּ אֶל ה׳ אֱלֹהִים בְּקוֹל גָּדוֹל״ מַאי אֲמוּר? אָמַר רַב וְאִיתֵימָא רַבִּי יוֹחָנָן: בַּיָּא, בַּיָּא! הַיְינוּ הַאי דְּאַחְרְבֵיהּ לְמִקְדָּשָׁא, וְקַלְיֵהּ לְהֵיכְלֵיהּ, וְקַטְלִינְהוּ לְכוּלְּהוּ צַדִּיקֵי, וְאַגְלִינְהוּ לְיִשְׂרָאֵל מֵאַרְעֲהוֹן, וַעֲדַיִין מְרַקֵּד בֵּינַן. כְּלוּם יְהַבְתֵּיהּ לָן אֶלָּא לְקַבּוֹלֵי בֵּיהּ אַגְרָא – לָא אִיהוּ בָּעֵינַן. וְלָא אַגְרֵיהּ בָּעֵינַן.

The Gemara recounts the event described in the verses: The verse states: **And they cried with a loud voice to the Lord** their **God** (Nehemiah 9:4). **What was said? Rav said, and some say** it was **Rabbi Yoḥanan** who said: **Woe, woe. It is this,** i.e., the evil inclination for idol worship, **that destroyed the Temple, and burned its Sanctuary, and murdered all the righteous ones, and caused the Jewish people to be exiled from their land. And it still dances among us,** i.e., it still affects us. **Didn't You gave it to us for solely for the purpose of** our **receiving reward** for overcoming it. **We do not want it, and we do not want its reward.** We are prepared to forgo the potential rewards for overcoming the evil inclination as long as it departs from us.

נְפַל לְהוּ פִּיתְקָא מֵרְקִיעָא, דַּהֲוָה כְּתַב בָּהּ ״אֱמֶת״.

In response to their prayer **a note fell to them from the heavens upon which was written: Truth,** indicating that God accepted their request.

HALAKHA

Sitting in the courtyard – יְשִׁיבָה בָּעֲזָרָה: It is prohibited for any person other than the kings of the House of David to sit anywhere in the Israelite courtyard (Rambam *Sefer Avoda, Hilkhot Beit HaBeḥira* 7:6).

NOTES

What is the meaning of great here – מַאי גָּדוֹל: Since the use of this term does not appear as part of a prayer or praise, but within the narrative describing the event, it is unlikely that it is simply a praise of God. Rather, it must allude to something additional that occurred that day.

אָמַר רַב חֲנִינָא, שְׁמַע מִינָּהּ: חוֹתָמוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא ״אֱמֶת״.

The Gemara makes a parenthetical observation. **Rav Ḥanina said: Learn from this** that **the seal of the Holy One, Blessed be He, is truth.**

אוֹתִיבוּ בְּתַעֲנִיתָא תְּלָתָא יוֹמִין וּתְלָתָא לֵילָוָתָא, מְסָרוּהוּ נִיהֲלַיְהוּ. נְפַק אֲתָא כִּי גּוּרְיָא דְנוּרָא מִבֵּית קָדְשֵׁי הַקֳּדָשִׁים. אֲמַר לְהוּ נָבִיא לְיִשְׂרָאֵל: הַיְינוּ יִצְרָא דַעֲבוֹדָה זָרָה, שֶׁנֶּאֱמַר ״וַיֹּאמֶר זֹאת הָרִשְׁעָה״.

In response to the indication of divine acceptance, **they observed a fast for three days and three nights, and He delivered** the evil inclination **to them. A form of a fiery lion cub came forth from the chamber of the Holy of Holies.** Zechariah **the prophet said to the Jewish people: This is the** evil **inclination for idol worship, as it is stated** in the verse that refers to this event: **"And he said: This is the evil one"** (Zechariah 5:8). The use of the word "this" indicates that the evil inclination was perceived in a physical form.

בַּהֲדֵי דְּתְפַסוּהּ לֵיהּ אִשְׁתְּמִיט בִּינִיתָא מִמַּזְיֵיא, וּרְמָא קָלָא, וַאֲזַל קָלֵיהּ אַרְבַּע מְאָה פַּרְסֵי. אֲמַרוּ: הֵיכִי נַעֲבִיד? דִּילְמָא חַס וְשָׁלוֹם מְרַחֲמֵי עֲלֵיהּ מִן שְׁמַיָּא. אֲמַר לְהוּ נָבִיא: שַׁדְיוּהוּ בְּדוּדָא דַּאֲבָרָא, וְחַפְיוּהוּ לְפוּמֵיהּ בַּאֲבָרָא, דַּאֲבָרָא מִשְׁאַב שָׁאֵיב קָלָא, שֶׁנֶּאֱמַר ״וַיֹּאמֶר זֹאת הָרִשְׁעָה וַיַּשְׁלֵךְ אוֹתָהּ אֶל תּוֹךְ הָאֵיפָה וַיַּשְׁלֵךְ אֶת אֶבֶן הָעוֹפֶרֶת אֶל פִּיהָ״.

When they caught hold of it one of its hairs fell, and it let out a shriek of pain **that was heard for four hundred parasangs. They said: What** should **we do** to kill it? **Perhaps, Heaven forfend, they will have mercy upon him from Heaven,** since it cries out so much. **The prophet said to them: Throw it into a container** made **of lead and seal the opening with lead, since lead absorbs sound. As it is stated: "And he said: This is the evil one. And he cast it down into the midst of the measure, and he cast a stone of lead upon its opening"** (Zechariah 5:8). They followed this advice and were freed of the evil inclination for idol worship.

אָמְרוּ: הוֹאִיל וְעֵת רָצוֹן הוּא נִבְעֵי רַחֲמֵי אַיִּצְרָא דַּעֲבֵירָה. בָּעוּ רַחֲמֵי וְאִמְּסַר בִּידַיְיהוּ.

When they saw that the evil inclination for idol worship was delivered into their hands as they requested, the Sages **said: Since it is an auspicious time, let us pray also concerning the** evil **inclination for sin** in the area of sexual relationships. **They prayed, and it was** also **delivered into their hands.**

אֲמַר לְהוּ: חֲזוּ דְּאִי קָטְלִיתוּ לֵיהּ לְהַהוּא – כָּלְיָא עָלְמָא. חַבְשׁוּהוּ תְּלָתָא יוֹמֵי, וּבָעוּ בֵּיעֲתָא בַּת יוֹמָא בְּכָל אֶרֶץ יִשְׂרָאֵל וְלֹא אִשְׁתְּכַח. אָמְרִי: הֵיכִי נַעֲבִיד? נִקְטְלֵיהּ – כָּלְיָא עָלְמָא! נִיבָּעֵי רַחֲמֵי אַפַּלְגָּא – פַּלְגָּא בִּרְקִיעָא לָא יָהֲבִי. כַּחֲלִינְהוּ לְעֵינֵיהּ, וְשַׁבְקוּהוּ. וְאַהֲנֵי דְּלָא מִיגְּרֵי בֵּיהּ לְאִינִישׁ בִּקְרִיבְתָּהּ.

Zechariah the prophet **said to them: See** and understand **that if you kill** this evil inclination **the world will be destroyed** because as a result there will also no longer be any desire to procreate. They followed his warning, and instead of killing the evil inclination **they imprisoned it for three days.** At that time, people **searched for a fresh egg throughout all of Eretz Yisrael and could not find** one. Since the inclination to reproduce was quashed, the chickens stopped laying eggs. **They said: What** should **we do?** If **we kill it, the world will be destroyed.** If **we pray for half,** i.e., that only half its power be annulled, nothing will be achieved because **Heaven does not grant half** gifts, only whole gifts. What did they do? **They gouged** out **its eyes,** effectively limiting its power, **and set it free. And** this **was effective** to the extent **that a person is no** longer **aroused to** commit incest with **his** close **relatives.**[N]

בְּמַעֲרְבָא מַתְנוּ הָכִי: רַב גִּידֵּל אָמַר: ״גָּדוֹל״ שֶׁגִּדְּלוֹ בַּשֵּׁם הַמְפוֹרָשׁ, וְרַב מַתָּנָא אָמַר: ״הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא״.

The Gemara returns to its discussion of the verse in Nehemiah cited above: **In the West,** i.e., Eretz Yisrael, **they taught** the debate concerning the verse "the Lord, the great God" **as follows: Rav Giddel said: "Great"** means **that he ascribed greatness to Him by** enunciating God's **explicit name. And Rav Mattana said:** They reinserted the following appellations of God into their prayers: **"The great, the mighty, and the awesome God"** (Nehemiah 9:32).

וְהָא דְּרַב מַתָּנָא מַטְיָא לִדְרַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי, דְּאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: לָמָּה נִקְרְאוּ שְׁמָן אַנְשֵׁי כְּנֶסֶת הַגְּדוֹלָה – שֶׁהֶחְזִירוּ עֲטָרָה לְיוֹשְׁנָהּ. אֲתָא מֹשֶׁה אֲמַר: ״הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא״, אֲתָא יִרְמְיָה וַאֲמַר: גּוֹיִם מְקַרְקְרִין בְּהֵיכָלוֹ, אַיֵּה נוֹרְאוֹתָיו? לֹא אָמַר נוֹרָא. אֲתָא דָּנִיֵּאל, אֲמַר: גּוֹיִם מִשְׁתַּעְבְּדִים בְּבָנָיו, אַיֵּה גְּבוּרוֹתָיו? לֹא אָמַר גִּבּוֹר.

The Gemara comments: **This** interpretation that **Rav Mattana** said **leans to,** i.e., is consonant with, the exposition **of Rabbi Yehoshua ben Levi. As Rabbi Yehoshua ben Levi said: Why are** the Sages of those generations **called the members of the Great Assembly?** It is **because they returned the crown** of the Holy One, Blessed be He, **to its former** glory. How so? **Moses came** and **said** in his prayer: **"The great, the mighty, and the awesome**[N] **God"** (Deuteronomy 10:17). **Jeremiah** the prophet **came and said: Gentiles,** i.e., the minions of Nebuchadnezzar, **are carousing in His sanctuary; where is His awesomeness?** Therefore, **he did not say awesome** in his prayer: "The great God, the mighty Lord of Hosts, is His name" (Jeremiah 32:18). **Daniel came** and **said: Gentiles are enslaving His children; where is His might?** Therefore **he did not say mighty** in his prayer: "The great and awesome God" (Daniel 9:4).

NOTES

Killing the evil inclination – הֲרִיגַת יֵצֶר הָרַע: Some explain that the Gemara's description alludes to the measures taken by the members of the Great Assembly to curb the sinful activity that was widespread during the First Temple era. Through the public teaching of Torah they succeeded in increasing the people's knowledge and commitment to the Torah, which was effective in weaning them away from their desire for idolatry. Nevertheless, this was not enough to eliminate the people's sexual passions. However, through several decrees governing the modesty of women in the home, they did succeed in reducing the desire to sin with close relatives (*Ya'arot Devash*).

The great, the mighty, and the awesome – הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא: Jeremiah, who witnessed the destruction of the Temple, did not feel it appropriate to describe God as awesome. Daniel, who lived after the destruction and saw the enslavement of the Jewish people, ceased to describe God as mighty (Maharsha).

אָתוּ אִינְהוּ וַאֲמַרוּ: אַדְּרַבָּה, זוֹ הִיא גְּבוּרַת גְּבוּרָתוֹ שֶׁכּוֹבֵשׁ אֶת יִצְרוֹ, שֶׁנּוֹתֵן אֶרֶךְ אַפַּיִם לָרְשָׁעִים. וְאֵלּוּ הֵן נוֹרְאוֹתָיו – שֶׁאִלְמָלֵא מוֹרָאוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא הֵיאַךְ אוּמָּה אַחַת יְכוֹלָה לְהִתְקַיֵּים בֵּין הָאוּמּוֹת?

The members of the Great Assembly **came and said: On the contrary, this is the might of His might,**[N] i.e., this is the fullest expression of it, **that He conquers His inclination** in **that He exercises patience toward the wicked.** God's anger is flared by the gentile nations' enslavement of His people, yet He expresses tremendous might by suppressing His anger and holding back from punishing them immediately. Therefore, it is still appropriate to refer to God as mighty. **And these** acts also express **His awesomeness: Were it not for the awesomeness of the Holy One, Blessed be He, how could one people,** i.e., the Jewish people, who are alone and hated by the gentile nations, **survive among the nations?**

וְרַבָּנַן הֵיכִי עָבְדִי הָכִי וְעָקְרִי תַּקַּנְתָּא דְּתַקִּין מֹשֶׁה! אָמַר רַבִּי אֶלְעָזָר: מִתּוֹךְ שֶׁיּוֹדְעִין בְּהַקָּדוֹשׁ בָּרוּךְ הוּא שֶׁאֲמִתִּי הוּא, לְפִיכָךְ לֹא כִּיזְּבוּ בּוֹ.

The Gemara asks: **And the Rabbis,** i.e., Jeremiah and Daniel, **how could they do this and uproot an ordinance instituted by Moses,** the greatest teacher, who instituted the mention of these attributes in prayer? **Rabbi Elazar said:** They did so **because they knew of the Holy One Blessed be He, that He is truthful** and hates a lie. **Consequently, they did not speak falsely about Him.** Since they did not perceive His attributes of might and awesomeness, they did not refer to them; therefore, they cannot be criticized for doing so.

״וְקוֹרֵא אַחֲרֵי מוֹת וְאַךְ בֶּעָשׂוֹר״. וּרְמִינְהִי: מְדַלְּגִין בַּנָּבִיא וְאֵין מְדַלְּגִין בַּתּוֹרָה!

§ It was taught in the mishna: **And he reads** from the scroll the Torah portion beginning with the verse: **"After the death"** (Leviticus 16:1), **and** the portion beginning with the verse: **"But on the tenth"** (Leviticus 23:26). Although both of these portions appear in the book of Leviticus, they are not adjacent to one another. Perforce, the High Priest skipped the sections in between the two portions. The Gemara **raises a contradiction:** It is taught in a mishna in tractate *Megilla*: **One** may **skip** sections when reading the *haftara* **in the Prophets, but one** may **not skip** sections when reading **in the Torah.**[NH]

לָא קַשְׁיָא; כָּאן – בִּכְדֵי שֶׁיַּפְסִיק הַתּוּרְגְּמָן. כָּאן – בִּכְדֵי שֶׁלֹּא יַפְסִיק הַתּוּרְגְּמָן.

The Gemara answers: **This is not difficult: There,** in the mishna in tractate *Megilla* that teaches that one may not skip, the intention is that one should not skip if the sections are so far apart from one another that the delay caused by doing so will be **of such length that the translator**[B] who recites the Aramaic translation **will conclude** his translation before the next section is reached. In that case, the community would have to remain in silence while waiting for the next section to be reached, which is considered disrespectful of the community's honor. **Here,** in the case of the mishna, where it is permitted to skip, the delay caused is **of such** short **length that the translator will** still **not conclude** his translation before the new section is reached.

וְהָא עֲלַהּ קָתָנֵי: – מְדַלְּגִין בַּנָּבִיא וְאֵין מְדַלְּגִין בַּתּוֹרָה, וְעַד כַּמָּה מְדַלֵּג – בִּכְדֵי שֶׁלֹּא יַפְסִיק הַתּוּרְגְּמָן. הָא בַּתּוֹרָה – כְּלָל כְּלָל לֹא!

The Gemara challenges this resolution: **But it was taught concerning this** statement in the continuation of that mishna: **One** may **skip** sections when reading **in the Prophets, and one** may **not skip** sections when reading **in the Torah. And how much** may **one skip?** One may skip **when the** section skipped is **of** such short **length that** when the furling of the scroll is completed **the translator will** still **not have concluded** his translation. The *baraita* implies that the qualification for the length of the section that may be skipped applies only to reading the Prophets, **but** when reading **the Torah,** one may **not** skip **at all.** The Gemara's resolution is therefore refuted.

אָמַר אַבַּיֵי: לָא קַשְׁיָא, כָּאן – בְּעִנְיָן אֶחָד, כָּאן – בִּשְׁנֵי עִנְיָנִין.

The Gemara offers a different resolution. **Abaye said: This is not difficult. Here,** in the case of the mishna here, where it is permitted to skip, it is referring to when both sections **pertain to a single topic,** and therefore the listeners will be unaware that sections were skipped. **There,** in the mishna in tractate *Megilla*, which teaches that one may not skip, it is referring to when the two sections **pertain to two** different **topics.**

וְהָתַנְיָא: מְדַלְּגִין בַּתּוֹרָה בְּעִנְיָן אֶחָד, וּבַנָּבִיא בִּשְׁנֵי עִנְיָנִין, כָּאן וְכָאן בִּכְדֵי שֶׁלֹּא יַפְסִיק הַתּוּרְגְּמָן, וְאֵין מְדַלְּגִין מִנָּבִיא לְנָבִיא, וּבְנָבִיא שֶׁל שְׁנֵים עָשָׂר מְדַלְּגִין.

As it was taught in a *baraita*: **One** may **skip** sections when reading **in the Torah** when both sections read **pertain to one topic, and in the Prophets** one may skip from one section to another even if they **pertain to two** different **topics.** Both **here and there,** one may skip only **when** the section skipped is **of such** short **length that** when furling is completed **the translator will** still **not have concluded** his translation. But **one** may **not skip from one** book of the **Prophets to another** book of the **Prophets** even if both pertain to the same topic, and even if the gap between them is short. However, **among the** books of the **Twelve Prophets one may skip,** as the twelve are considered one book for these purposes.

NOTES

This is the might of His might – **זוֹ הִיא גְּבוּרַת גְּבוּרָתוֹ:** Just as with regard to a person it is said: Who is mighty? One who conquers his inclination (*Avot* 4:1); so too, the same idea may be said of God. God's might is manifested not only by fighting the Jewish people's wars. His decision to restrain Himself and refrain from immediately punishing those who attack His people is itself an illustration of His might.

One may not skip sections in the Torah – **אֵין מְדַלְּגִים בַּתּוֹרָה:** Since the Torah contains numerous mitzvot containing a great deal of technical information, if one skips material he may cause it to be hard to understand, and he runs the risk of confusing people. The Prophets, on the other hand, contain primarily words of rebuke and consolation. Therefore, even if some sections are skipped, the message of the material may still be appreciated (*Me'iri*).

HALAKHA

Skipping passages during reading – **דִּלּוּג בַּקְּרִיאָה:** It is permitted to skip material when reading from the Prophets, but not when reading from the Torah. Nevertheless, this is prohibited only when switching from one topic to another; it is permitted to skip to a new passage within the same topic. That is the case provided the reader does not skip from the end of the book to its beginning but follows the book's sequence. With regard to the Prophets it is permitted to skip only within a single book, with the Twelve Prophets considered as one book. When skipping while reading from the Prophets, care must be taken to do so only if the resulting delay is short enough that the translator does not end up waiting in silence for the reader to continue reading. Nowadays, when the *haftara* is not read from a scroll but from a book, there is no prohibition against skipping passages during the recitation (*Mishna Berura*; *Shulḥan Arukh, Oraḥ Ḥayyim* 144:1).

BACKGROUND

The translator – **הַתּוּרְגְּמָן:** Already during the period of the Mishna, the accepted custom was to read from the Bible in the original Hebrew and to accompany each verse with an oral Aramaic translation. The reader and the translator alternated for the duration of the reading. Although this custom continued throughout the period of the Talmud and even later, most communities abandoned the custom when Aramaic fell into disuse. Today, only Yemenite congregations maintain this custom, with some translating the Torah into both Aramaic and Arabic.

וּבִלְבַד שֶׁלֹּא יְדַלֵּג מִסּוֹף הַסֵּפֶר לִתְחִילָּתוֹ.

All this is **provided that he does not skip from the end of the book to its beginning,** since then it would be clear to everyone that he is skipping text.

״וְגוֹלֵל סֵפֶר תּוֹרָה״ וכו׳. וְכָל כָּךְ לָמָּה – כְּדֵי שֶׁלֹּא לְהוֹצִיא לַעַז עַל סֵפֶר תּוֹרָה.

§ It was taught in the mishna: The High Priest **furls the Torah scroll** and places it on his bosom and says: More than what I have read before you is written here. The Gemara comments: **And why** must he say **all this?**[N] It is **so as not to cast aspersions on the Torah scroll,** because people might think that the portion he read by heart is not written there.

״וּבֶעָשׂוֹר שֶׁל חוּמַּשׁ הַפְּקוּדִים קוֹרֵא עַל פֶּה״. אַמַּאי? נִגְלוֹל וְנִיקְרֵי! אָמַר רַב הוּנָא בְּרֵיהּ דְּרַב יְהוֹשֻׁעַ אָמַר רַב שֵׁשֶׁת: לְפִי שֶׁאֵין גּוֹלְלִין סֵפֶר תּוֹרָה בַּצִּיבּוּר, מִפְּנֵי כְּבוֹד צִיבּוּר.

§ It was further taught in the mishna: The Torah portion beginning with the verse: **"And on the tenth," from the book of Numbers** (29:7), **he reads by heart.** The Gemara asks: **Why** does he read it by heart? **Let him furl** the scroll to that portion **and read it** from the text. **Rav Huna, son of Rav Yehoshua, said** that **Rav Sheshet said:** It is **because one may not furl a Torah scroll in public, out of respect for the community.** It is inappropriate to make the community wait until they have reached the next section.[H]

וְנַיְיתֵי אַחֲרִינָא וְנִקְרֵי! רַב הוּנָא בַּר יְהוּדָה אָמַר: מִשּׁוּם פְּגָמוֹ שֶׁל רִאשׁוֹן. וְרֵישׁ לָקִישׁ אָמַר: מִשּׁוּם בְּרָכָה שֶׁאֵינָהּ צְרִיכָה.

But why not **let another** Torah scroll **be brought** that has previously been furled to that portion **and read** from it? **Rav Huna bar Yehuda said:** People might mistakenly think the second scroll was brought **due to a flaw** that was found **in the first** one.[H] **And Reish Lakish said** a different reason: A second scroll should not be brought **due to** the fact that doing do will cause an **unnecessary blessing**[N] to be recited; before reading from a new scroll the High Priest would have to repeat the blessings required upon reading from the Torah. Therefore, it is preferable that he read by heart.

וּמִי חָיְישִׁינַן לִפְגָמָא? וְהָאָמַר רַבִּי יִצְחָק נַפָּחָא: רֹאשׁ חוֹדֶשׁ טֵבֵת שֶׁחָל לִהְיוֹת בַּשַּׁבָּת מְבִיאִין שָׁלֹשׁ תּוֹרוֹת, וְקוֹרִין אַחַת בְּעִנְיָנוֹ שֶׁל יוֹם, וְאַחַת שֶׁל רֹאשׁ חוֹדֶשׁ, וְאַחַת שֶׁל חֲנוּכָּה!

The Gemara questions Rav Huna bar Yehuda's answer: **Are we** really **concerned** that people will think the first scroll had **a flaw? Didn't Rabbi Yitzḥak Nappaḥa say:** When **the New Moon of Tevet,** which always occurs during Hanukkah, **occurs on Shabbat,**[H] **one brings** and reads from **three Torah** scrolls. **One reads** from **one** scroll **the topic of the day,** i.e., the weekly portion; **and** from **one** scroll the portion **of the New Moon; and** from **one** scroll a passage related to Hanukkah. It is apparent from the statement of Rabbi Yitzḥak Nappaḥa that many Torah scrolls may be used, and there is no concern that people will mistakenly think one or more had a flaw.

תְּלָתָא גַּבְרֵי בִּתְלָתָא סִפְרֵי – לֵיכָּא פְּגָמָא, חַד גַּבְרָא בִּתְרֵי סִפְרֵי – אִיכָּא פְּגָמָא.

The Gemara explains: When **three men** read **from three scrolls there is no** concern that people will think there was **a flaw,** since people assume that it is befitting for each individual to receive his own scroll. But when **one man** reads **from two scrolls, there is** a concern that people will think there is **a flaw,** and they will not realize that this was done only to avoid forcing the community to wait while the scroll was furled.

NOTES

And why all this – וְכָל כָּךְ לָמָּה: Rashi explains that the question is why the High Priest was required to make this statement at all. Others suggest that the question is why he placed the scroll in his bosom while making the statement. According to this understanding, the fact that he continued to hold onto the scroll demonstrated that no flaw had been found within (*Siaḥ Yitzḥak*).

An unnecessary blessing – בְּרָכָה שֶׁאֵינָהּ צְרִיכָה: Strictly speaking, if a second scroll is brought, the blessing may and should be recited. However, since it is possible to organize matters in such a way that one would avoid having to recite an additional blessing, if this blessing is nevertheless recited it is considered to be an unnecessary blessing (see *Tosafot Yeshanim* and Ritva).

HALAKHA

Furling a Torah scroll in public – גְּלִילַת סֵפֶר תּוֹרָה בַּצִּיבּוּר: A Torah scroll is not rolled before a waiting congregation, out of respect for the assembly, in accordance with the Gemara here. If there is only one Torah scroll from which two different passages must be read, it is rolled despite the delay caused to the congregation (Ritva; *Mordekhai*). In that situation the people understand and forgive the slight to their honor (*Mishna Berura*; *Shulḥan Arukh, Oraḥ Ḥayyim* 144:3).

Due to a flaw in the first one – מִשּׁוּם פְּגָמוֹ שֶׁל רִאשׁוֹן: One person may not read from two Torah scrolls, lest people say that the first scroll was flawed (*Shulḥan Arukh Oraḥ Ḥayyim* 144:4).

The New Moon of Tevet…on Shabbat – רֹאשׁ חוֹדֶשׁ טֵבֵת...בַּשַּׁבָּת: When the New Moon of Tevet occurs on Shabbat three Torah scrolls are taken out. Six people read from the weekly portion from the first scroll, the seventh person reads from the portion of the New Moon from the second scroll, and then an additional person reads a portion related to Hanukkah from the third scroll (*Shulḥan Arukh, Oraḥ Ḥayyim* 684:3).

״וּמְבָרֵךְ עָלֶיהָ שְׁמוֹנֶה בְּרָכוֹת״. תָּנוּ רַבָּנַן: עַל הַתּוֹרָה – כְּדֶרֶךְ שֶׁמְּבָרְכִים בְּבֵית הַכְּנֶסֶת, עַל הָעֲבוֹדָה, וְעַל הַהוֹדָאָה, וְעַל מְחִילַת הֶעָוֹן כְּתִיקְנָהּ, וְעַל הַמִּקְדָּשׁ בִּפְנֵי עַצְמוֹ, וְעַל הַכֹּהֲנִים בִּפְנֵי עַצְמָן, וְעַל יִשְׂרָאֵל בִּפְנֵי עַצְמָן, וְעַל שְׁאָר תְּפִלָּה.

§ It was taught in the mishna: **And** the High Priest **recites eight blessings**[N] after the reading.[H] **The Sages taught** in a *baraita* that these are the eight blessings:

The blessing **concerning the Torah** is recited **in the** usual **way one recites a blessing in the synagogue:** Who gives the Torah;

The three blessings: **concerning the** Temple **service, concerning thanksgiving, and concerning pardon of iniquity,** are all recited **according to their established forms** in the prayers;

The blessing **concerning the Temple in and of itself;**

The blessing **concerning the priests in and of themselves;**

The blessing **concerning the Jewish people in and of itself;**

The blessing **concerning the rest of the prayer.**

תָּנוּ רַבָּנַן: וּשְׁאָר הַתְּפִלָּה: רִנָּה תְּחִינָּה בַּקָּשָׁה מִלְּפָנֶיךָ עַל עַמְּךָ יִשְׂרָאֵל שֶׁצְּרִיכִין לְהִוָּשֵׁעַ, וְחוֹתֵם בְּשׁוֹמֵעַ תְּפִלָּה. וְאַחַר כָּךְ כׇּל אֶחָד וְאֶחָד מֵבִיא סֵפֶר תּוֹרָה מִבֵּיתוֹ, וְקוֹרֵא בּוֹ כְּדֵי לְהַרְאוֹת חֲזוּתוֹ לָרַבִּים.

The Sages taught in another *baraita*: **And** the blessing **concerning the rest of the prayer** reads: **Song, supplication, petition before You for Your people Israel, who need to be saved. And he** adds an additional supplication and **concludes** the blessing **with: The One Who hears prayer. And after** the High Priest concludes his reading, **each and every** person present **brings a Torah scroll from his house,** although in fact each person had already brought one on Yom Kippur eve, **and reads from it** for himself **in order to show** its beautiful **appearance to the community.** This is considered beautification of the mitzva.

״הָרוֹאֶה כֹּהֵן גָּדוֹל כו׳ לֹא מִפְּנֵי שֶׁאֵינוֹ רַשַּׁאי״. פְּשִׁיטָא! מַהוּ דְּתֵימָא – כִּדְרֵישׁ לָקִישׁ. דְּאָמַר רֵישׁ לָקִישׁ: אֵין מַעֲבִירִין עַל הַמִּצְוֹת.

§ It was taught in the mishna: **One who sees the High Priest** reading the Torah does not see the bull and goat that are burned, and vice versa. This is **not because one is not permitted** to see both but because there is a distance between them and they are performed simultaneously. The Gemara comments: It is **obvious** that this is not due to a prohibition; what possible reason could there be to prohibit this? The Gemara answers: This was taught explicitly **lest you say that** it is prohibited **in accordance with** the statement of **Reish Lakish, as Reish Lakish said: One does not pass over** the opportunity to perform **mitzvot,** even if it is in order to perform a different mitzva.

וּמַאי מִצְוָה – ״בְּרׇב עָם הַדְרַת מֶלֶךְ״, קָא מַשְׁמַע לָן.

The Gemara clarifies why this principle might have applied here. **And what mitzva** is there in hearing the reading of the High Priest? It is a fulfillment of the principle expressed in the verse: **"The king's glory is in the multitude of people"** (Proverbs 14:28). Having a large assembly involved in a mitzva gives honor to God. Therefore, the mishna **teaches us** that the problem with seeing both events was only a practical one.

מתני׳ אִם בְּבִגְדֵי בוּץ קוֹרֵא, קִידֵּשׁ יָדָיו וְרַגְלָיו, פָּשַׁט, יָרַד וְטָבַל, עָלָה וְנִסְתַּפֵּג, וְהֵבִיאוּ לוֹ בִּגְדֵי זָהָב, וְלָבַשׁ, וְקִידֵּשׁ יָדָיו וְרַגְלָיו,

MISHNA If the High Priest **read** the Torah **in** sacred white **fine linen garments, he** then **sanctified his hands and feet** as he did each time before removing the priestly vestments. He then **removed** the linen garments, **descended** to the ritual bath, **and immersed.** Afterward he **ascended and dried himself** with a towel, **and they brought him** the **golden garments** of the High Priesthood, **and he dressed** in them **and sanctified his hands and feet.**

NOTES

Eight blessings – שְׁמוֹנֶה בְּרָכוֹת: There are many versions of and explanations for these eight blessings. Some explain that the eight blessings include those recited both before and after the Torah reading. As such, in order to arrive at a total of eight blessings, they do not count the blessing concerning Jerusalem at all and consider the blessings concerning the Jewish people and the rest of the prayer as a single blessing (Rabbi Ovadya Bartenura).

The Ḥibbur HaTeshuva counts ten blessings. He holds that the list of eight blessings does not include the blessings before and after the Torah reading, as they are not unique to Yom Kippur. According to this opinion, the blessings concerning Jerusalem and concerning the Jewish people are counted as two distinct blessings.

With regard to the blessing concerning the Temple service, Rashi explains that it is essentially the prayer that begins the blessing of Temple service in the Amida prayer: Find favor. However, in this context the conclusion was changed to: That we may serve You alone with reverence, similar to the version that exists in some prayer books today. The author of the *Me'iri* claims that the blessing concluded: Who has chosen the service of Israel, His people.

With regard to the blessing for forgiveness, many commentators suggest it concluded: Forgive our sins…blessed are You, God, Who forgives and grants atonement for the sins of Israel, His people; King over all the world."

For the blessing concerning the Temple, some have the following text: Let it be Your will…to raise Your Temple eternally for Your children, and find it acceptable and make the presence of Your divine manifestation be constant there… He Who dwells in the Temple. For the blessing concerning the Jewish people, they have: Let it be Your will…that You protect Your people the house of Israel and help them as You have chosen them…He Who chooses Israel His people.

For the blessing concerning the priests they have: Let it be Your will…that You protect the children of Aaron, the priests of Your sacred people, and help them as You have chosen them to stand and serve before You…He Who chooses the priests (Rabbi Yosef ibn Naḥmi'esh). However, some suggest this blessing ends with the words: Blessed is He Who chose the descendants of Aaron" (Ḥibbur *HaTeshuva*).

HALAKHA

Eight blessings of the High Priest – שְׁמוֹנֶה בְּרָכוֹת שֶׁל כֹּהֵן גָּדוֹל: The Rambam explains that after the High Priest finishes reading from the Torah, he recites eight blessings: The final blessing over the Torah: Who has given us the Torah of truth; the blessing concerning the Temple service: Find favor in Your people Israel and accept the service in Your most holy House…for You alone do we serve with reverence; the blessing concerning thanksgiving: We give thanks to You; the blessing concerning pardon of iniquity: Pardon us, which concludes with: He Who pardons the iniquity of Israel, His people, with compassion; a blessing that the Temple should stand upon its foundation, which concludes with: He Who dwells in Zion; one for the redemption of the Jewish people, which concludes with: Who chose the Jewish People; and a blessing that God should find the service of the priests acceptable, which concludes with: Who sanctifies the priests. The High Priest then recites a general prayer of praise and request, and concludes it with: God, save Your people Israel…He Who hears prayer.

Some early commentators understood the Gemara in other ways and therefore came to different conclusions with regard to which blessings were said (Rambam *Sefer Avoda*, *Hilkhot Avodat Yom HaKippurim* 4:11).

וְיָצָא וְעָשָׂה אֶת אֵילוֹ וְאֶת אֵיל הָעָם, וְאֶת שִׁבְעַת כְּבָשִׂים תְּמִימִים בְּנֵי שָׁנָה, דִּבְרֵי רַבִּי אֱלִיעֶזֶר, רַבִּי עֲקִיבָא אוֹמֵר: עִם תָּמִיד שֶׁל שַׁחַר הָיוּ קְרֵבִין, וּפַר הָעוֹלָה וְשָׂעִיר הַנַּעֲשֶׂה בַּחוּץ הָיוּ קְרֵבִין עִם תָּמִיד שֶׁל בֵּין הָעַרְבַּיִם.

The mishna addresses those offerings whose sacrifice has still not been mentioned. The verses in Leviticus, chapter 16, detail the special offerings of the atonement service of Yom Kippur. Of those offerings, the ram of the High Priest and the ram of the people have still not been addressed. In addition to this, the additional offerings of Yom Kippur detailed in Numbers, chapter 29, have not yet been discussed. These include seven one-year-old lambs and a bull to be brought as a burnt-offering and a goat to be brought as a sin-offering. The mishna continues: **He emerged and offered his ram and the ram of the people and the seven unblemished year-old lambs** mandated to be offered that day. This is **the statement of Rabbi Eliezer. Rabbi Akiva says:** Those offerings were not sacrificed at this point; **rather,** they were sacrificed **with the daily morning offering; and the bull** of the Yom Kippur **burnt-offering; and the goat whose** services **are performed outside** of the Sanctuary, i.e., in the Temple courtyard, **were sacrificed with the daily afternoon offering.**[N]

קִדֵּשׁ יָדָיו וְרַגְלָיו וּפָשַׁט, וְיָרַד וְטָבַל, וְעָלָה וְנִסְתַּפֵּג,

After sacrificing these offerings, **he sanctified his hands and feet and removed** the golden garments, **and he descended** into the ritual bath **and immersed and ascended and dried himself.**

הֵבִיאוּ לוֹ בִּגְדֵי לָבָן וְלָבַשׁ, וְקִדֵּשׁ יָדָיו וְרַגְלָיו, נִכְנַס לְהוֹצִיא אֶת הַכַּף וְאֶת הַמַּחְתָּה. קִדֵּשׁ יָדָיו וְרַגְלָיו, וּפָשַׁט וְיָרַד וְטָבַל, עָלָה וְנִסְתַּפֵּג,

They brought him the white garments again, **and he dressed** in them **and sanctified his hands and feet.** Afterward **he entered** the Holy of Holies **to take out the** incense **spoon and the coal pan,** which he had brought there earlier. **He** again **sanctified his hands and feet and removed** the white garments **and descended** to the ritual bath **and immersed and ascended and dried himself** with a towel.

הֵבִיאוּ לוֹ בִּגְדֵי זָהָב וְלָבַשׁ וְקִדֵּשׁ יָדָיו וְרַגְלָיו, וְנִכְנַס לְהַקְטִיר קְטוֹרֶת שֶׁל בֵּין הָעַרְבַּיִם, וּלְהֵטִיב אֶת הַנֵּרוֹת. וְקִדֵּשׁ יָדָיו וְרַגְלָיו וּפָשַׁט, וְיָרַד וְטָבַל עָלָה וְנִסְתַּפֵּג,

They brought him the **golden garments, and he dressed** in them **and sanctified his hands and feet and entered** the Sanctuary **to burn the afternoon incense and to remove** the ashes from **the lamps,**[B] which signified the end of the day's service. **And he sanctified his hands and feet and removed** the golden garments, **and he descended** to the ritual bath **and immersed and ascended and dried himself.**

הֵבִיאוּ לוֹ בִּגְדֵי עַצְמוֹ וְלָבַשׁ. וּמְלַוִּין אוֹתוֹ עַד בֵּיתוֹ, וְיוֹם טוֹב הָיָה עוֹשֶׂה לְאוֹהֲבָיו בְּשָׁעָה שֶׁיָּצָא בְּשָׁלוֹם מִן הַקּוֹדֶשׁ.

They then **brought him his own clothing and he dressed,** since the service was complete and Yom Kippur was over; and the people **escort him to his house** in deference to him. **And** the High Priest **would make a feast**[N] **for his loved ones** and his friends **when he emerged in peace**[N] **from the Sanctuary.**

גמ׳ אִיבַּעְיָא לְהוּ: הֵיכִי קָאָמַר? עִם תָּמִיד שֶׁל שַׁחַר הָיוּ קְרֵבִין, וּפַר הָעוֹלָה וְשָׂעִיר הַנַּעֲשֶׂה בַּחוּץ עִם תָּמִיד שֶׁל בֵּין הָעַרְבַּיִם,

GEMARA It was taught in the mishna: Rabbi Akiva said the seven lambs were sacrificed with the daily morning offering; and the bull of the Yom Kippur burnt-offering; and the goat whose services are performed outside of the Sanctuary, i.e., in the Temple courtyard, with the daily afternoon offering. It is unclear whether the middle clause concerning the bull should be read as a continuation of the first clause, or as relating to the latter clause. The Gemara seeks to clarify this ambiguity. **A dilemma was raised before** the Sages: **What is** Rabbi Akiva **saying?** Does he mean to say the seven lambs **were sacrificed with the daily morning offering,** whereas **the bull** of the Yom Kippur **burnt-offering and the goat whose** services **are performed outside were sacrificed with the daily afternoon offering?**

אוֹ דִּילְמָא הָכִי קָאָמַר: עִם תָּמִיד שֶׁל שַׁחַר הָיוּ קְרֵבִין וּפַר הָעוֹלָה בַּהֲדַיְיהוּ, וְשָׂעִיר הַנַּעֲשֶׂה בַּחוּץ – עִם תָּמִיד שֶׁל בֵּין הָעַרְבַּיִם,

Or perhaps this is what he is saying: The seven lambs **were sacrificed with the daily morning offering** and **the bull** of the Yom Kippur **burnt-offering together with them,** whereas **the goat whose** services **are performed outside,** i.e., in the Temple courtyard, was sacrificed **with the daily afternoon offering.**

וְתוּ: פַּר הָעוֹלָה לְרַבִּי אֱלִיעֶזֶר דְּשַׁיְּירֵיהּ, אֵימַת עָבֵיד לֵיהּ?

And furthermore, another dilemma: With regard to **the bull** of the Yom Kippur **burnt-offering,** according **to Rabbi Eliezer's** opinion: Since **he omitted** mention of **it,** it must be clarified **when** the High Priest **performs** its sacrifice. Is it sacrificed at this point in the day, or at another time?

NOTES

The opinions of Rabbi Eliezer and Rabbi Akiva – שִׁיטַת רַבִּי אֱלִיעֶזֶר וְרַבִּי עֲקִיבָא: Some commentaries suggest that Rabbi Akiva's statement here is to be read as a parenthetical comment within the statement of Rabbi Eliezer, highlighting the major point of dispute between the two opinions. As such, the continuation of the mishna should be read as a continuation of Rabbi Eliezer's statement. Accordingly, the statements of both Rabbi Eliezer and Rabbi Akiva in the mishna strongly parallel their statements as recorded in the *baraita* and *Tosefta* that are quoted by the Gemara (Rav Shmuel Strashun; see *Toledot Yitzḥak*).

In the Jerusalem Talmud a third opinion on the matter is cited, namely that of the Rabbis. They disagree with both Rabbi Eliezer and Rabbi Akiva and hold that all of the offerings are sacrificed together with the afternoon daily offering.

And he would make a feast – וְיוֹם טוֹב הָיָה עוֹשֶׂה: Some explain that he made this feast the day after Yom Kippur, which is why some refer to the day after Yom Kippur as *Simḥat Kohen*, the Priest's Joy (see Rabbeinu Yehonatan and *Me'iri*).

When he emerged in peace – שֶׁיָּצָא בְּשָׁלוֹם: This was a cause for celebration. The service had been completed with neither the High Priest being disqualified nor any harm befalling him while inside the Holy of Holies (Rabbeinu Yehonatan).

BACKGROUND

And to remove the ashes from the lamps – וּלְהֵטִיב אֶת הַנֵּרוֹת:

Priest removing the ashes from the lamps

וְתוּ: בֵּין לְרַבִּי אֱלִיעֶזֶר בֵּין לְרַבִּי עֲקִיבָא אֵימוּרֵי חַטָּאת אֵימַת עָבֵיד לְהוּ?

And furthermore, another dilemma: According to **both Rabbi Eliezer's** opinion **and** according to **Rabbi Akiva's** opinion, since neither of them mentioned the **portions of the sin-offering** to be consumed on the altar, it must be clarified **when** the High Priest **performs their** service and places them on the altar.

אָמַר רָבָא: לָא מַשְׁכַּחַתְּ לָהּ מִתַּקְנְתָּא אֶלָּא אוֹ לְרַבִּי אֱלִיעֶזֶר דְּתָנָא בִּדְבֵי שְׁמוּאֵל, אוֹ לְרַבִּי עֲקִיבָא כִּדְתוֹסֶפְתָּא.

Rava said: You will only find it properly explained either according **to** the opinion of **Rabbi Eliezer as taught by the school** of **Shmuel, or** according **to** the opinion of **Rabbi Akiva** as taught **in the *Tosefta*.**

דְּתָנָא דְּבֵי שְׁמוּאֵל, רַבִּי אֱלִיעֶזֶר אוֹמֵר: יָצָא וְעָשָׂה אֵילוֹ וְאֵיל הָעָם וְאֵימוּרֵי חַטָּאת, אֲבָל פַּר הָעוֹלָה וְשִׁבְעַת כְּבָשִׂים וְשָׂעִיר הַנַּעֲשֶׂה בַּחוּץ – עִם תָּמִיד שֶׁל בֵּין הָעַרְבַּיִם.

The school of Shmuel taught that **Rabbi Eliezer says: He came out and offered his ram and the ram of the people and the portions of the sin-offering** to be consumed on the altar. **But the bull** of the Yom Kippur **burnt-offering and the seven lambs and the goat whose** services **are performed outside** were sacrificed **with the daily afternoon offering.**

רַבִּי עֲקִיבָא דְּתוֹסֶפְתָּא מַאי הִיא – דְּתַנְיָא, רַבִּי עֲקִיבָא אוֹמֵר: פַּר הָעוֹלָה וְשִׁבְעַת כְּבָשִׂים עִם תָּמִיד שֶׁל שַׁחַר הָיוּ קְרֵבִין, שֶׁנֶּאֱמַר: ״מִלְּבַד עוֹלַת הַבֹּקֶר אֲשֶׁר לְעוֹלַת הַתָּמִיד״. וְאַחַר כָּךְ עֲבוֹדַת הַיּוֹם

What is **Rabbi Akiva's** opinion as taught in the ***Tosefta*****? As it was taught** that **Rabbi Akiva says: The bull** of the Yom Kippur **burnt-offering and the seven lambs were sacrificed with the daily morning offering, as it is stated** with regard to the additional offerings of other Festivals: **"Besides the morning burnt-offering which is the daily burnt-offering** you shall sacrifice these" (Numbers 28:23), indicating that the additional offerings of the day should be sacrificed together with the daily offering. **And afterward the service of the day,** which is unique to Yom Kippur, is performed.[NH]

NOTES

Order of the service – סֵדֶר הָעֲבוֹדָה: There are many different opinions concerning the exact order of all the services on Yom Kippur. See the Halakha note for the opinion of the Rambam. It would appear that *Tosafot* concur with this view. Rabbeinu Yehonatan, Rabbi Zeraḥya HaLevi, and the author of the *Me'iri* all rule that the daily afternoon offering was sacrificed only at the fifth immersion. It is stated in The Jerusalem Talmud that the High Priest first sacrifices all the sin-offerings, including those of the additional offerings of the day, and afterward he sacrifices all the burnt-offerings.

HALAKHA

Conclusion of the day's service – סִיּוּם עֲבוֹדַת הַיּוֹם: After the High Priest reads from the Torah and recites his blessings, he removes his white garments and immerses and dons the golden garments. He sanctifies his hands and feet and sacrifices the goat for a sin-offering which is the Festival's additional offering, and his ram and the people's ram. He burns the sacrificial parts of the bull and the goat and sacrifices the daily afternoon offering. He undresses and immerses and dons the white garments and sanctifies himself. He then removes the spoon and coal pan from the Holy of Holies. He immerses and dons the golden garments and sanctifies himself and burns the incense of the afternoon. He sanctifies his hands and feet, takes off the golden garments and dons his own clothing. He leaves for his home accompanied by the people, who escort him (Rambam *Sefer Avoda, Hilkhot Avodat Yom HaKippurim* 4:2).

Perek **VII**
Daf **70** Amud **b**

וְאַחַר כָּךְ שָׂעִיר הַנַּעֲשֶׂה בַּחוּץ, שֶׁנֶּאֱמַר: ״שְׂעִיר עִזִּים אֶחָד חַטָּאת מִלְּבַד חַטַּאת הַכִּפּוּרִים״, וְאַחַר כָּךְ אֵילוֹ וְאֵיל הָעָם, וְאַחַר כָּךְ אֵימוּרֵי חַטָּאת, וְאַחַר כָּךְ תָּמִיד שֶׁל בֵּין הָעַרְבַּיִם.

And afterward, the goat whose services **are performed outside** is sacrificed, **as it is stated: "One goat for a sin-offering besides the sin-offering of atonement**[N] and the daily burnt-offering, and its meal-offering, and their libations" (Numbers 29:11), indicating that the goat sin-offering is sacrificed after the other offerings of the day. **And afterward** he offers **his ram and the ram of the people, and afterward** he places upon the altar the **portions of the sin-offering** to be consumed on the altar, **and afterward he sacrifices the daily afternoon offering.**

מַאי טַעְמָא דְּרַבִּי אֱלִיעֶזֶר? עָבֵיד כְּדִכְתִיב. עָבֵיד בְּרֵישָׁא דְּתוֹרַת כֹּהֲנִים, וַהֲדַר עָבֵיד דְּחוּמַּשׁ הַפְּקוּדִים.

What is the reason for the opinion **of Rabbi Eliezer?** The High Priest **acts in accordance with** the order in **which it is written** in the Torah: **First he performs** the services described in **Leviticus, and afterward he performs** the additional offerings mentioned in **the book of Numbers.**

וְרַבִּי עֲקִיבָא – כִּדְקָתָנֵי טַעְמָא: ״מִלְּבַד עוֹלַת הַבֹּקֶר אֲשֶׁר לְעוֹלַת הַתָּמִיד״ אַלְמָא: מוּסָפִין עִם תָּמִיד שֶׁל שַׁחַר עָבֵיד לְהוּ.

And what is **Rabbi Akiva's** reasoning? His **reasoning** is **that** as the *Tosefta* **teaches** that the verse states: **"Besides the morning burnt-offering which is the daily burnt-offering** you shall sacrifice these" (Numbers 28:23), **it is apparent** that the sacrifice of the **additional offerings** should be **performed** together **with the daily morning offering.**

וְרַבִּי אֱלִיעֶזֶר, הַאי ״מִלְּבַד חַטַּאת הַכִּפּוּרִים״ מַאי עָבֵיד לֵיהּ? הַהוּא מִיבְּעֵי לֵיהּ: עַל מַה שֶּׁזֶּה מְכַפֵּר זֶה מְכַפֵּר.

The Gemara asks: **And Rabbi Eliezer, what does he do with this** verse: **"Besides the sin-offering of atonement,"** which was the basis for Rabbi Akiva's opinion? **That** verse **is necessary for him** to derive from it that **for what this one,** the goat sin-offering whose blood is sprinkled inside the Holy of Holies, **atones, that one,** the goat sin-offering of the additional offerings whose services are performed in the Temple courtyard, also **atones.**[N]

NOTES

Besides the sin-offering of atonement – מִלְּבַד חַטַּאת הַכִּפּוּרִים: This phrase is superfluous, because it is obvious that one sin offering cannot be substituted for the other. The Gemara therefore explains that it teaches an additional matter, either regarding the timing of the offering or regarding the nature of its atonement (Ritva).

For what this one atones, that one atones – מַה שֶּׁזֶּה מְכַפֵּר זֶה מְכַפֵּר: Both offerings atone for unwitting violations of the ritual purity of the Temple, e.g., if one entered the Temple while ritually impure. There are several circumstances in which such a violation can occur. With regard to a person who was initially aware of his impurity but then forgot and entered the Temple, if he becomes aware of the violation he brings a sliding-scale sin-offering, If he was originally aware of his impurity but then forgot and entered the Temple and did not later become aware of the violation, he achieves atonement through the inner sin-offering of Yom Kippur, i.e., the sin-offering whose blood was sprinkled inside the Holy of Holies. If he was originally unaware of his impurity and entered the Temple but then learned of his impurity, the outer goat of Yom Kippur, i.e., the sin-offering whose blood was sprinkled upon the altar in the Temple courtyard, atones for his transgression (see *Me'iri*).

רַבִּי יְהוּדָה אוֹמֵר מִשְּׁמוֹ: אֶחָד קָרֵב עִם תָּמִיד שֶׁל שַׁחַר, וְשִׁשָּׁה עִם תָּמִיד שֶׁל בֵּין הָעַרְבַּיִם. רַבִּי אֶלְעָזָר בְּרַבִּי שִׁמְעוֹן אוֹמֵר מִשְּׁמוֹ: שִׁשָּׁה קְרֵבִין עִם תָּמִיד שֶׁל שַׁחַר, וְאֶחָד עִם תָּמִיד שֶׁל בֵּין הָעַרְבַּיִם.

§ The *Tosefta* cited above, which recorded the opinion of Rabbi Akiva, also records additional versions of his view: **Rabbi Yehuda says in** the **name of** Rabbi Akiva: **One** of the seven lambs **is sacrificed with the daily morning offering, and** the other **six** are sacrificed **with the daily afternoon offering. Rabbi Elazar, son of Rabbi Shimon, says in** the **name of** Rabbi Akiva: **Six are sacrificed with the daily morning offering and one with the daily afternoon offering.**

מַאי טַעְמַיְיהוּ דְּרַבָּנַן? תְּרֵי קְרָאֵי כְּתִיבִי; כְּתִיב: ״מִלְּבַד עוֹלַת הַבֹּקֶר״ וּכְתִיב: ״וְיָצָא וְעָשָׂה אֶת עוֹלָתוֹ״. הִלְכָּךְ, עָבֵיד מִנַּיְיהוּ הָכָא, וּמִנַּיְיהוּ הָכָא.

What is the rationale of the Rabbis, i.e., Rabbi Yehuda and Rabbi Elazar, son of Rabbi Shimon, who divide the sacrifice of the seven lambs into two parts? **Two verses are written** that suggest different times at which the additional offerings are sacrificed: **It is written** with regard to the additional offerings: **"Besides the morning burnt-offering** which is the daily burnt-offering you shall sacrifice these" (Numbers 28:23), implying that the additional offerings are sacrificed in the morning. **But it is** also **written** that upon concluding the service of the day: **"And he shall exit and make his burnt-offering**[N] and the burnt-offering of the people" (Leviticus 16:24). As the phrase: "The burnt-offering of the people," is referring to the additional offerings, this verse implies that the additional offerings are sacrificed in the afternoon. **Therefore,** in order to fulfill both verses, **he performs** the sacrifice of **some of them here,** in the morning, **and some of them there,** in the afternoon.

בְּמַאי קָא מִיפַּלְגִי? רַבִּי יְהוּדָה סָבַר: עָבֵיד חַד, כְּדִכְתִיב: ״מִלְּבַד עוֹלַת הַבֹּקֶר״, וַהֲדַר עָבֵיד עֲבוֹדַת הַיּוֹם, דִּילְמָא חוּלְשָׁא חָלֵישׁ כֹּהֵן גָּדוֹל.

With regard to what do Rabbi Yehuda and Rabbi Elazar **disagree? Rabbi Yehuda holds** that the High Priest **performs** the sacrifice of **one** lamb in the morning, **as it is written: "Besides the morning burnt-offering," and then he performs the service of the day** before he proceeds to sacrifice the other six lambs. Initially, only the minimum possible number of lambs is sacrificed **lest the High Priest become weak** by doing more. He might then be unable to complete the service of the day, which cannot be performed by anyone else and without which atonement cannot be achieved.

וְרַבִּי אֶלְעָזָר בְּרַבִּי שִׁמְעוֹן סָבַר: כֵּיוָן דְּאַתְחִיל – עָבֵיד שִׁשָּׁה, דִּילְמָא פָּשַׁע דִּלְגַבֵּי עֲבוֹדַת הַיּוֹם זָרִיז הוּא.

And Rabbi Elazar, son of Rabbi Shimon, holds: Since he has begun to sacrifice the lambs **he performs** the sacrifice of **six** of them, leaving over only one until the afternoon. He sacrifices the maximum possible number of lambs now **lest he be negligent**[N] later and fail to sacrifice so many at the close of the day. There is no concern that by doing so he might become weak and be unable to perform the service of the day, because **with regard to the service of the day,** the High Priest is **diligent** and will always muster the energy needed.

דְּכוּלֵּי עָלְמָא מִיהַת חַד אַיִל הוּא, כְּמַאן – כְּרַבִּי. דְּתַנְיָא: רַבִּי אוֹמֵר: אַיִל אֶחָד הָאָמוּר כָּאן, הוּא הָאָמוּר בְּחוּמַּשׁ הַפְּקוּדִים. רַבִּי אֶלְעָזָר בְּרַבִּי שִׁמְעוֹן אוֹמֵר: שְׁנֵי אֵילִים הֵן, אֶחָד הָאָמוּר כָּאן, וְאֶחָד הָאָמוּר בְּחוּמַּשׁ הַפְּקוּדִים.

The Gemara notes: Despite their disagreements, **everyone** agrees, **however,** that **there is** only **one ram** for the people. **In accordance with whose** opinion is this? It is **in accordance with** the opinion of **Rabbi** Yehuda HaNasi. **As it was taught** in a *baraita* that **Rabbi** Yehuda HaNasi **says:** Only one ram for the people is sacrificed, as **the one stated here** in Leviticus: "With this shall Aaron come into the Sanctuary: With a young bull for a sin-offering, and a ram for a burnt-offering" (Leviticus 16:3), **is the same one** that is **stated in the Book of Numbers:** "And you shall sacrifice a burnt-offering to the Lord of pleasing odor: One young bull, one ram, seven unblemished year-old lambs shall be unto you" (Numbers 29:8). **Rabbi Elazar, son of Rabbi Shimon, says: There are two rams** for the people: **One that is stated here** in Leviticus, which is part of the service of the day, **and one stated in the Book of Numbers,** which is part of the day's additional offerings.

מַאי טַעְמָא דְּרַבִּי? דִּכְתִיב ״אֶחָד״. וְרַבִּי אֶלְעָזָר בְּרַבִּי שִׁמְעוֹן: מַאי ״אֶחָד״ – מְיוּחָד שֶׁבְּעֶדְרוֹ.

What is the rationale of Rabbi Yehuda HaNasi? **As it is written: "One,"** implying one ram, not two. **And** according to **Rabbi Elazar, son of Rabbi Shimon, what** is the meaning of **"one"?** "One" indicates that the ram used should be the **unique one,** i.e., the best, **of its flock.**

NOTES

And he shall exit and make his burnt-offering – וְיָצָא וְעָשָׂה אֶת עוֹלָתוֹ: In addition, it is apparently also derived from here that all the other burnt-offerings are also sacrificed with these burnt-offerings (Rabbi Yehuda Bakhrakh).

Lest he be negligent – דִּילְמָא פָּשַׁע: There is no suggestion here that the High Priest will purposely disregard his duties or forget to perform them, as is usually implied by this phrase. Such a concern would be misplaced when dealing with the High Priest. Rather, the concern is that he may lack the necessary strength to complete everything. Therefore, due to the importance of the unique Yom Kippur service, it is given priority over the additional offerings, which might ultimately, due to his weakness, not be brought at all (*Siaḥ Yitzḥak*).

וְרַבִּי – נָפְקָא לֵיהּ מִ״מִּבְחַר נִדְרֵיךָ״. וְרַבִּי אֶלְעָזָר בְּרַבִּי שִׁמְעוֹן: חַד בְּחוֹבָה וְחַד בִּנְדָבָה, וּצְרִיכִי.

And from where does **Rabbi** Yehuda HaNasi derive the requirement that the ram be of the best stock? **He derives it from** the verse: **"Your choice vows"** (Deuteronomy 12:11),[N] which teaches that all offerings must be from the choicest animals. **And** according to **Rabbi Elazar, son of Rabbi Shimon,** why is this additional verse necessary? **One** verse refers to **obligatory** offerings, **and** the other **one** refers to **free-will** offerings. **And** both **are necessary** because the requirement in one case cannot be learned from the other. It is reasonable that a free-will offering must be from the choicest animal since it is a voluntary gift; and it is also reasonable that an obligatory offering should be the choicest, since an obligation must be fulfilled in the finest possible way.

״קִידֵּשׁ יָדָיו וְרַגְלָיו״. תָּנוּ רַבָּנַן: ״וּבָא אַהֲרֹן אֶל אֹהֶל מוֹעֵד״, לָמָּה הוּא בָּא – לְהוֹצִיא אֶת הַכַּף וְאֶת הַמַּחְתָּה,

§ It was taught in the mishna: The High Priest **sanctified his hands and feet** and entered the Holy of Holies to take out the incense spoon and the coal pan. The Gemara cites a related *baraita*. **The Sages taught:** The verse states: **"And Aaron shall come into the Tent of Meeting"** (Leviticus 16:23), which is taken to mean that he enters the Holy of Holies. **Why does he come?** He comes in order **to take out the** incense **spoon and the coal pan**

NOTES

Your choice vows – מִבְחַר נִדְרֵיךָ: Certainly it is prohibited to sacrifice an animal with a blemish or another explicitly stated disqualification. Similarly, some animals, such as old or filthy animals, are considered inappropriate for use. The Gemara here teaches that even an animal that is otherwise fit to be used should be rejected if there is a superior specimen in the flock (see *Me'iri*).

Perek **VII**
Daf **71** Amud **a**

שֶׁכָּל הַפָּרָשָׁה כּוּלָּהּ נֶאֶמְרָה עַל הַסֵּדֶר, חוּץ מִפָּסוּק זֶה.

as the whole portion of the service of the day detailed in Leviticus **is written in this order,**[N] and the service must be performed in that order, **except for this verse,** which is stated out of order and is performed only later. The verse detailing his reentry (Leviticus 16:23) is written before the verse detailing the sacrifice of the rams (Leviticus 16:24), but in fact the reentry occurs only after the sacrifice of the rams.

מַאי טַעְמָא? אָמַר רַב חִסְדָּא: גְּמִירִי חָמֵשׁ טְבִילוֹת וַעֲשָׂרָה קִידּוּשִׁין טוֹבֵל כֹּהֵן גָּדוֹל וּמְקַדֵּשׁ בּוֹ בַּיּוֹם,

The Gemara asks: **What is the reason** to assume this verse is written out of order? **Rav Ḥisda said: They learned** as a tradition that the High Priest performs **five immersions and ten sanctifications**[H] of his hands and feet when he changes clothing **on that day.** Each time the High Priest changes between the white and golden garments, he sanctifies his hands and feet, immerses, dresses in the new set of garments and then once again sanctifies his hands and feet.

וְאִי אָמְרַתְּ כְּסִדְרָן כְּתִיבִי – לֹא מַשְׁכַּחַתְּ לָהּ אֶלָּא שָׁלֹשׁ טְבִילוֹת וְשִׁשָּׁה קִידּוּשִׁין.

And if you say that the verses, including this one, are **written in order, you find only three immersions and six sanctifications.** Read in order, the verses indicate only three changes of garments, which involve three immersions and six sanctifications. In order to arrive at the requisite numbers of five immersions and ten sanctifications one must assume that the High Priest's reentry into the Holy of Holies takes place at a later time, after he has already changed into the golden garments. This would require him to change into the white garments and then back into the golden garments, providing an additional two immersions and four sanctifications.

מַתְקִיף לָהּ רַבִּי זֵירָא: וְדִילְמָא מַפְסִיק לֵיהּ בְּשָׂעִיר הַנַּעֲשֶׂה בַּחוּץ!

Rabbi Zeira strongly objects to this: But perhaps the order of the verses in Leviticus can be maintained, and the requisite number of immersions and sanctifications still achieved, if **he interrupts** the service performed in the white garments **with the goat** whose services **are performed outside** of the Sanctuary, i.e., in the Temple courtyard, and are performed in the golden garments. The sacrifice of the goat is not mentioned in Leviticus but only in Numbers. Therefore, it could be inserted into the service of the day without compromising the order of the verses in Leviticus. The change into the golden garments and then back into the white garments would contribute an additional two immersions and four sanctifications, thus arriving at the requisite numbers.

NOTES

The whole portion is written in order – שֶׁכָּל הַפָּרָשָׁה כּוּלָּהּ נֶאֶמְרָה עַל הַסֵּדֶר: If indeed the High Priest reenters the Holy of Holies only later, why does the Torah mention his entry at this point, out of sequence? The Vilna Gaon explains that according to the *Sifra*, Aaron, the first High Priest, was permitted to enter the Holy of Holies throughout the year provided he observed the order of the service described in Leviticus, chapter 16. When the order of the verses is followed, it emerges that Aaron was able to enter the Holy of Holies with just three immersions. This was true throughout the year. However, on Yom Kippur itself, in order to achieve the requisite number of five immersions, the reentry had to be delayed, as described by the Gemara (*Ḥokhmat Adam*).

HALAKHA

Five immersions and ten sanctifications – חָמֵשׁ טְבִילוֹת וַעֲשָׂרָה קִידּוּשִׁין: The oral tradition teaches that on Yom Kippur the High Priest performs five immersions and sanctifies his hands and feet ten times. The mishna details their order and position within the service (Rambam *Sefer Avoda, Hilkhot Avodat Yom HaKippurim* 2:2).

אָמַר אַבַּיֵי אָמַר קְרָא, ״וְיָצָא וְעָשָׂה אֶת עוֹלָתוֹ״ מִיְּצִיאָה רִאשׁוֹנָה עָבֵיד אֵילוֹ וְאֵיל הָעָם.

Abaye said: It is clear that the verse detailing the reentry must be out of order, since **the verse states: "And he shall exit and make his burnt-offering** and the burnt-offering of the people" (Leviticus 16:24). This is the first exit stated in the verses and implies that immediately **following** his **first exit** from the Holy of Holies, **he performs** the sacrifice of **his ram and the ram of the people** without any other interruption. If so, the reentry must occur only afterward.

רָבָא אָמַר אָמַר קְרָא, ״וּפָשַׁט אֶת בִּגְדֵי הַבַּד״ שֶׁאֵין תַּלְמוּד לוֹמַר ״אֲשֶׁר לָבַשׁ״, כְּלוּם אָדָם פּוֹשֵׁט אֶלָּא מַה שֶּׁלּוֹבֵשׁ?! אֶלָּא מַה תַּלְמוּד לוֹמַר ״אֲשֶׁר לָבַשׁ״ – שֶׁלָּבַשׁ כְּבָר.

Rava said a different proof. **The verse states:** "And Aaron shall come into the Tent of Meeting **and he shall remove the linen garments**[N] which he wore when he went into the Sanctuary" (Leviticus 16:23). Now, **the verse does not** need to **state "which he wore,"** as this is obvious; **can** one **remove** anything other **than what he is wearing? Rather, what** is the meaning when **the verse states "which he wore"?** It is referring to **those** garments **which he had already worn** previously, removed, and then worn again. It is therefore apparent that this verse occurs at a point when he had already changed out of the white garments and into the golden garments. Perforce, then, it must be out of order.

מַתְקִיף לָהּ רַבָּה בַּר רַב שֵׁילָא: וְאֵימָא דְּמַפְסִיק לֵיהּ בְּשָׂעִיר הַנַּעֲשֶׂה בַּחוּץ! הָכְתִיב ״וְיָצָא וְעָשָׂה״.

Rabba bar Rav Sheila strongly objects to this: Say that the order of the verses can be maintained, and the requisite number of immersions and sanctifications achieved, if **he interrupts** the services performed in the white garments **with the goat** whose services **are performed outside** and are performed in the golden garments. This would provide the additional two immersions and four sanctifications required. The Gemara answers: **Isn't it written: "And he shall exit and make his burnt-offering** and the burnt-offering of the people" (Leviticus 16:24), which implies that immediately following his first exit he performs the sacrifice of his ram and the ram of the people and the reentry to the Holy of Holies occurs only later.

וְכָל הַפָּרָשָׁה כּוּלָּהּ נֶאֶמְרָה עַל הַסֵּדֶר?! וְהָא קְרָאֵי כְּתִיבִי: ״וְאֵת חֵלֶב הַחַטָּאת יַקְטִיר הַמִּזְבֵּחָה״, וַהֲדַר: ״וְאֵת פַּר הַחַטָּאת וְאֵת שְׂעִיר הַחַטָּאת״. וְאִילּוּ אֲנַן תְּנַן: הָרוֹאֶה אֶת כֹּהֵן גָּדוֹל כְּשֶׁהוּא קוֹרֵא אֵינוֹ רוֹאֶה פַּר וְשָׂעִיר הַנִּשְׂרָפִין, וְאִילּוּ אֵמוּרֵי חַטָּאת בָּתַר הָכִי מַקְטִיר לְהוּ!

The Gemara questions the premise of the *baraita*: **Is the entire passage** really **written in order? But** among **the verses it is written: "And he shall burn the fat of the sin-offering upon the altar"** (Leviticus 16:25), **and then** in a later verse it is written: **"And the bull of the sin-offering, and the goat of the sin-offering,** whose blood was brought to make atonement in the Sanctuary, shall be carried outside the camp; and they shall burn…" (Leviticus 16:27). **Yet we learned** in the mishna: **One who sees the High Priest reading** the Torah **does not see the bull and goat that are burned,** which are referred to in verse 27, **while** according to all opinions concerning the order of the day, **the portions of the sin-offering** to be consumed on the altar, which are mentioned in verse 25, **are burned** only **afterward.** Therefore, it is apparent that these verses are also in order.

אֵימָא: חוּץ מִפָּסוּק זֶה וְאֵילָךְ.

The Gemara answers: **Say** that the intent of the *baraita* is that the verses are in order **except for this verse and onward.**

וּמַאי חֲזֵית דִּמְשַׁבַּשְׁתְּ קְרָאֵי? שַׁבֵּישׁ מַתְנִיתָא!

The Gemara asks: **And what did you see that you** preferred to **rearrange** the order of **the verses?** Instead, rearrange the order in **the mishna.**

אָמַר אַבַּיֵי, אָמַר קְרָא: ״וְהַמְשַׁלֵּחַ״ ״וְהַשּׂוֹרֵף״, מַה מְשַׁלֵּחַ – דְּמֵעִיקָּרָא, אַף שׂוֹרֵף דְּמֵעִיקָּרָא.

Abaye said: It is clear that the verse detailing the burning of the remains of the bull is out of order, since **the verse states: "And the one who sends** the goat to Azazel" (Leviticus 16:26), and then states: **"And the one who burns** them" (Leviticus 16:28). The repeated use of the phrase "And the one who…" indicates that **just as** the **one who sends** the goat to Azazel does so **earlier,** before the portions of the sin-offering are placed on the altar to be consumed, **so too,** the **one who burns** the remains of the bull and goat does so **earlier,** even though the verse detailing this burning is written after the verse detailing the burning of the portions of the sin-offering.

אַדְּרַבָּה, מַה שׂוֹרֵף דְּהַשְׁתָּא, אַף מְשַׁלֵּחַ דְּהַשְׁתָּא!

The Gemara rejects this: **On the contrary,** one could make the opposite claim: **Just as** the **one who burns** the remains of the bull and goat does so **now, so too,** the **one who sends** the goat to Azazel does so only **now,** after the other sacrifices.

NOTES

And he shall remove the linen garments – וּפָשַׁט אֶת בִּגְדֵי הַבַּד: The Gemara previously derived from this verse the obligation of the High Priest to sanctify his hands and feet when dressing and undressing. How, then, can the Gemara here derive something additional from this verse? Some explain that the first derivation was based on the juxtaposition of this verse to the next: "And he shall remove…and put on," whereas this derivation is based on the superfluous phrase within the verse (*Tosafot Yeshanim*; Ritva).

״וְהַמְשַׁלֵּחַ״ – דְּמֵעִיקָּרָא מַשְׁמַע. רָבָא אָמַר: אָמַר קְרָא ״יָעֳמַד חַי״ עַד מָתַי יְהֵא זָקוּק לַעֲמוֹד חַי – עַד שְׁעַת כַּפָּרָה, וְאֵימָתַי שְׁעַת כַּפָּרָה – בִּשְׁעַת מַתַּן דָּמִים וְתוּ לָא.

The Gemara explains a difficulty with this: The phrasing of: **"And the one who sends" implies that it was** performed **earlier.** Alternatively, **Rava said:** Sending the goat away definitely took place earlier, as **the verse states:** "But the goat on which the lot fell for Azazel **shall be stood alive** before the Lord, to make atonement over him" (Leviticus 16:10). This teaches: **How long must it stand alive?** It must do so **until the moment of atonement. And when is the moment of atonement?** It is **at the moment of the presenting of the blood,** but **no later.** At that point it is already sent away.

אָתֵי מְשַׁלֵּחַ, מְצָאוֹ בַּשּׁוּק לְכֹהֵן גָּדוֹל, אוֹמֵר לוֹ: אִישִׁי כֹּהֵן גָּדוֹל! עָשִׂינוּ שְׁלִיחוּתְךָ. מְצָאוֹ בְּבֵיתוֹ, אוֹמֵר לוֹ: מְחַיֵּה חַיִּים, עָשִׂינוּ שְׁלִיחוּתוֹ.

§ The Gemara describes the eventual meeting between the High Priest and the one who sends the goat to Azazel: When the **one who sends** the goat **comes** on the day following Yom Kippur, if **he finds the High Priest in the market,** which is a public place, **he says to him: My Master, High Priest, we performed your mission,** i.e., we fulfilled the mitzva of sending the goat to Azazel. He refers to the sending as the High Priest's mission as a public display of respect. But if **he finds him in his house, he says to him: The One Who grants life to the living,** God,**we performed His mission.**[N]

אָמַר רַבָּה: כִּי מִיפַּטְרֵי רַבָּנַן מֵהֲדָדֵי בִּפוּמְבְּדִיתָא אָמְרִי הָכִי: מְחַיֶּה חַיִּים יִתֵּן לְךָ חַיִּים אֲרוּכִּים וְטוֹבִים וּמְתוּקָּנִין.

Apropos the phrase: The One Who grants life to the living, **Rabba said: When the Sages take leave from one another in Pumbedita, they say as follows: May the One Who grants life to the living grant you a long, good, and established life.**

״אֶתְהַלֵּךְ לִפְנֵי ה׳ בְּאַרְצוֹת הַחַיִּים״ – אָמַר רַב יְהוּדָה: זֶה מְקוֹם שְׁוָקִים.

Further apropos the phrase: The One Who grants life to the living, the Gemara explains a verse using a similar phrase and then additional verses. With regard to the verse: **"I shall walk before the Lord in the lands of the living"** (Psalms 116:9),[N] **Rav Yehuda said: This is the place of markets,** where food and needs can be readily obtained. King David, who wandered from place to place, prayed to always find ready sustenance.

״כִּי אוֹרֶךְ יָמִים וּשְׁנוֹת חַיִּים וְשָׁלוֹם יוֹסִיפוּ לָךְ״. וְכִי יֵשׁ שָׁנִים שֶׁל חַיִּים וְיֵשׁ שָׁנִים שֶׁאֵינָן שֶׁל חַיִּים? אָמַר רַבִּי אֶלְעָזָר: אֵלּוּ שְׁנוֹתָיו שֶׁל אָדָם, הַמִּתְהַפְּכוֹת עָלָיו מֵרָעָה לְטוֹבָה.

The verse states: **"For length of days, and years of life, and peace, will they add to you"** (Proverbs 3:2). The Gemara asks: **Are there years of life and years that are not of life?** The Gemara explains: **Rabbi Elazar said:** "Years of life" refers to good years. As such, **these** additional years of life referred to in the verse are the **years of a person's life which are transformed for him from bad to good.**

״אֲלֵיכֶם אִישִׁים אֶקְרָא״ אָמַר רַבִּי בֶּרֶכְיָה: אֵלּוּ תַּלְמִידֵי חֲכָמִים, שֶׁדּוֹמִין לְנָשִׁים וְעוֹשִׂין גְּבוּרָה כַּאֲנָשִׁים. וְאָמַר רַבִּי בֶּרֶכְיָה: הָרוֹצֶה לְנַסֵּךְ יַיִן עַל גַּבֵּי הַמִּזְבֵּחַ – יְמַלֵּא גְּרוֹנָם שֶׁל תַּלְמִידֵי חֲכָמִים יַיִן, שֶׁנֶּאֱמַר ״אֲלֵיכֶם אִישִׁים אֶקְרָא״.

The verse states: **"To you men [*ishim*] do I call,** and my voice is to the sons of men" (Proverbs 8:4). **Rabbi Berekhya said:** The word *ishim*, although it means men, is similar to the term *isha*, woman. It may therefore be taken to refer to **these Torah scholars, who are similar to women**[N] in that they are physically weak and are not engaged in many activities that other men are, **but** nevertheless, **they act mightily like men** when engaged in Torah study. **And Rabbi Berekhya said** further about that same verse: Nowadays **one who wishes to pour libations of wine over the altar should fill the throats of Torah scholars with wine, as it is stated: "To you men [*ishim*] do I call."** The use of the phrase *ishim*, which is similar to *isheh*, used for the altar's fire, suggests that scholars may be compared to the fire of the altar.

וְאָמַר רַבִּי בֶּרֶכְיָה: אִם רוֹאֶה אָדָם שֶׁתּוֹרָה פּוֹסֶקֶת מִזַּרְעוֹ – יִשָּׂא בַּת תַּלְמִיד חָכָם, שֶׁנֶּאֱמַר: ״אִם יַזְקִין בָּאָרֶץ שָׁרְשׁוֹ וּבֶעָפָר יָמוּת גִּזְעוֹ,

And Rabbi Berekhya said: If a person sees that Torah is ceasing[N] **from his children,** and they are not becoming Torah scholars like himself, **he should marry the daughter of a Torah scholar.** This will ensure that his children from her will be raised with Torah, **as it is stated: "Though its root will grow old in the earth, and its trunk will die in the ground,**

NOTES

The One Who grants life to the living, we performed His mission – מְחַיֵּה חַיִּים עָשִׂינוּ שְׁלִיחוּתוֹ: The commentaries discuss why this particular description of God was used in this context. The Maharsha suggests that the sender contrasts his own actions with those of God: We have fulfilled His mission to kill the living, i.e., killing the goat sent to Azazel, while God, in contrast, sustains the lives of the Jewish people so they do not die. Others note the midrash that states that the person who escorted the goat would die that same year. The sender therefore uses this appellation of God as a prayer that God should grant him life in this world or the next (*Li Lishua*; Rav Shmuel Strashun; Rabbi Yoshiya Pinto). Rabbi Elyakim interprets the phrase entirely differently. He explains that the title: Who grants life to the living, refers to the High Priest, since his prayer gives life to the nation. However, since this can be easily be misunderstood, it is inappropriate to utter such an expression in public.

In the lands of the living – בְּאַרְצוֹת הַחַיִּים: King David prayed to always walk before the Lord and avoid sin, even when walking in the marketplaces, which are places of temptation and distraction (*Me'iri*; Rav Ya'akov Emden).

Who are similar to women – שֶׁדּוֹמִין לְנָשִׁים: Another explanation for the comparison is that like women, scholars stay at home and go out to the streets only infrequently (*Me'iri*).

Torah is ceasing – תּוֹרָה פּוֹסֶקֶת: The Gemara describes a situation where one's ancestors were great Torah scholars but his sons are not (*Petaḥ Einayim*).

מֵרֵיחַ מַיִם יַפְרִיחַ וְעָשָׂה קָצִיר כְּמוֹ נָטַע״.

from the scent of water[N] **it will blossom and put forth branches like a plant”** (Job 14:8–9). If the figurative trunk of one’s family is drying up through lack of Torah, he should plant himself in a place of water, i.e., a family of scholars, water being a metaphor for Torah. This will ensure that his children will blossom into Torah scholars.

״וְיוֹם טוֹב הָיָה עוֹשֶׂה לְאוֹהֲבָיו״. תָּנוּ רַבָּנַן: מַעֲשֶׂה בְּכֹהֵן גָּדוֹל אֶחָד שֶׁיָּצָא מִבֵּית הַמִּקְדָּשׁ, וְהָווּ אָזְלִי כּוּלֵּי עָלְמָא בָּתְרֵיהּ. כֵּיוָן דַּחֲזַיוּנְהוּ לִשְׁמַעְיָה וְאַבְטַלְיוֹן – שַׁבְקוּהוּ לְדִידֵיהּ וְאָזְלִי בָּתַר שְׁמַעְיָה וְאַבְטַלְיוֹן.

§ It was taught in the mishna: The people escort the High Priest to his house. **And he would make a feast for his loved ones. The** Sages taught in a *baraita*: **There was an incident involving one High Priest who exited the Holy Temple and everyone followed him. When they saw Shemaya and Avtalyon,** the heads of the Sanhedrin, walking along, in deference to them **they left** the High Priest **by himself and walked after Shemaya and Avtalyon.**[N]

לַסּוֹף אָתוּ שְׁמַעְיָה וְאַבְטַלְיוֹן לְאִיפְטוּרֵי מִינֵּיהּ דְּכֹהֵן גָּדוֹל. אֲמַר לְהֶן: יֵיתוּן בְּנֵי עֲמָמִין לִשְׁלָם! אֲמַרוּ לֵיהּ: יֵיתוּן בְּנֵי עֲמָמִין לִשְׁלָם – דְּעָבְדִין עוֹבָדָא דְּאַהֲרֹן, וְלָא יֵיתֵי בַּר אַהֲרֹן לִשְׁלָם – דְּלָא עָבֵיד עוֹבָדָא דְּאַהֲרֹן.

Eventually, Shemaya and Avtalyon came to take leave of the High Priest before returning to their homes. Envious of the attention they received, **he** angrily **said to them: Let the descendants of** the gentile **nations come in peace.**[N] Shemaya and Avtalyon descended from converts, and he scornfully drew attention to that fact. **They said to him: Let the descendants of the** gentile **nations come in peace, who perform the acts of Aaron,** who loved and pursued peace; **and let not a descendant of Aaron come in peace, who does not perform the acts of Aaron** and who speaks condescendingly to descendants of converts.

מתני׳ כֹּהֵן גָּדוֹל מְשַׁמֵּשׁ בִּשְׁמוֹנָה כֵּלִים וְהַהֶדְיוֹט בְּאַרְבָּעָה: בִּכְתוֹנֶת, וּמִכְנָסַיִם, וּמִצְנֶפֶת, וְאַבְנֵט. מוֹסִיף עָלָיו כֹּהֵן גָּדוֹל חֹשֶׁן, וְאֵפוֹד, וּמְעִיל וְצִיץ. בְּאֵלּוּ נִשְׁאָלִין בְּאוּרִים וְתוּמִּים, וְאֵין נִשְׁאָלִין אֶלָּא לְמֶלֶךְ, וּלְאַב בֵּית דִּין, וּלְמִי שֶׁהַצִּיבּוּר צָרִיךְ בּוֹ.

MISHNA Throughout the year **the High Priest serves in eight garments, and the common priest** serves **in four: In a tunic and trousers and a mitre**[N] **and a belt. The High Priest adds** another four garments **beyond** those worn by the common priest: **A breastplate, and an ephod, and a robe, and a frontplate.**[H] When dressed **in these** eight garments, the High Priest may **be consulted for** the decision of the ***Urim VeTummim*. And he may be consulted** for the decision of the *Urim VeTummim* **only on behalf of the king, or on behalf of the president of the court, or on behalf of one whom the community needs.** Individual inquiries are not posed to the *Urim VeTummim*.[H]

גמ׳ תָּנוּ רַבָּנַן: דְּבָרִים שֶׁנֶּאֱמַר בָּהֶן ״שֵׁשׁ״ – חוּטָן כָּפוּל שִׁשָּׁה, ״מָשְׁזָר״ – שְׁמוֹנָה, מְעִיל – שְׁנֵים עָשָׂר, פָּרוֹכֶת – עֶשְׂרִים וְאַרְבָּעָה. חוֹשֶׁן וְאֵפוֹד – עֶשְׂרִים וּשְׁמוֹנָה.

GEMARA **The Sages taught** in a *baraita*: With regard to those **items** of the priestly vestments about which **it is stated** they must be made with **linen** [***shesh***], **their threads** are spun **six-fold,** as suggested by the use of the term *shesh*, which also means six. When the Torah states that certain items are **twined,**[H] it means their threads are spun **eight-fold.** Threads used to weave the **robe** were spun from **twelve** strands. The threads of the **curtain** were spun from **twenty-four** strands. The threads used to weave the **breastplate and ephod** were spun from **twenty-eight** strands.

חוּטָן כָּפוּל שִׁשָּׁה מְנָא לַן? דְּאָמַר קְרָא ״וַיַּעֲשׂוּ אֶת הַכָּתְנֹת שֵׁשׁ וְאֵת הַמִּצְנֶפֶת שֵׁשׁ וְאֶת פַּאֲרֵי הַמִּגְבָּעֹת שֵׁשׁ וְאֶת מִכְנְסֵי הַבָּד שֵׁשׁ מָשְׁזָר״. חֲמִשָּׁה קְרָאֵי כְּתִיבִי: חַד – לְגוּפֵיהּ, דְּכִיתָּנָא נִיהֲווּ. וְחַד – שֶׁיְּהֵא חוּטָן כָּפוּל שִׁשָּׁה, וְחַד – שֶׁיִּהְיוּ שְׁזוּרִין, וְחַד – לִשְׁאָר בְּגָדִים שֶׁלֹּא נֶאֱמַר בָּהֶן שֵׁשׁ, וְחַד – לְעַכֵּב.

The Gemara asks: That **the threads** made from *shesh* are spun **six-fold, from where do we** derive this? **The verse states: “And they made the tunics of linen** [***shesh***] of woven work for Aaron and for his sons. **And the mitre of linen, and the adorning mitres of linen, and the linen** [***bad***] **trousers of twined linen”** (Exodus 39:27–28). **Five mentions** of the word linen are **written;** four times as “*shesh*” and an additional instance of “*bad*,” both meaning linen. **One** mention is stated **for that** ***halakha*** **itself,** to teach **that they should be** made of **linen. And one** mention is written to teach **that the threads should be** spun **six-fold,** *shesh* being interpreted as six. **And one** mention teaches that the six strands **should be spun together** into one. **And one** mention teaches that this also applies **to the other garments,** even though the term ***shesh*** **is not stated** with regard to them. **And one** mention teaches that this requirement is **indispensable** and that garments not made this way are invalid.

NOTES

From the scent of water – מֵרֵיחַ מַיִם: The inference is made from the precise use of the phrase “from the scent of water.” Water is a metaphor for Torah. Therefore, the scent of water refers not to the Torah itself, but to something necessarily connected to it, namely the daughter of a Torah scholar (Rav Ya’akov Emden).

Walked after Shemaya and Avtalyon – אָזְלֵי בָּתַר שְׁמַעְיָה וְאַבְטַלְיוֹן: The deference they showed to Shemaya and Avtalyon was in accordance with the *halakha* that the honor of a Torah scholar takes precedence even over the honor of a High Priest, unless the High Priest is himself a Torah scholar.

Let the descendants of the gentile nations come in peace – יֵיתוּן בְּנֵי עֲמָמִין לִשְׁלָם: The Ritva notes that he did not explicitly mention that they were descendants of gentiles. The phrase descendants of the nations could also refer to the Jewish people, as used in the book of Judges: “After you, Benjamin, among your nations” (Judges 5:14). Still, his intentions were clear.

The common priest…and a mitre – הַהֶדְיוֹט...וּמִצְנֶפֶת: In contrast to the mishna, the Torah uses different terms for the headgear of a common priest and a High Priest. That of a common priest is referred to as a *migba’at* (Exodus 28:40), and that of the High Priest is referred to as a *mitznefet* (Exodus 28:4). Whether there was any distinction between the two is a matter of debate. According to some, both were made from identical scarves, sixteen cubits long, wrapped around the head, but they differed in the way they were wrapped. The common priest’s headpiece was wrapped to form a conic hat-like shape, whereas the High Priest’s was wrapped around the head like a bandage, similar to a turban (Rambam; Ramban; *Me’iri*).

Others suggest that the two mitres were totally distinct. They explain the High Priest’s mitre as above; however, they suggest that the common priest did not wear a scarf but a fully constructed hat (Ra’avad).

HALAKHA

Priestly garments – בִּגְדֵי כְּהוּנָּה: A common priest serves in four garments: Tunic, trousers, mitre, and belt. These garments are made of white linen, except the belt, which is made of linen and wool, and their thread is six-fold. The High Priest wears the four garments of a common priest plus four additional garments: Robe, ephod, breastplate, and frontplate (Rambam *Sefer Avoda, Hilkhot Kelei HaMikdash* 8:1–2).

For whom is the ***Urim VeTummim*** **consulted – לְמִי נִשְׁאָלִים בָּאוּרִים וְתוּמִּים:** The *Urim VeTummim* is consulted on behalf of a king, or on behalf of the president of the court, or on behalf of one whom the community needs. It is not consulted for laypeople (Rambam *Sefer Avoda, Hilkhot Kelei HaMikdash* 10:12).

Items about which it is stated linen…twined – דְּבָרִים שֶׁנֶּאֱמַר בָּהֶם ״שֵׁשׁ״, ״מָשְׁזָר״: Every place in the Torah where it says linen, it means a six-fold thread, and where it says twined, it means an eight-fold thread (Rambam *Sefer Avoda, Hilkhot Kelei HaMikdash* 8:12).

NOTES

Bad – **בַּד**: According to *Tosafot*, the Gemara relies on the assumption that unless otherwise stated, all garments mentioned in the Torah are made from either wool or linen. Therefore, it is sufficient to establish that one of the weaves mentioned refers to linen in order to confirm that all the others do as well.

מַאי מַשְׁמַע דְּהַאי שֵׁשׁ כִּיתָּנָא הוּא? אָמַר רַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא: דְּאָמַר קְרָא ״בַּד״ – דָּבָר הָעוֹלֶה מִן הַקַּרְקַע בַּד בַּד. וְאֵימָא עַמְרָא! עַמְרָא אִיפְּצוּלֵי מִיפַּצְלָא. כִּיתָּנָא נַמִּי אִיפְּצוּלֵי מִפַּצֵּיל! כִּיתָּנָא אַגַּב לְקוּתֵיהּ מִפַּצֵּיל.

The Gemara asks: **From where** may it **be inferred that this** term ***shesh*** means **linen? Rabbi Yosei, son of Rabbi Ḥanina, said: As the verse** also **states: "*Bad*,"**[N] and uses it interchangeably with *shesh*. And *bad* refers to **something which sprouts from the ground stalk by stalk** [***bad bad***], each one by itself. This is a fitting description of flax,[B] the plant used to produce linen, as opposed to other plants, such as cotton, whose fibers grow meshed together. The Gemara asks: **And say** that it refers to **wool,** since when it grows from the animal, each hair grows separately. The Gemara answers: **Wool splits,** with each hair dividing into several hairs, so it does not fully fit the description of sprouting stalk by stalk. The Gemara asks: But **flax also splits** into individual hairs. The Gemara answers: **Flax,** unlike wool, **splits** only **when beaten.**

רָבִינָא אָמַר מֵהָכָא: ״פַּאֲרֵי פִשְׁתִּים יִהְיוּ עַל רֹאשָׁם וּמִכְנְסֵי פִשְׁתִּים יִהְיוּ עַל מָתְנֵיהֶם״.

Ravina said: We have a proof for the matter **from here:** The verse states: **"They shall have linen** [***pishtim***] **mitres upon their heads, and linen trousers upon their loins"** (Ezekiel 44:18). The term *pishtim* used in Ezekiel certainly refers to linen; therefore, it is clear that the terms *shesh* and *bad*, used in the Torah for the same garments, also refer to linen.

אֲמַר לֵיהּ רַב אַשִׁי: הָא מִקַּמֵּי דְּאָתֵי יְחֶזְקֵאל מַאן אֲמָרָהּ? וּלְטַעְמִיךְ, הָא דְּאָמַר רַב חִסְדָּא: דָּבָר זֶה מִתּוֹרַת מֹשֶׁה רַבֵּינוּ לֹא לָמַדְנוּ, מִדִּבְרֵי יְחֶזְקֵאל בֶּן בּוּזִי לָמַדְנוּ: ״כׇּל בֶּן נֵכָר עֶרֶל לֵב וְעֶרֶל בָּשָׂר לֹא יָבֹא אֶל מִקְדָּשִׁי״ הָא מִקַּמֵּי דְּאָתֵי יְחֶזְקֵאל מַאן אֲמַרָהּ? אֶלָּא: גְּמָרָא גְּמִירִי לַהּ, וַאֲתָא יְחֶזְקֵאל וְאַסְמְכָהּ אַקְּרָא. הָכָא נַמִּי, גְּמָרָא גְּמִירִי לַהּ, וַאֲתָא יְחֶזְקֵאל וְאַסְמְכָהּ אַקְּרָא.

Rav Ashi said to him: But before Ezekiel came, who said this *halakha*? How was it known? Ravina retorted: **And according to your reasoning,** the same question could be asked with regard to **that which Rav Ḥisda said** concerning the disqualification of an uncircumcised priest from serving in the Temple: **This matter we did not learn from the Torah of Moses our teacher,** as it is not written explicitly in the Torah; rather, **we learned it from the words of Ezekiel ben Buzi,** as the verse states: **"No foreigner, uncircumcised of heart or uncircumcised of flesh, shall enter into My sanctuary"** (Ezekiel 44:9). One could ask here as well: **Before Ezekiel came, who said** this *halakha*? **Rather,** perforce, **they learned it as a tradition and** then **Ezekiel came and supported it with a verse. Here, too, they learned it as a tradition and** then **Ezekiel came and supported it with a verse.**

BACKGROUND

Flax – **כִּיתָּנָא**: Flax, or *Linum usiatissinium*, is an annual plant 30–100 cm tall with thin branches and sky-blue flowers. Oil can be extracted from the flax seeds and used for various purposes. Flax is among the ancient domesticated plants and its cultivation was widespread in ancient Egypt. Nowadays flax is grown mainly in areas with a mild climate. The plant's fibers, found in its stem, are used to prepare flax threads, or linen. The fibers are located mainly in the outer layer of the stalk and are composed mostly of cellulose. After the stems have been dried, the fibers are removed in a long process that includes soaking the stems until they are decomposed. The stems are then dried and beaten, after which special combs are employed to separate the fibers from the chaff.

Flax flower

Dried flax

Traditional drying of flax

Flax fibers

״מָשְׁזָר״ – שְׁמוֹנָה, מְנָא לָן? דִּכְתִיב:
״וַיַּעֲשׂוּ עַל שׁוּלֵי הַמְּעִיל רִמּוֹנֵי תְּכֵלֶת
וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי מָשְׁזָר״ וְיָלֵיף
״מָשְׁזָר״ ״מָשְׁזָר״ מִפָּרוֹכֶת, מַה לְהַלָּן
עֶשְׂרִים וְאַרְבָּעָה – אַף כָּאן עֶשְׂרִים
וְאַרְבָּעָה דַּהֲוָה כָּל חַד וְחַד תְּמָנֵי.

The Gemara continues to explain the *baraita*. That the use of the term **twined** implies that the thread should be spun from **eight** strands, **from where do we** derive this? **As it is written: "And they made upon the skirts of the robe pomegranates of sky-blue, and purple, and scarlet, twined"** (Exodus 39:24); **and derive** a verbal analogy from the term **"twined"** used in this verse and the term **"twined" from** the verse about **the curtain: Just as there,** with regard to the curtain, there are **twenty-four** strands, as will be explained, **so too here,** there are **twenty-four** strands in total. And since each pomegranate is made of three colors, sky-blue, purple, and scarlet, it must be **that each one of them was** spun from **eight** strands.

וְנֵילַף מֵחֹשֶׁן וְאֵפוֹד, מַה לְהַלָּן עֶשְׂרִים
וּשְׁמוֹנָה אַף כָּאן עֶשְׂרִים וּשְׁמוֹנָה! דָּנִין
דָּבָר שֶׁלֹּא נֶאֱמַר בּוֹ זָהָב מִדָּבָר שֶׁלֹּא
נֶאֱמַר בּוֹ זָהָב, לְאַפּוֹקֵי חֹשֶׁן וְאֵפוֹד
שֶׁנֶּאֱמַר בָּהֶן זָהָב. אַדְּרַבָּה, דָּנִין בֶּגֶד
מִבֶּגֶד, לְאַפּוֹקֵי פָּרוֹכֶת, דְּאֹהֶל הוּא!

The Gemara challenges this derivation: **Let us derive** the number of strands instead **from** the **breastplate and ephod** and say: **Just as there,** with regard to the breastplate and ephod, there are **twenty-eight** strands, **so too, here** there are **twenty-eight** strands. The Gemara answers: It is preferable to **derive** the *halakhot* of **an item,** i.e., the pomegranates, **with regard to which** the use of **gold** threads **is not stated, from** the *halakhot* of **an item,** i.e., the curtain, **with regard to which** the use of **gold** threads **is** also **not stated.** This would come **to exclude** the possibility of deriving them from the **breastplate and ephod, with regard to which** the use of **gold** threads **is stated.** The Gemara asks: **On the contrary,** it should be preferable to **derive** the *halakhot* of one **garment from** another **garment,** i.e., the *halakhot* of the robe from the *halakhot* of the breastplate and ephod. This would come **to exclude** the possibility of deriving them from the **curtain, which is a tent,** i.e., part of the Temple building, and not a garment. The Gemara accepts that the derivation is flawed.

אֶלָּא: דָּנִין מֵאַבְנֵט, וְדָנִין בֶּגֶד וְדָבָר
שֶׁלֹּא נֶאֱמַר בּוֹ זָהָב, מִבֶּגֶד וְדָבָר שֶׁלֹּא
נֶאֱמַר בּוֹ זָהָב, וְאֵין דָּנִין דָּבָר שֶׁאֵין בּוֹ
זָהָב מִדָּבָר שֶׁיֵּשׁ בּוֹ זָהָב.

Rather, the need for thread of eight strands **is derived from the belt,** which had twenty-four threads in total, **and a garment and an item with regard to which** the use of **gold** thread **is not stated,** i.e., the pomegranates, **are derived** from **a garment and an item with regard to which** the use of **gold** thread **is not stated. And an item with no gold,** such as the pomegranates and robe, **is not derived from an item that has gold in it,** such as the breastplate and ephod.

רַב מָרִי אָמַר: ״תַּעֲשֶׂנּוּ״ כְּתִיב,
״תַּעֲשֶׂנּוּ״ – לָזֶה וְלֹא לְאַחֵר.

Rav Mari said another reason not to derive the number of strands in a pomegranate from the breastplate and ephod: "Like the work of the ephod **you shall make it"** (Exodus 28:15) **is written** with regard to the breastplate to indicate that **you shall make it,** i.e., the breastplate, like the ephod, which indicates that **for this,** i.e., the breastplate, you shall use thread of twenty-eight strands, **and not for anything else.**

רַב אַשִׁי אָמַר: ״וְעָשִׂיתָ״ כְּתִיב, שֶׁיִּהְיוּ
כָּל עֲשִׂיּוֹת שָׁווֹת, וְהֵיכִי נַעֲבִיד? נַעֲבִיד
תְּלָתָא דַּעֲשָׂרָה עֲשָׂרָה – הָווּ לְהוּ
תְּלָתִין, נַעֲבִיד תְּרֵי דְּתִשְׁעָה תִּשְׁעָה
וְחַד דַּעֲשָׂרָה – אָמַר קְרָא: ״וְעָשִׂיתָ״
שֶׁיִּהְיוּ כָּל עֲשִׂיּוֹתָיו שָׁווֹת.

Rav Ashi said another reason that there could not be twenty-eight strands in a pomegranate: **"And you shall make** pomegranates of sky-blue, and of purple, and of scarlet" (Exodus 28:33) **is written** to indicate **that all the makings of it must be equal,** i.e., that each color thread should be made from the same number of strands. However, if there are twenty-eight strands in total, the three threads, each of a different color, cannot be made with an equal number of strands, as **how should we do** it? **Let us make three** colored threads **of ten** strands **each;** then **they are thirty** strands in total, which is too many. **Let us make two** colored threads **of nine** strands **and one of ten;** but **the verse states: "And you shall make,"** to indicate **that all the makings of it must be equal.** Perforce, the threads used for the pomegranates and the robe must be derived from an item woven from threads of a number of strands divisible by three, such as the curtain.

מְעִיל שְׁנֵים עָשָׂר מְנָא לָן? דִּכְתִיב:
״וְעָשִׂיתָ אֶת מְעִיל הָאֵפוֹד

The Gemara continues to explain the *baraita*: That the **robe** must be woven from threads spun from **twelve** strands,[H] **from where do we** derive this? **As it is written: "And you shall make the robe of the ephod**

HALAKHA

The robe from twelve strands – מְעִיל שְׁנֵים עָשָׂר: The High Priest's robe was made entirely of sky-blue thread and its threads were twelve-fold (Rambam *Sefer Avoda, Hilkhot Kelei HaMikdash* 9:3).

כְּלִיל תְּכֵלֶת״ וְיָלֵיף תְּכֵלֶת תְּכֵלֶת מִפָּרוֹכֶת, מַה לְּהַלָּן שִׁשָּׁה – אַף כָּאן שִׁשָּׁה.

spun of sky-blue” (Exodus 28:31). **And derive** a verbal analogy from the term “**sky-blue**” used here and the same term “**sky-blue**” **from** the verse about **the curtain: Just as there,** with regard to the curtain, there are **six** strands, **so too here,** there are **six** strands. Then, since the Torah also says the threads are spun, i.e., each strand is made of two thinner strands spun together, each thread must contain twelve strands.

וְנֵילַף מִשּׁוּלָיו וְרִמּוֹנָיו, מַה לְּהַלָּן שְׁמוֹנָה – אַף כָּאן שְׁמוֹנָה! דָּנִין כְּלִי מִכְּלִי, וְאֵין דָּנִין כְּלִי מִתַּכְשִׁיט כְּלִי.

The Gemara suggests: **Let us derive** the number of strands in the robe **from its hem and pomegranates: Just as there,** each thread is spun from **eight** strands, **so too here,** the threads should be spun from **eight** strands. The Gemara rejects this: It is preferable to **derive** the *halakhot* **of a utensil,** i.e., the robe, **from** the *halakhot* of another **utensil,** i.e., the curtain, **and** one should **not derive** the *halakhot* of **a utensil from** the *halakhot* of something that is merely **an ornament of a utensil,** i.e., the pomegranates of the robe.

אַדְּרַבָּה, דָּנִין גּוּפוֹ מִגּוּפוֹ, וְאֵין דָּנִין גּוּפוֹ מֵעָלְמָא! הַיְינוּ דְּאָמְרִינַן: לִשְׁאָר בְּגָדִים, שֶׁלֹּא נֶאֱמַר בָּהֶן שֵׁשׁ.

The Gemara asks: **On the contrary,** it is preferable to **derive** the *halakhot* of **an object from that object itself,** i.e., to assume that the *halakhot* of the robe and its pomegranates are similar; **and** one should **not derive** the *halakhot* of an **object from elsewhere.** The Gemara explains: **This is** precisely **what we said** in the *baraita*: One of the five mentions of *shesh* in the verse is to teach that the requirement that threads be made from six strands applies also **to other garments about which** ***shesh*** **is not** explicitly **stated,** such as the robe.

״פָּרֹכֶת עֶשְׂרִים וְאַרְבָּעָה״ אַרְבָּעָה דְּשִׁיתָּא שִׁיתָּא – לָא דִּינָא וְלָא דַּיָּינָא.

The *baraita* further states: Each thread of the **curtain** was made of **twenty-four** strands.[H] The Gemara explains: With regard to each thread being composed of **four** colored threads: White, purple, scarlet, and sky-blue, and **each one** of them being composed **of six** strands, **there is neither judgment nor judge,** i.e., it is absolutely clear that this is how the threads of the curtain are produced.

״חוֹשֶׁן וְאֵפוֹד עֶשְׂרִים וּשְׁמוֹנָה״ מְנָא לַן? דִּכְתִיב: ״וְעָשִׂיתָ חֹשֶׁן מִשְׁפָּט מַעֲשֵׂה חוֹשֵׁב כְּמַעֲשֵׂה אֵפוֹד תַּעֲשֶׂנּוּ זָהָב תְּכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ מָשְׁזָר״, אַרְבָּעָה דְּשִׁיתָּא שִׁיתָּא – עֶשְׂרִין וְאַרְבָּעָה, זָהָב אַרְבָּעָה – הָא עֶשְׂרִין וּתְמַנְיָא.

The *baraita* further states: Each thread of the **breastplate and ephod** was made of **twenty-eight** strands.[H] **From where do we** derive this? **As it is written: “And you shall make a breastplate of judgment, the work of the skilled craftsman; like the work of the ephod you shall make it: Of gold, sky-blue, and purple, and scarlet, and fine twined linen**” (Exodus 28:15). There are **four** colored threads, **each** composed **of six** strands, which makes **twenty-four.** In addition, **gold** is spun together with each of the **four** colors, giving the total of **twenty-eight.**

וְאֵימָא זָהָב נַמִּי שִׁשָּׁה! אָמַר רַב אַחָא בַּר יַעֲקֹב, אָמַר קְרָא: ״וְקִצֵּץ פְּתִילִים״, ״פְּתִיל״ ״פְּתִילִים״ הֲרֵי כָּאן אַרְבָּעָה.

But couldn’t one **say** the **gold** should be made as a thread of **six** strands, like the other colors? **Rav Aḥa bar Ya’akov said** that **the verse states:** “And they beat the gold into thin plates, **and cut it into cords,** to work it into the sky-blue, and into the purple, and into the scarlet, and into the fine linen, the work of a skilled craftsman” (Exodus 39:3). **“Cord”** implies a strand that is doubled over and can be twisted into a cord; **“cords”** is in the plural, meaning at least two of these. **Accordingly, there are four** strands **here.**

רַב אַשִׁי אָמַר, אָמַר קְרָא: ״לַעֲשׂוֹת בְּתוֹךְ הַתְּכֵלֶת וּבְתוֹךְ הָאַרְגָּמָן״. הֵיכִי נַעֲבִיד? נַעֲבִיד אַרְבָּעָה דִּתְרֵי תְּרֵי – הָווּ לְהוּ תְּמַנְיָא, נַעֲבִיד תְּרֵי דִּתְרֵי תְּרֵי, וּתְרֵי דְּחַד חַד – ״וְעָשִׂיתָ״ שֶׁיִּהְיוּ כׇּל עֲשִׂיּוֹתָיו שָׁווֹת.

Rav Ashi said: This can be seen from that fact that **the verse states** with regard to the gold strands: **“To work it into the sky-blue, and into the purple**” (Exodus 39:3), indicating that the gold strands should be combined with the other colors. **What should we do?** If **we make four** gold threads **of two** strands **each** and combine each one with each of the colors, then **there would be eight.**[N] If **we make two** gold threads **of two** strands **each, and two** gold threads **of one** strand **each,** it says: **“And you shall make,”** indicating **that all its makings should be the same.** Perforce, one strand of gold should be combined with each of the colors, producing a total of twenty-eight strands.

HALAKHA

The curtain was made of twenty-four strands – פָּרוֹכֶת עֶשְׂרִים וְאַרְבָּעָה: The curtain was made of four threads: White, sky-blue, purple, and scarlet. Each of these was a six-fold thread, yielding a count of twenty-four strands all together (Rambam *Sefer Avoda, Hilkhot Kelei HaMikdash* 7:16).

Each thread of the breastplate and ephod was made of twenty-eight strands – חוֹשֶׁן וְאֵפוֹד עֶשְׂרִים וּשְׁמוֹנָה: The ephod and the breastplate were made of five types of threads. There were four six-fold colored threads: Sky-blue, purple, scarlet, and white, plus a gold thread, yielding a count of twenty-eight threads (Rambam *Sefer Avoda, Hilkhot Kelei HaMikdash* 9:5).

NOTES

There would be eight – הָווּ לְהוּ תְּמַנְיָא: The Gemara does not explain why a thread of eight may not be made. Perhaps Rav Ashi accepts Rav Aḥa bar Ya’akov’s interpretation of “cords,” which teaches there are at least four strands. As a rule, it is always assumed that the smallest quantity possible is indicated. Were one willing to accept the possibility that a multiple of four is included, there is no reason to make a distinction between eight, twelve, or even one hundred. Therefore, in this case, one should limit it to four strands (see *Tosafot* and Maharsha).

אָמַר רַחֲבָא אָמַר רַב יְהוּדָה: הַמְקָרֵעַ בִּגְדֵי כְהוּנָּה – לוֹקֶה, שֶׁנֶּאֱמַר: "לֹא יִקָּרֵעַ". מַתְקִיף לַהּ רַב אַחָא בַּר יַעֲקֹב: וְדִילְמָא הָכִי קָאָמַר רַחֲמָנָא: נַעֲבִיד לֵיהּ שָׂפָה כִּי הֵיכִי דְּלָא נִיקַּרַע! מִי כְּתִיב "שֶׁלֹּא יִקָּרֵעַ"?

§ The Gemara discusses various *halakhot* concerning the priestly vestments and other sacred vessels: **Raḥava said** that **Rav Yehuda said: One who** intentionally **tears** any of the **priestly vestments**[NH] transgresses a prohibition and **is flogged, as it is stated** concerning the robe: "It shall have a hem of woven work around the opening of it, like the opening of a coat of mail, and **it shall not be torn**" (Exodus 28:32). Just as it is prohibited to tear the opening of the robe, so too, it is prohibited to tear any of the priestly vestments. **Rav Aḥa bar Ya'akov strongly objects to this: But perhaps this is what the Merciful One is saying** in the Torah: **An opening should be made in order that it not tear.** In other words, the Torah was giving an explanation, not a prohibition. The Gemara rejects this: **Is it written: In order that it not be torn?**[N] Clearly, the intention of the verse is to state a prohibition.

אָמַר רַבִּי אֶלְעָזָר: הַמֵּזִיחַ חוֹשֶׁן מֵעַל הָאֵפוֹד, וְהַמֵּסִיר בַּדֵּי אָרוֹן – לוֹקֶה, שֶׁנֶּאֱמַר: "לֹא יִזַּח" וְ"לֹא יָסוּרוּ". מַתְקִיף לַהּ רַב אַחָא בַּר יַעֲקֹב: וְדִילְמָא כִּי קָאָמַר רַחֲמָנָא – חַדְּקִינְהוּ וְעַבְדִינְהוּ שַׁפִּיר כְּדֵי שֶׁלֹּא יִזַּח וְלֹא יָסוּרוּ! מִי כְּתִיב "שֶׁלֹּא יִזַּח" וְ"שֶׁלֹּא יָסוּרוּ"?

Rabbi Elazar said: One who detaches the breastplate from upon the ephod[H] or **one who removes the staves of the Ark**[H] from their rings transgresses a Torah prohibition and **is flogged, as it is stated:** "And the breastplate **shall not be detached** from the ephod"[N] (Exodus 28:28),and it is also stated: "The staves shall be in the rings of the Ark; **they shall not be removed** from it" (Exodus 25:15).[N] **Rav Aḥa bar Ya'akov strongly objects to this:** But **perhaps when the Merciful One said** this in the Torah, the intention was **to strengthen them and make them fast so that** the breastplate **not become detached** from the ephod **and** the staves **not be removed.** He suggests that the Torah was giving an explanation, not a prohibition. The Gemara rejects this: **Is it written: In order that it not become detached, and: In order that they not be removed?** Clearly, the intention of the verse is to state a prohibition.

רַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא רָמֵי, כְּתִיב: "בְּטַבְּעוֹת הָאָרוֹן יִהְיוּ הַבַּדִּים לֹא יָסוּרוּ מִמֶּנּוּ", וּכְתִיב: "וְהוּבָא אֶת בַּדָּיו בַּטַּבָּעוֹת". הָא כֵּיצַד? מִתְפָּרְקִין וְאֵין נִשְׁמָטִין.

Rabbi Yosei, son of Rabbi Ḥanina, raised a contradiction. In one verse **it is written: "The staves shall be in the rings of the Ark; they shall not be removed from it"** (Exodus 25:15), implying the staves should remain there permanently. But in another verse **it is written: "And its staves shall be put into the rings"** (Exodus 27:7), implying that when the Ark is used the staves are inserted, which suggests that they do not remain there permanently. **How is this** contradiction resolved? The staves **could be removed** from their position, i.e., they were loosened, but **did not come out.**[N] The staves were wider at their ends and thinner in the middle. Therefore, once they had been forced into the rings, although they could be shifted, they would not be removed entirely.

תַּנְיָא נַמִּי הָכִי: "בְּטַבְּעוֹת הָאָרוֹן יִהְיוּ הַבַּדִּים". יָכוֹל לֹא יִהְיוּ זָזִין מִמְּקוֹמָן – תַּלְמוּד לוֹמַר "וְהוּבָא אֶת בַּדָּיו בַּטַּבָּעוֹת", אִי "וְהוּבָא אֶת בַּדָּיו" יָכוֹל יִהְיוּ נִכְנָסִין וְיוֹצְאִין – תַּלְמוּד לוֹמַר: "בְּטַבְּעוֹת הָאָרוֹן יִהְיוּ הַבַּדִּים", הָא כֵּיצַד? מִתְפָּרְקִין וְאֵין נִשְׁמָטִין.

That was also taught in a *baraita*. The verse states: **"The staves shall be in the rings of the Ark;** they shall not be removed from it" (Exodus 25:15). One **might** have thought that **they should not move from their place** at all; therefore; **the verse states: "And its staves shall be put into the rings"** (Exodus 27:7). **If** it had stated: **And its staves shall be put,** one **might** have thought that **they are inserted and removed** entirely; therefore, **the verse states: "The staves shall be in the rings of the Ark;** they shall not be removed from it" (Exodus 25:15). **How is this? They could be removed** from their position, but **did not come out.**

HALAKHA

One who tears priestly vestments – הַמְקָרֵעַ בִּגְדֵי כְּהוּנָּה: One who tears the opening of either the priestly robe or any other priestly garment in a destructive way is flogged (Rambam *Sefer Avoda, Hilkhot Kelei HaMikdash* 9:3).

One who detaches the breastplate from upon the ephod – הַמֵּזִיחַ חוֹשֶׁן מֵעַל הָאֵפוֹד: One who detaches the breastplate from the ephod in a destructive way is flogged (Rambam *Sefer Avoda, Hilkhot Kelei HaMikdash* 9:10).

One who removes the staves of the Ark – הַמֵּסִיר בַּדֵּי אָרוֹן: One who removes a stave from the rings of the Ark is flogged (Rambam *Sefer Avoda, Hilkhot Kelei HaMikdash* 9:10).

NOTES

One who tears priestly vestments – הַמְקָרֵעַ בִּגְדֵי כְּהוּנָּה: In order for people to treat the priestly vestments with due care and honor, the Torah prohibited tearing them (*Sefer HaḤinukh*). According to some halakhic authorities, there is a distinction between the robe and the other garments. One who tears the opening of the robe violates the prohibition even if he tears for constructive purposes, whereas one is liable for tearing the other garments only if he does so in a destructive manner (see *Yad David*, *Mishne LaMelekh*, and *Minḥat Ḥinukh*).

Is it written: In order that it not be torn – מִי כְּתִיב "שֶׁלֹּא יִקָּרֵעַ": The author of the *Korban Ḥagiga* notes that normally the Gemara does not explain explanatory clauses in the Torah as a distinct commandment. For example, the phrase: "And his heart shall not be led astray" (Deuteronomy 17:17) is understood as an explanation for the *halakhot* restricting a king from marrying numerous wives. Why, then, is this case different? Some commentaries suggest that since the details of the Temple vessels and priestly vestments appear twice in the Torah, once when commanding how to construct them and once when describing their actual construction, and the explanatory clauses appear both times, it is therefore unlikely that these clauses come only to explain and not to add a new *halakha* (*Be'er Avraham*).

Prohibition of detaching the breastplate – אִיסּוּר הֲזָחַת חוֹשֶׁן: Part of the glory and beauty of the Temple was that each item had its specific place within the Temple. This was also true of the priestly vestments. The prohibition to detach the breastplate is an expression of this idea (*Sefer HaḤinukh*).

Prohibition of removing the staves – אִיסּוּר הֲסָרַת הַבַּדִּים: Some suggest that the reason the staves had to remain in position was for times when it was necessary to transport the Ark quickly to a different location. Were the staves not permanently in place, in the rush to move the Ark, the staves might not be inserted properly and the Ark might fall. Another explanation claims that the staves were not merely functional but part of structure of the Ark itself. As such, they had to always remain as part of the Ark (*Sefer HaḤinukh*).

They could be removed but did not come out – מִתְפָּרְקִין וְאֵין נִשְׁמָטִין: According to Rashi, the staves were made in such a way that they could be removed only with great effort. *Tosafot* maintain that the staves' design allowed them to be removed with ease; nevertheless, the Levites were cautioned to move them only to transport the Ark, but never to remove them.

אָמַר רַבִּי חָמָא בְּרַבִּי חֲנִינָא: מַאי דִּכְתִיב: ״עֲצֵי שִׁטִּים עוֹמְדִים״, שֶׁעוֹמְדִים דֶּרֶךְ גְּדִילָתָן. דָּבָר אַחֵר: ״עוֹמְדִים״ – שֶׁמַּעֲמִידִין אֶת צִפּוּיָין, דָּבָר אַחֵר: ״עוֹמְדִים״, שֶׁמָּא תֹּאמַר אָבַד סִבְרָן וּבָטֵל סִכּוּיָין – תַּלְמוּד לוֹמַר: ״עוֹמְדִים״ – שֶׁעוֹמְדִין לְעוֹלָם וּלְעוֹלְמֵי עוֹלָמִים.

The Gemara cites other statements concerning the ark. **Rabbi Ḥama, son of Rabbi Ḥanina, said: What is** the meaning of that **which is written:** "And you shall make the boards for the Tabernacle of **acacia wood,**[B] **standing"** (Exodus 26:15)? This verse teaches **that** the boards of wood used for the Tabernacle should **stand in the** same **direction in which they grew** from the ground as a tree. **Alternatively,** "standing" means **that they supported their** gold **plating**[N] and prevented it from falling. **Alternatively, "standing"** is written to hint at the following: **Perhaps you will say** that now that the Tabernacle is no longer in use, **their hope is lost and their chance is abandoned,** and after being stored away the boards will no longer return to use. Therefore, **the verse states "standing"** to indicate **that they stand forever and ever.**

אָמַר רַבִּי חָמָא בַּר חֲנִינָא, מַאי דִּכְתִיב: ״אֶת בִּגְדֵי הַשְּׂרָד לְשָׁרֵת בַּקּוֹדֶשׁ״.

§ The Gemara returns to its discussion of the priestly vestments: **Rabbi Ḥama bar Ḥanina said: What is** the meaning of that **which is written: "The plaited** [*serad*] **garments, for serving in the Sanctuary"** (Exodus 35:19)? Why does the verse refer to the priestly vestments as "*serad* garments"?

BACKGROUND

Acacia wood – עֲצֵי שִׁטִּים: According to some scholars, the type of acacia wood mentioned here is from the *Faidherbia albida*, also known as the Ana tree. It can reach a height of 30 m and straight boards can be created from it.

Ana tree

NOTES

They supported their plating – שֶׁמַּעֲמִידִים אֶת צִפּוּיָין: This meant that nails were not needed to hold the gold plating to the boards (Rabbi Elyakim; see Rashi and *Tosafot*).

Perek **VII**
Daf **72** Amud **b**

אִלְמָלֵא בִּגְדֵי כְהוּנָּה לֹא נִשְׁתַּיֵּיר מִשּׂוֹנְאֵיהֶן שֶׁל יִשְׂרָאֵל שָׂרִיד וּפָלִיט.

He offers a homiletic interpretation: **Were it not for the priestly vestments,**[N] which provide atonement for the Jewish people, **there would not remain a remnant** [*sarid*] **or survivor from the haters of the Jewish people,** a euphemism used to refer to the Jewish people themselves. Due to the atonement provided by the priestly vestments, a remnant [*sarid*] of the Jewish people does survive.

רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי אָמַר, דְּבֵי רַבִּי שִׁמְעוֹן תָּנָא: בְּגָדִים שֶׁגּוֹרְדִין אוֹתָן כִּבְרִיָּיתָן מִכְּלֵיהֶן, וּמְשָׁרְדִין מֵהֶן כְּלוּם, מַאי הִיא? רֵישׁ לָקִישׁ אָמַר: אֵלּוּ מַעֲשֵׂה מַחַט.

Another interpretation: **Rabbi Shmuel bar Naḥmani said** that **the school of Rabbi Shimon taught:** The priestly vestments are referred to as "*serad* garments" because they are **garments that are woven in their completed form upon the loom,** as opposed to weaving the material and then cutting and sewing pieces of the material together to create the required form, **and** then just **a small part of them remains** [*masridin*] which is not completed upon the loom. **What is** the remnant, the part that was not woven? **Reish Lakish said: This is the needle-work** required to complete the garment.

מֵיתִיבִי: בִּגְדֵי כְּהוּנָּה אֵין עוֹשִׂין אוֹתָן מַעֲשֵׂה מַחַט אֶלָּא מַעֲשֵׂה אוֹרֵג, שֶׁנֶּאֱמַר: ״מַעֲשֵׂה אוֹרֵג״! – אָמַר אַבַּיֵּי: לֹא נִצְרְכָה אֶלָּא לְבֵית יָד שֶׁלָּהֶם. כִּדְתַנְיָא: בֵּית יָד שֶׁל בִּגְדֵי כְּהוּנָּה נֶאֱרֶגֶת בִּפְנֵי עַצְמָהּ וְנִדְבֶּקֶת עִם הַבֶּגֶד, וּמַגַּעַת עַד פִּיסַּת הַיָּד.

The Gemara **raises an objection to this** from a *baraita*: **Priestly vestments** should **not be made through needle-work but** though **woven work, as it is stated: "Woven work"** (Exodus 28:32). The Gemara answers that **Abaye said:** Reish Lakish's statement **is necessary only for,** i.e., refers only to, **the sleeves. As it was taught** in a *baraita*: **A sleeve** made for the **priestly vestments**[H] **is woven separately and** then **attached to the garment** by sewing, **and** the sleeve is made to **reach as far as the palm of the hand.**[H] However, the main body of the garment must indeed be made exclusively though weaving.

NOTES

Priestly vestments – בִּגְדֵי כְּהוּנָּה: The Ramban explains that the *serad* garments are the priestly vestments, as it would appear from the Gemara here. Indeed, in the Jerusalem Talmud there is a lengthy discussion about the atonement properties of the priestly garments, explaining which sin is atoned for by which garment. Rashi, however, explains that the *serad* garments were not priestly vestments at all; rather, they were the coverings for the Temple utensils.

HALAKHA

A sleeve made for the priestly vestments – בֵּית יָד שֶׁל בִּגְדֵי כְּהוּנָּה: The tunic of the priestly vestments, both for a common priest and a High Priest, is woven separately from the sleeves. The latter are later sewn to the body of the tunic (Rambam *Sefer Avoda, Hilkhot Kelei HaMikdash* 8:16).

Length of the sleeve – אוֹרֶךְ בֵּית הַיָּד: The sleeve of the priestly tunic reached as far as the palm of the hand (Rambam *Sefer Avoda, Hilkhot Kelei HaMikdash* 8:17).

אָמַר רָחֲבָה אָמַר רַב יְהוּדָה: שָׁלֹשׁ אֲרוֹנוֹת עָשָׂה בְּצַלְאֵל, אֶמְצָעִי שֶׁל עֵץ תִּשְׁעָה, פְּנִימִי שֶׁל זָהָב שְׁמוֹנָה, חִיצוֹן עֲשָׂרָה וּמַשֶּׁהוּ.

§ The Gemara cites statements concerning other Temple vessels: **Raḥava said** that **Rav Yehuda said:** The Torah states that the Ark should be made of wood with gold plating inside and out (Exodus 25:10–11). In order to achieve this **Bezalel made three arks: A middle one** made **of wood,** whose height was **nine** handbreadths; **an inner one** made **of gold,** whose height was **eight** handbreadths; and an **outer one** of gold, whose height was **ten** handbreadths **and a bit.** These arks were nested.

וְהָתַנְיָא: אַחַד עָשָׂר וּמַשֶּׁהוּ! לָא קַשְׁיָא: הָא – כְּמַאן דְּאָמַר יֵשׁ בְּעָבְיוֹ טֶפַח, הָא כְּמַאן דְּאָמַר אֵין בְּעָבְיוֹ טֶפַח. וּמַאי מַשֶּׁהוּ – זֵיר.

The Gemara asks: **But wasn't it taught** in a *baraita* that the outer ark was **eleven** handbreadths **and a bit?** The Gemara explains: **This is not difficult: This** statement in the *baraita* **is in accordance with the one who said** that **the thickness** of the gold plating **was one handbreadth.** According to this opinion, the outer ark's base took up one handbreadth of its height, ten handbreadths were then needed to contain the middle ark within it, and then a bit more was needed so it could also contain the Ark's cover. **That** statement of Rav Yehuda **is in accordance with the one who said** that **the thickness** of the gold plating **was not one handbreadth** but was a plate of gold of negligible thickness. According to this opinion, the outer ark needed to be only ten handbreadths and a bit and could still contain the outer ark and have room for the cover. **And what is** this additional **bit?** It is the ornamental **crown** on the edge of the outer ark.

אֲמַר רַבִּי יוֹחָנָן: שְׁלֹשָׁה זֵירִים הֵן; שֶׁל מִזְבֵּחַ וְשֶׁל אָרוֹן וְשֶׁל שֻׁלְחָן. שֶׁל מִזְבֵּחַ – זָכָה אַהֲרֹן וּנְטָלוֹ, שֶׁל שֻׁלְחָן – זָכָה דָּוִד וּנְטָלוֹ, שֶׁל אָרוֹן – עֲדַיִין מוּנָּח הוּא, כׇּל הָרוֹצֶה לִיקַּח – יָבֹא וְיִקַּח, שֶׁמָּא תֹּאמַר פָּחוּת הוּא, תַּלְמוּד לוֹמַר: ״בִּי מְלָכִים יִמְלוֹכוּ״.

Rabbi Yoḥanan said: There were **three crowns** on the sacred vessels in the Temple: The crown **of the altar, and of the Ark, and of the table.** The regal appearance they provided symbolized power and authority: The crown **of the altar** symbolized the crown of priesthood; **Aaron was deserving and took it,** and the priesthood continues exclusively through his descendants. The crown **of the table** symbolized the abundance and blessing associated with the crown of kingship; **David was deserving and took it** for himself and his descendants after him. The crown **of the Ark** symbolized the crown of Torah; **it is still sitting** and waiting to be acquired, **and anyone who wishes to take** it may **come and take** it and be crowned with the crown of Torah. **Perhaps you will say it is inferior**[N] to the other two crowns and that is why nobody has taken it; therefore, **the verse states** about the wisdom of Torah: **"Through me kings will reign"** (Proverbs 8:15), indicating that the strength of the other crowns is derived from the crown of Torah, which is greater than them all.

רַבִּי יוֹחָנָן רָמֵי: כְּתִיב ״זָר״ וְקָרֵינַן ״זֵיר״, זָכָה – נַעֲשֵׂית לוֹ זֵיר, לֹא זָכָה – זָרָה הֵימֶנּוּ.

§ The Gemara presents a number of statements based on the idea that the Ark symbolizes the Torah: **Rabbi Yoḥanan raised a contradiction:** According to the way the word crown **is written** in the Torah (Exodus 25:11), without vowels, it should be pronounced ***zar,*** meaning strange, **but** according to the traditional vocalization **we read** it as ***zeir,*** meaning crown. These two ways of understanding the word appear to contradict each other. Rabbi Yoḥanan explains: The two understandings apply to two different situations: If one **is deserving** by performing mitzvot, **it becomes a crown** [***zeir***] **for him;** but if one **is not deserving,** the Torah **will be a stranger** [***zara***] **to him** and he will forget his studies.

רַבִּי יוֹחָנָן רָמֵי: כְּתִיב ״וְעָשִׂיתָ לְּךָ אֲרוֹן עֵץ״ וּכְתִיב ״וְעָשׂוּ אֲרוֹן עֲצֵי שִׁטִּים״ – מִכָּאן לְתַלְמִיד חָכָם שֶׁבְּנֵי עִירוֹ מְצוּוִּין לַעֲשׂוֹת לוֹ מְלַאכְתּוֹ.

Rabbi Yoḥanan raised a contradiction: It is written: "And you shall make for yourself a wooden Ark" (Deuteronomy 10:1), implying that Moses alone was commanded to construct the Ark; **and it is written: "And they shall make an Ark of acacia wood"** (Exodus 25:10), implying that the Jewish people were all commanded to be involved in its construction. The apparent resolution to this contradiction is that although only Moses actually constructed the Ark, everyone was required to support the endeavor. So too, **from here** it is derived with regard **to a Torah scholar that the members of his town should perform his work for him** to support him and allow him to focus on his studies, since it is also the town's responsibility to enable him to study.

NOTES

Perhaps you will say it is inferior – שֶׁמָּא תֹּאמַר פָּחוּת הוּא: This superiority of the crown of Torah is alluded to by the subtle difference in the descriptions of the crowns of the different vessels. For the other sacred vessels, the Torah simply states: "You shall make a crown" (Exodus 25:25 and 30:3), whereas for the Ark the Torah specifies: "You shall make a crown upon it," (Exodus 25:11). This suggests that the crown of the Ark, which symbolizes Torah, was raised above the rest (*Tosafot Yeshanim*).

״מִבַּיִת וּמִחוּץ תְּצַפֶּנּוּ״ אָמַר רָבָא: כׇּל תַּלְמִיד חָכָם שֶׁאֵין תּוֹכוֹ כְּבָרוֹ – אֵינוֹ תַּלְמִיד חָכָם.

The verse states concerning the Ark: “**From within and from without you shall cover it**” (Exodus 25:11). **Rava said:** This alludes to the idea that **any Torah scholar whose inside is not like his outside,** i.e., whose outward expression of righteousness is insincere, **is not** to be considered **a Torah scholar.**

אָמַר אַבָּיֵי וְאִיתֵּימָא רַבָּה בַּר עוּלָּא: נִקְרָא נִתְעָב, שֶׁנֶּאֱמַר: ״אַף כִּי נִתְעָב וְנֶאֱלָח אִישׁ שׁוֹתֶה כַמַּיִם עַוְלָה״.

Abaye said, and some say it was **Rabba bar Ulla** who said: Not only is such a person not to be considered a Torah scholar, but he is **called loathsome, as it is stated: “What then of one loathsome and foul, man who drinks iniquity like water”** (Job 15:16).[N] Although he drinks the Torah like water, since he sins, his Torah is considered iniquitous and this makes him loathsome and foul.

אָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי אָמַר רַבִּי יוֹנָתָן, מַאי דִּכְתִיב: ״לָמָּה זֶּה מְחִיר בְּיַד כְּסִיל לִקְנוֹת חׇכְמָה וְלֶב אָיִן״ – אוֹי לָהֶם לְשׂוֹנְאֵיהֶן שֶׁל תַּלְמִידֵי חֲכָמִים שֶׁעוֹסְקִין בַּתּוֹרָה, וְאֵין בָּהֶן יִרְאַת שָׁמַיִם.

Rabbi Shmuel bar Naḥmani said that **Rabbi Yonatan said: What is** the meaning of that **which is written: “Why is there a price in the hand of a fool to buy wisdom, as he has no heart?”** (Proverbs 17:16)? This expresses the following sentiment: **Woe to them, haters of Torah scholars,** a euphemism for the Torah scholars themselves, **who immerse themselves in Torah and have no fear of Heaven.** They are fools; they try to acquire the wisdom of Torah, but since they have no fear of Heaven in their hearts they lack the ability to do so.

מַכְרִיז רַבִּי יַנַּאי: חֲבָל עַל דְּלֵית לֵיהּ דַּרְתָּא, וְתַרְעָא לְדַרְתֵּיהּ עָבֵיד.

Rabbi Yannai declared that the situation may be expressed by the following sentiment: **Pity** him **who has no courtyard but** senselessly **makes a gate for his courtyard.** Fear of Heaven is like the courtyard, and the study of Torah is the gate that provides entrance to the courtyard. The study of Torah is purposeful only if it leads to fear of Heaven.

אֲמַר לְהוּ רָבָא לְרַבָּנַן: בְּמָטוּתָא מִינַּיְיכוּ, לָא תֵּירְתוּן תַּרְתֵּי גֵּיהִנָּם.

Rava said to the Sages in the study hall: **I beg of you, do not inherit Gehenna twice.**[N] By studying Torah without the accompanying fear of Heaven, not only are you undeserving of the World-to-Come, but even in this world you experience Gehenna, as you spend all your time in study and fail to benefit from worldly pleasure.

אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי, מַאי דִּכְתִיב: ״וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה״ זָכָה – נַעֲשֵׂית לוֹ סַם חַיִּים, לֹא זָכָה – נַעֲשֵׂית לוֹ סַם מִיתָה. וְהַיְינוּ דְּאָמַר רָבָא: דְּאוּמָּן לַהּ – סַמָּא דְּחַיֵּי, דְּלָא אוּמָּן לַהּ – סַמָּא דְּמוֹתָא.

Rabbi Yehoshua ben Levi said: What is the meaning of that **which is written: “And this is the Torah which Moses put** [*sam*] before the children of Israel” (Deuteronomy 4:44)? The word *sam* is written with the letter *sin* and means put; it is phonetically similar to the word *sam* written with the letter *samekh*, meaning a drug. This use of this word therefore alludes to the following: If one **is deserving,** the Torah **becomes a potion** [*sam*] **of life for him.** If one **is not deserving,** the Torah **becomes a potion of death for him. And this** idea **is what Rava said: For one who is skillful** in his study of Torah and immerses himself in it with love, it is **a potion of life;** but **for one who is not skillful** in his studies, **it is a potion of death.**

אָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי, רַבִּי יוֹנָתָן רָמֵי: כְּתִיב ״פִּקּוּדֵי ה׳ יְשָׁרִים מְשַׂמְּחֵי לֵב״ וּכְתִיב ״אִמְרַת ה׳ צְרוּפָה״, זָכָה – מְשַׂמַּחְתּוֹ, לֹא זָכָה – צוֹרַפְתּוֹ. רֵישׁ לָקִישׁ אָמַר: מִגּוּפֵיהּ דִּקְרָא נָפְקָא, זָכָה – צוֹרַפְתּוֹ לְחַיִּים, לֹא זָכָה – צוֹרַפְתּוֹ לְמִיתָה.

Rabbi Shmuel bar Naḥmani said that **Rabbi Yonatan raised a contradiction: It was written: “The precepts of the Lord are upright, gladdening the heart”** (Psalms 19:9), but it is also written: **“The word of the Lord is refining”** (Psalms 18:31), which implies that the study of Torah can be a distressing process by which a person is refined like metal smelted in a smith’s fire. He reconciles these verses as follows: For one who **is deserving,** the Torah **gladdens him;** for one who **is not deserving,** it **refines him. Reish Lakish said:** This lesson **emerges from that** second **verse itself:** For one who **is deserving,** the Torah **refines him for life;** for one who **is not deserving, it refines him for death.**

״יִרְאַת ה׳ טְהוֹרָה עוֹמֶדֶת לָעַד״ אָמַר רַבִּי חֲנִינָא: זֶה הַלּוֹמֵד תּוֹרָה בְּטׇהֳרָה. מַאי הִיא – נוֹשֵׂא אִשָּׁה וְאַחַר כָּךְ לוֹמֵד תּוֹרָה.

The verse states: “**Fear of the Lord is pure, it stands forever**” (Psalms 19:10). **Rabbi Ḥanina said: This** is referring to **one who studies Torah in purity;** for such a person the Torah will remain with him forever. **What is this;** what does it mean to study in purity? **One** first **marries a woman and afterward studies Torah.** Since he is married, his heart will not be occupied with thoughts of sin, which could lead him to become impure.

״עֵדוּת ה׳ נֶאֱמָנָה״ אָמַר רַבִּי חִיָּיא בַּר אַבָּא: נֶאֱמָנָה הִיא לְהָעִיד בְּלוֹמְדֶיהָ.

In the same Psalm the verse states: **“The testimony of God is faithful”** (Psalms 19:8). **Rabbi Ḥiyya bar Abba said:** This alludes to the fact that the Torah **is faithful to testify about those who study it**[N] and those who do not.

NOTES

Drinks iniquity like water – שׁוֹתֶה כַמַּיִם עַוְלָה: The metaphor of drinking water illustrates well the image of a Torah scholar who learns Torah without his studies being discernible in his actions. In the same way, when a person has drunk water, there is still no change in his external appearance (Rabbi Elyakim).

Gehenna twice – תַּרְתֵּי גֵּיהִנָּם: Others explain that a Torah scholar who does not fulfill the commandments is punished more severely than others. Additionally, he is punished for the Torah he learned without the associated fear of Heaven; it would have been better had he not studied, as indicated by the verse: “God says to the wicked: Who are you to recite My laws?” (Psalms 50:16). Therefore, in the World-to-Come he receives punishment in Gehenna that is twice as severe (Rav Ya’akov Emden).

To testify about those who study it – לְהָעִיד בְּלוֹמְדֶיהָ: Some explain this as a reference to the ultimate day of judgment, when the Torah itself will act as a witness to testify on behalf of those who were faithful to it. Others suggest that this means that the Torah will publicize the righteousness of those who were faithful to it (Ritva).

״מַעֲשֵׂה רוֹקֵם״ ״מַעֲשֵׂה חוֹשֵׁב״ אָמַר רַבִּי אֶלְעָזָר: שֶׁרוֹקְמִין בִּמְקוֹם שֶׁחוֹשְׁבִין.

The Gemara returns to its discussion concerning the sacred vessels: The verse states with regard to the covers for the Tabernacle that they are **"work of an embroiderer"** (Exodus 26:36), and it also states they are **"work of a designer"** (Exodus 26:31). How can both descriptions be reconciled? **Rabbi Elazar said: They embroidered the place where they had designed.** They first marked a design on the material in paint, and then they embroidered it.

תָּנָא מִשְּׁמֵיהּ דְּרַבִּי נְחֶמְיָה: רוֹקֵם – מַעֲשֵׂה מַחַט, לְפִיכָךְ פַּרְצוּף אֶחָד. חוֹשֵׁב – מַעֲשֵׂה אוֹרֵג, לְפִיכָךְ שְׁנֵי פַּרְצוּפוֹת.

A Sage **taught in the name of Rabbi Neḥemya:** "Work of **an embroiderer**" refers to **needlework,** which **therefore** produces only **one face.** The design is made with a needle passing back and forth from both sides of the curtain, and consequently an identical parallel image, or one face, is formed on both sides. "Work of **a designer**" refers to **woven work,** which **therefore** produces **two faces.** Although formed together, the two sides of the material were not identical; for example, sometimes an eagle appeared on one side while a lion was on the other side.[H]

״בְּאֵלּוּ נִשְׁאָלִין בָּאוּרִים וְתוּמִּים״. כִּי אֲתָא רַב דִּימִי אֲמַר: בְּגָדִים שֶׁכֹּהֵן גָּדוֹל מְשַׁמֵּשׁ בָּהֶן מְשׁוּחַ מִלְחָמָה מְשַׁמֵּשׁ בָּהֶן, שֶׁנֶּאֱמַר: ״וּבִגְדֵי הַקּוֹדֶשׁ אֲשֶׁר לְאַהֲרֹן יִהְיוּ לְבָנָיו אַחֲרָיו״ – לְמִי שֶׁבָּא בִּגְדוּלָּה אַחֲרָיו.

§ It was taught in the mishna: When dressed **in these** eight garments, the High Priest may **be consulted for** the decision of the ***Urim VeTummim*. When Rav Dimi came** from Eretz Yisrael to Babylonia, he **said:** The **garments in which the High Priest serves** are also worn when the **priest anointed for war serves.** This priest is appointed to recite words of encouragement to the nation before it goes out to war (see Deuteronomy 20:2). **As it is stated: "And the sacred garments of Aaron shall be for his sons after him"** (Exodus 29:29), which is taken to refer **to the one who comes after him in greatness,** meaning the priest whose rank is one lower than the High Priest, i.e., the priest anointed for war.

מְתִיב רַב אַדָּא בַּר אַהֲבָה, וְאָמְרִי לָהּ כְּדִי: יָכוֹל יְהֵא בְּנוֹ שֶׁל מְשׁוּחַ מִלְחָמָה מְשַׁמֵּשׁ תַּחְתָּיו, כְּדֶרֶךְ שֶׁבְּנוֹ שֶׁל כֹּהֵן גָּדוֹל מְשַׁמֵּשׁ תַּחְתָּיו

Rav Adda bar Ahava raised an objection, and some say it unattributed: It is taught in a *baraita*: One **might** have thought that **the son of the priest anointed for war serves in his place,** i.e., he inherits the position, **in the same way that the son of a High Priest serves in his place** if he is fit for the job;[H]

Perek **VII**
Daf **73** Amud **a**

תַּלְמוּד לוֹמַר: ״שִׁבְעַת יָמִים יִלְבָּשָׁם הַכֹּהֵן תַּחְתָּיו מִבָּנָיו אֲשֶׁר יָבֹא אֶל אֹהֶל מוֹעֵד״ – מִי שֶׁרָאוּי לָבֹא אֶל אֹהֶל מוֹעֵד. וְאִם אִיתָא, מֶיחֱזָא חֲזִי!

therefore, **the verse states: "Seven days shall he wear them, the one who serves in his stead from among his sons, who comes into the Tent of Meeting** to serve in the Sanctuary" (Exodus 29:30). The verse describes a son serving in the place of his father, indicating that the position is inherited. The conclusion of the verse implies that the rule that a son inherits his father's position applies only to a High Priest **who is fit to enter the Tent of Meeting,** but not to the priest anointed for war. Based on this *baraita*, the following challenge is posed: **And if it is so,** since the priest anointed for war also serves wearing the same garments as the High Priest, **he is** also **fit** to enter the Tent of Meeting and should bequeath his position to his son.

אָמַר רַב נַחְמָן בַּר יִצְחָק, הָכִי קָאָמַר: כָּל שֶׁעִיקַּר מְשִׁיחָתוֹ לְאֹהֶל מוֹעֵד, יָצָא זֶה שֶׁעִיקַּר מְשִׁיחָתוֹ לְמִלְחָמָה.

Rav Naḥman bar Yitzḥak said that **this is what** the *baraita* **is saying:** The rule that a son inherits his father's position applies to **anyone for whom the primary purpose of his anointment** is to come and serve in the **Tent of Meeting.** That **excludes this** priest **for whom the primary purpose of his anointment is for war.**

מֵיתִיבִי: מְשׁוּחַ מִלְחָמָה אֵינוֹ מְשַׁמֵּשׁ לֹא בְּאַרְבָּעָה כְּכֹהֵן הֶדְיוֹט, לֹא בִּשְׁמוֹנָה כְּכֹהֵן גָּדוֹל!

The Gemara **raises an objection** to Rav Dimi's claim: It was taught in a *baraita* that **the priest anointed for war serves neither in four** garments, **like a common** priest, **nor in eight** garments, **like a High Priest.**

HALAKHA

Work of an embroiderer and work of a designer – מַעֲשֵׂה רוֹקֵם וּמַעֲשֵׂה חוֹשֵׁב: Whenever the Torah uses the phrase: "Work of a designer," it indicates that the images are woven and are visible on only one side of the fabric. The phrase: "Work of an embroiderer" means that the images should look the same from either side of the fabric. This is in accordance with the statement of Rabbi Neḥemya (see *Kesef Mishne*; Rambam *Sefer Avoda, Hilkhot Kelei HaMikdash* 8:15).

The succession of the priest anointed for war – יְרֻשַּׁת מְשׁוּחַ מִלְחָמָה: A priest anointed for war does not bequeath his position to his son. The son, however, may be appointed to the position on his own merits (Rambam *Sefer Avoda, Hilkhot Kelei HaMikdash* 4:21).

אֲמַר לֵיהּ אַבַּיֵי: אֶלָּא זָר מְשַׁוֵּית לֵיהּ? אֶלָּא כְּכֹהֵן גָּדוֹל – מִשּׁוּם אֵיבָה, כְּכֹהֵן הֶדְיוֹט – מִשּׁוּם מַעֲלִין בַּקֹּדֶשׁ וְלֹא מוֹרִידִין.

Abaye said to him: Would **you make him like a non-priest?** If he dresses like neither a High Priest nor a common priest, then effectively he is like a non-priest, but that is certainly not true. **Rather,** the meaning of the *baraita* is that the priest anointed for war does not dress **like a High Priest due to** the **animosity** that could be caused between him and the High Priest if they both wore similar garments. Therefore, although according to Torah law the priest anointed for war should dress like a High Priest, the Sages decreed that he should not, out of concern that animosity might result. And he does not dress **like a common priest, due to** the principle: **One elevates** to a higher level **in** matters of **sanctity and one does not downgrade.**[N] Since the priest anointed for war attained the level of sanctity of a High Priest, he may not now be demoted to serve as an ordinary priest and dress accordingly.

אֲמַר לֵיהּ רַב אַדָּא בַּר אַבָּא לְרָבָא: וְהַאי תַּנָּא דְּלֵית לֵיהּ אֵיבָה, וְלָא קָא מְשַׁמֵּשׁ,

Rav Adda bar Abba said to Rava: But there is **this** ***tanna*** of the following *baraita* **who does not** accept the concern of **animosity** as a reason to prevent one from wearing similar garments, and yet even according to him the priest anointed for war **does not serve** wearing the eight garments. Clearly, there must be a different reason.

דְּתַנְיָא: דְּבָרִים שֶׁבֵּין כֹּהֵן גָּדוֹל לְכֹהֵן הֶדְיוֹט: פַּר כֹּהֵן מָשִׁיחַ, וּפַר הַבָּא עַל כָּל הַמִּצְוֹת, וּפַר יוֹם הַכִּפּוּרִים, וַעֲשִׂירִית הָאֵיפָה.

As it was taught in a *baraita*: **The matters in which** there are differences **between a High Priest and a common** priest are as follows:

The bull of the anointed priest, also called **the bull brought for all the mitzvot,**[N] which is brought for unwittingly deciding and following an erroneous halakhic ruling in a case for which one would be liable to receive the penalty of *karet* had he committed it intentionally;

And the bull of Yom Kippur;

And the tenth of an ephah that the High Priest offers each day.

Only the High Priest brings the above offerings.

לֹא פּוֹרֵעַ וְלֹא פּוֹרֵם, אֲבָל פּוֹרֵם הוּא מִלְּמַטָּה, וְהַהֶדְיוֹט מִלְּמַעְלָה, וְאֵין מִטַּמֵּא לִקְרוֹבָיו, וּמְצוּוֶּה עַל הַבְּתוּלָה, וּמוּזְהָר עַל הָאַלְמָנָה, וּמַחֲזִיר אֶת הָרוֹצֵחַ,

In addition, when in mourning, a High Priest **does not let** his hair **grow wild, nor does he rend** his clothing in the way other mourners do. **But he does rend** his clothing **from below,** in a place that is not noticeable, while **the common** priest rends **from above** in the normal manner.

And he may **not become ritually impure** in the event of the death of **his close relatives,** but a common priest may.

And he is commanded to marry a **virgin, and he is prohibited from** marrying a **widow,** in contrast to a common priest who is prohibited to marry only a divorcee.

And his death **allows the return of the** accidental **killer** from the city of refuge.

וּמַקְרִיב אוֹנֵן וְאֵינוֹ אוֹכֵל, וְאֵינוֹ חוֹלֵק, וְנוֹטֵל חֵלֶק בָּרֹאשׁ, וּמַקְרִיב חֵלֶק בָּרֹאשׁ, וּמְשַׁמֵּשׁ בִּשְׁמוֹנָה כֵּלִים, וּפָטוּר עַל טוּמְאַת מִקְדָּשׁ וְקָדָשָׁיו, וְכָל עֲבוֹדוֹת יוֹם הַכִּפּוּרִים אֵינָן כְּשֵׁירוֹת אֶלָּא בּוֹ.

And he sacrifices offerings even when he is **an acute mourner,** i.e., on the first day of his mourning, **but he may not eat** from the offerings on that day **and he may not take a portion** from them.

And he takes his **portion first** from any offering of his choice.

And he has the **first** right **to sacrifice** any offering he wants.

And he serves wearing **eight garments.**

And he is exempt from bringing an offering for unwittingly causing **ritual impurity to the Temple and its sacred objects.**

And all parts of the **Yom Kippur service are valid only** when performed **by him.**

וְכוּלָּן נוֹהֲגוֹת בִּמְרוּבֶּה בְּגָדִים, חוּץ מִפַּר הַבָּא עַל כָּל הַמִּצְוֹת.

And all these *halakhot* unique to the High Priest are not limited to one who was consecrated with anointing oil, but **apply** also to a High Priest **of many garments.** During the Second Temple period, when the oil used for anointing was no longer available for anointing High Priests, the High Priests were consecrated by virtue of wearing the eight garments. This is true **except** with regard to **the bull brought for all the mitzvot,** which is brought only by a High Priest consecrated with anointing oil.

NOTES

Due to the principle: One elevates in sanctity and one does not downgrade – מִשּׁוּם מַעֲלִין בַּקֹּדֶשׁ וְלֹא מוֹרִידִין: *Tosafot Yeshanim* note that if the priest anointed for war remains in his position, then the reason he may not serve in four garments is that since by Torah law he should be serving in eight garments, it is prohibited for him to serve in fewer. Why does the Gemara suggest a different reason? They explain that the Gemara refers to a case where the priest was forced to step down from his position, e.g., because he became sick or elderly and could no longer go out to the battlefields and consequently another priest was appointed in his place. Since he no longer serves, there is no longer any prohibition for him to wear fewer than eight garments. However, because he retains the personal sanctity of a priest anointed for war, to now only wear four garments would be an infraction of the principle that one should not downgrade in matters of sanctity.

The bull brought for all the mitzvot – פַּר הַבָּא עַל כָּל הַמִּצְוֹת: According to Rashi and other commentators, the bull brought for all the mitzvot is the same as the bull of an anointed priest. The bull sacrificed as a sin-offering for the congregation is not mentioned here because essentially it is an offering of the community, not of the High Priest. As such, in the event that there was no High Priest, a common priest would sacrifice it (see *Tosafot Yeshanim* and Ritva).

וְכוּלָּן נוֹהֲגוֹת בְּמָשׁוּחַ שֶׁעָבַר חוּץ מִפַּר יוֹם הַכִּפּוּרִים וַעֲשִׂירִית הָאֵיפָה.

And all these *halakhot* **apply to a former High Priest** who had been consecrated to substitute for a High Priest who had become disqualified. If the disqualification of the original High Priest is removed, he may return to his position. Although the substitute no longer serves as a High Priest, he retains the sanctity of a High Priest and the *halakhot* of the High Priest continue to apply to him. This is true **except** with regard to the sacrifice of **the bull on Yom Kippur and** the sacrifice of **the tenth of an ephah** each day.

וְכוּלָּן אֵין נוֹהֲגוֹת בִּמְשׁוּחַ מִלְחָמָה, חוּץ מֵחֲמִשָּׁה דְּבָרִים הָאֲמוּרִין בַּפָּרָשָׁה: לֹא פּוֹרֵעַ, וְלֹא פּוֹרֵם, וְלֹא מִטַּמֵּא לִקְרוֹבָיו, וּמְצוּוֶּה עַל הַבְּתוּלָה, וּמוּזְהָר עַל הָאַלְמָנָה, וּמַחֲזִיר אֶת הָרוֹצֵחַ כְּדִבְרֵי רַבִּי יְהוּדָה, וַחֲכָמִים אוֹמְרִים: אֵינוֹ מַחֲזִיר.

And none of them applies to the priest anointed for war, except for the **five items stated** explicitly **in the passage** about the High Priest (Leviticus 21:10–15):
When in mourning, he **does not let** his hair **grow wild nor does he rend** his clothing in the way regular mourners do.
And he may **not become ritually impure** in the event of the death of **his close relatives.**
And he is commanded to marry **a virgin, and he is prohibited from** marrying **a widow.**
And his death **allows the return of the** accidental **killer** from the city of refuge, **in accordance with the statement of Rabbi Yehuda** in tractate *Makkot* (11a). **And the Rabbis say:** His death **does not allow the return** of the accidental killer from the city of refuge.

כִּי לֵית לֵיהּ אֵיבָה – בִּדְכְוָותֵיהּ, בִּדְזוּטַר מִינֵּיהּ – אִית לֵיהּ.

The *baraita* teaches that a former High Priest also wears the eight garments of the High Priest. It is therefore apparent that the *tanna* of the *baraita* is not concerned about animosity which could be caused if the High Priest and the former High Priest wear similar garments. Despite this, the *baraita* agrees that the priest anointed for war does not wear the eight garments. This suggests that the reason for this is not out of concern that animosity might result. The Gemara rejects this proof: **When** the High Priest **has no animosity** toward someone else wearing the same garments, it is only **where** that person **is similar to him,** such as a former High Priest who held the same rank. But toward someone **inferior to him** who wears the same garments, such as the priest anointed for war, **he does** feel animosity.[N]

יְתֵיב רַבִּי אַבָּהוּ וְקָאָמַר לָהּ לְהָא שְׁמַעְתָּא מִשְּׁמֵיהּ דְּרַבִּי יוֹחָנָן. אַהַדְרִינְהוּ רַבִּי אַמִּי וְרַבִּי אַסִּי לְאַפַּיְיהוּ. אִיכָּא דְּאָמְרִי רַבִּי חִיָּיא בַּר אַבָּא אֲמָרָהּ וְאַהַדְרִינְהוּ רַבִּי אַמִּי וְרַבִּי אַסִּי לְאַפַּיְיהוּ.

The Gemara relates: **Rabbi Abbahu was sitting** before the Sages **and saying this *halakha*** of Rav Dimi, that the priest anointed for war serves in the same garments as the High Priest, **in the name of Rabbi Yoḥanan. Rabbi Ami and Rabbi Asi turned their faces** away[N] to show that they disagreed. **Some say** it was not Rabbi Abbahu but **Rabbi Ḥiyya bar Abba** who **said it, and** it was away from him that **Rabbi Ami and Rabbi Asi turned their faces.**

מַתְקִיף לָהּ רַב פָּפָּא: בִּשְׁלָמָא רַבִּי אַבָּהוּ – מִשּׁוּם יְקָרָא דְּבֵי קֵיסָר, אֶלָּא לְרַבִּי חִיָּיא בַּר אַבָּא נֵימְרוּ לֵיהּ מֵימַר: לֹא אָמַר רַבִּי יוֹחָנָן הָכִי!

Rav Pappa strongly objects to the alternative account: **Granted,** if you say that **Rabbi Abbahu** reported the *halakha*, it is understandable that Rabbi Ami and Rabbi Asi did not state outright that they disagreed with him **due to the honor of the house of** the **caesar,**[N] as Rabbi Abbahu was close to the government (see *Ḥagiga* 14a). **But** if the alternative account were true, then **they should have said outright to Rabbi Ḥiyya bar Abba** that they held that **Rabbi Yoḥanan did not say this,** since there would have been no reason not to have done so. Therefore, Rav Pappa claimed this account must be incorrect.

כִּי אֲתָא רָבִין אֲמַר: נִשְׁאָל אִיתְּמַר. תַּנְיָא נַמִי הָכִי: בְּגָדִים שֶׁכֹּהֵן גָּדוֹל מְשַׁמֵּשׁ בָּהֶן – מְשׁוּחַ מִלְחָמָה נִשְׁאָל בָּהֶן.

The Gemara cites an opinion that conflicts with that of Rav Dimi: **When Ravin came** from Eretz Yisrael to Babylonia he **said:** The teaching that the priest anointed for war wears the eight garments of the High Priest **was stated** only with regard to **being consulted** for the decision of the *Urim VeTummim*. To be consulted he must wear all eight garments; however, he never serves in them. **That was also taught** in a *baraita*: **The garments in which the High Priest serves** are also worn when the **priest anointed for war is consulted** for the decision of the *Urim VeTummim*.[H]

NOTES

Toward someone inferior to him he does feel animosity – בִּדְזוּטַר מִינֵּיהּ אִית לֵיהּ: This observation is noted in several places in the Gemara. One feels animosity only toward someone who is less deserving and who nevertheless receives equal or preferable status.

Turned their faces away – אַהַדְרִינְהוּ...לְאַפַּיְיהוּ: The Sages would all sit facing the Sage who was currently expounding the *halakha*. When they wished to respond or show they disagreed, they would turn their faces toward the students who sat behind them.

The honor of the house of the caesar – יְקָרָא דְּבֵי קֵיסָר: Great respect was shown to the ruling government, even a non-Jewish one. For that reason, anyone who was close to the authorities was also treated with honor.

HALAKHA

The garments of the priest anointed for war – בִּגְדֵי מְשׁוּחַ מִלְחָמָה: When the priest anointed for war serves in the Temple, he serves in the four garments of a common priest. This is in accordance with the opinion of Ravin (Rambam *Sefer Avoda, Hilkhot Kelei HaMikdash* 4:21).

תָּנוּ רַבָּנַן: כֵּיצַד שׁוֹאֲלִין? הַשּׁוֹאֵל פָּנָיו כְּלַפֵּי נִשְׁאָל, וְהַנִּשְׁאָל פָּנָיו כְּלַפֵּי שְׁכִינָה.

§ **The Sages taught: How does one consult** the *Urim VeTummim*?[H] **The one asking** stands with **his face toward the one who is asked,** i.e., the High Priest or the priest anointed for war. **And the one who is asked,** the High Priest, turns **his face toward the Divine Presence,**[N] i.e., the *Urim VeTummim*, in which the explicit name of God is found, by tilting his head downward toward it.

הַשּׁוֹאֵל אוֹמֵר: ״אֶרְדּוֹף אַחֲרֵי הַגְּדוּד הַזֶּה״ וְהַנִּשְׁאָל אוֹמֵר: כֹּה אָמַר ה׳ עֲלֵה וְהַצְלַח. רַבִּי יְהוּדָה אוֹמֵר: אֵין צָרִיךְ לוֹמַר ״כֹּה אָמַר ה׳״ אֶלָּא ״עֲלֵה וְהַצְלַח״,

The one who asks says his question, e.g.: **"Shall I pursue after this troop?"** (I Samuel 30:8). **And the one who is asked** answers him according to the response he receives and **says,** for example: **Thus says God: Go up and succeed. Rabbi Yehuda says: He need not say** the words: **Thus says God; rather,** it is sufficient to relay the content of the response and say: **Go up and succeed,** since he is obviously only repeating what he was told.

אֵין שׁוֹאֲלִין בְּקוֹל – שֶׁנֶּאֱמַר: ״וְשָׁאַל לוֹ״, לֹא מְהַרְהֵר בְּלִבּוֹ שֶׁנֶּאֱמַר: ״וְשָׁאַל לוֹ לִפְנֵי ה׳״. אֶלָּא כְּדֶרֶךְ שֶׁאָמְרָה חַנָּה בִּתְפִלָּתָהּ, שֶׁנֶּאֱמַר: ״וְחַנָּה הִיא מְדַבֶּרֶת עַל לִבָּהּ״.

One does not ask in a loud **voice, as it is stated: "And** he shall stand before Elazar the priest, **who shall inquire for him**[N] by the judgment of the *Urim*" (Numbers 27:21), which implies that the inquiry is to be audible only to the person asking. **And he should not think** his question **in his heart** but should enunciate it, **as it is stated: "And…who shall inquire for him** by the judgment of the *Urim* **before God"** (Numbers 27:21),[N] and immediately afterward it states: "By his mouth" (Numbers 27:21). **Rather,** how shall he inquire? He should do so **akin to the way that Hannah spoke in her prayer, as it is stated: "Now Hannah spoke in her heart;** only her lips moved, but her voice could not be heard" (I Samuel 1:13), which indicates she did enunciate the words but spoke so quietly that no one else could hear.

אֵין שׁוֹאֲלִין שְׁנֵי דְּבָרִים כְּאֶחָד, וְאִם שָׁאַל – אֵין מַחֲזִירִין אֶלָּא אֶחָד, וְאֵין מַחֲזִירִין לוֹ אֶלָּא רִאשׁוֹן, שֶׁנֶּאֱמַר: ״הֲיַסְגִּירוּנִי בַעֲלֵי קְעִילָה בְיָדוֹ הֲיֵרֵד שָׁאוּל וגו׳ וַיֹּאמֶר ה׳ יֵרֵד״. וְהָא אָמְרַתְּ אֵין מַחֲזִירִין אֶלָּא רִאשׁוֹן! דָּוִד שָׁאַל

One does not ask about **two matters simultaneously;** rather, one asks one question, and after he is answered he asks a second question. **And** even **if he asks** about two matters simultaneously, **he is answered only** with regard to **one** of them, **and he is answered only** with regard to **the first** question. **As it is stated** with regard to King David that he asked two questions simultaneously: **"Will the men of Keilah deliver me into his hand? Will Saul come down?"** (I Samuel 23:11). And he was answered with regard to only one: **"And God said: He will come down."** (I Samuel 23:11). The Gemara asks: **But didn't you say** that if one asks two questions, he is **answered only** with regard to the **first** question? Yet the verse states that David received an answer for his second question, not the first. The Gemara answers: **David asked** the questions

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HALAKHA

How does one consult the *Urim VeTummim* – כֵּיצַד שׁוֹאֲלִים בְּאוּרִים וְתוּמִּים: The priest stands facing the Ark, and the person who is asking stands behind the priest, facing him. The person who is asking states what he wishes to ask; he does not ask in a loud voice nor does he merely think the question in his head. Rather, he uses a soft voice, like one who prays alone. The Divine Spirit moves the priest, and he looks at the breastplate and sees a prophecy in the letters raised on it. The priest answers: Do this, or: Do not do that. One may not ask two questions together; however if one does, he is answered with regard to the first question alone (Rambam *Sefer Avoda, Hilkhot Kelei HaMikdash* 10:11).

NOTES

Toward the Divine Presence – כְּלַפֵּי שְׁכִינָה: Rashi understands the Divine Presence as a reference to the *Urim VeTummim*. However, the Rambam understands it as a reference to the Ark (see Halakha note).

And he shall inquire for him – וְשָׁאַל לוֹ: The phrase "for him" is apparently superfluous here. It comes to emphasize that no one else should hear his question.

And he shall inquire for him before God – וְשָׁאַל לוֹ לִפְנֵי ה׳: If the verse had stated that the question is put to God, one might have concluded that thought alone is indeed sufficient, as God knows one's thoughts. However, the phrase "before God" indicates that he must turn to God only while his words are still audible (Maharsha).

Perek **VII**
Daf **73** Amud **b**

שֶׁלֹּא כְּסֵדֶר, וְהֶחֱזִירוּ לוֹ כְּסֵדֶר. וְכֵיוָן שֶׁיָּדַע שֶׁשָּׁאַל שֶׁלֹּא כְּסֵדֶר – חָזַר וְשָׁאַל כְּסֵדֶר, שֶׁנֶּאֱמַר: ״הֲיַסְגִּרוּ בַּעֲלֵי קְעִילָה אוֹתִי וְאֶת אֲנָשַׁי בְּיַד שָׁאוּל וַיֹּאמֶר ה׳ יַסְגִּירוּ״.

out of order and he was answered in order.[N] He should have asked first whether Saul would come down, and afterward what the people of Keilah would do. **And once he realized that he had asked out of order he went back and asked in order, as it is stated** immediately afterward: **"Will the men of Keilah deliver me and my men into the hand of Saul? And God said: They will deliver you"** (I Samuel 23:12).

וְאִם הוּצְרַךְ הַדָּבָר לִשְׁנַיִם – מַחֲזִירִין לוֹ שְׁנַיִם, שֶׁנֶּאֱמַר: ״וַיִּשְׁאַל דָּוִד בַּה׳ לֵאמֹר הַאֶרְדֹּף אַחֲרֵי הַגְּדוּד הַזֶּה הַאַשִּׂגֶנּוּ״ ״וַיֹּאמֶר (ה׳) לוֹ רְדֹף כִּי הַשֵּׂג תַּשִּׂיג וְהַצֵּל תַּצִּיל״,

But if the matter is urgent and **requires** asking **two** questions simultaneously, there being no time to follow the standard protocol, one may ask both questions simultaneously and **he is answered** with regard to the **two** questions together, **as it is stated: "And David asked of God, saying: Shall I pursue after this troop? Will I overtake them? And He answered him: Pursue, for you will surely overtake them, and will surely rescue"** (I Samuel 30:8).

NOTES

He was answered in order – הֶחֱזִירוּ לוֹ כְּסֵדֶר: The statement that one is answered with regard to the first question first means that one is first answered with regard to the logically first question, even if he asked it second (Ritva). In the Jerusalem Talmud a different explanation is cited, based on this verse: If one asks two questions he is answered only, if at all, with regard to the second question.

וְאַף עַל פִּי שֶׁגְּזֵירַת נָבִיא חוֹזֶרֶת, גְּזֵירַת אוּרִים וְתוּמִּים – אֵינָהּ חוֹזֶרֶת, שֶׁנֶּאֱמַר: ״בְּמִשְׁפַּט הָאוּרִים״.

The Gemara notes the reliability of the *Urim VeTummim*: **Even though a decree of a prophet can be retracted,** as sometimes a dire prophecy is stated as a warning and does not come true, **a decree of the *Urim VeTummim* cannot be retracted.**[N] **As it is stated: "By the judgment of the *Urim*"** (Numbers 27:21). The use of the term judgment suggests that the decree is as final as a judicial decision.

לָמָּה נִקְרָא שְׁמָן אוּרִים וְתוּמִּים? אוּרִים – שֶׁמְּאִירִין אֶת דִּבְרֵיהֶן, תּוּמִּים – שֶׁמַּשְׁלִימִין אֶת דִּבְרֵיהֶן.

Why is it called *Urim VeTummim*? *Urim*, which is based on the word *or*, light, is so called because **it illuminates** and explains **its words. *Tummim*,** which is based on the word *tam*, completed, is because **it fulfills its words,** which always come true.

וְאִם תֹּאמַר: בְּגִבְעַת בִּנְיָמִין מִפְּנֵי מָה לֹא הִשְׁלִימוּ?

And if you say: In the battles following the incidents in **Gibeah of Benjamin** (Judges 19–20), **why did** the *Urim VeTummim* **not fulfill** its words? The Jewish People consulted the *Urim VeTummim* three times with regard to their decision to attack the tribe of Benjamin, and each time they were instructed to go to battle. However, the first two times they were defeated and only on the third attempt were they successful. Is this not proof that the *Urim VeTummim* does not always fulfill its words?

הֵם שֶׁלֹּא בִּיחֲנוּ אִם לְנַצֵּחַ אִם לְהִנָּצֵחַ וּבָאַחֲרוֹנָה שֶׁבִּיחֲנוּ – הִסְכִּימוּ, שֶׁנֶּאֱמַר: ״וּפִנְחָס בֶּן אֶלְעָזָר בֶּן אַהֲרֹן עוֹמֵד לְפָנָיו בַּיָּמִים הָהֵם לֵאמֹר הַאוֹסִף עוֹד לָצֵאת לַמִּלְחָמָה עִם בְּנֵי בִנְיָמִן אָחִי אִם אֶחְדָּל וַיֹּאמֶר ה׳ עֲלוּ כִּי מָחָר אֶתְּנֶנּוּ בְיָדֶךָ״.

The Gemara answers: The first two times **they did not check** with the *Urim VeTummim* **whether they would be victorious or be defeated** but only inquired how and whether they should go to battle. Had they asked, they indeed would have been told that they would not succeed. **But on the last time, when they did check** and inquire whether they would be successful, the *Urim VeTummim* **agreed** with them that they should go to battle and that they would succeed, **as it is stated: "And Pinehas, the son of Elazar, the son of Aaron, stood before it in those days, saying: Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease? And God said: Go up, for tomorrow I will deliver him into your hand"** (Judges 20:28).

כֵּיצַד נַעֲשֵׂית? רַבִּי יוֹחָנָן אוֹמֵר: בּוֹלְטוֹת, רֵישׁ לָקִישׁ אוֹמֵר: מִצְטָרְפוֹת.

How is it done?[N] How does the *Urim VeTummim* provide an answer? The names of the twelve tribes were engraved upon the stones of the breastplate. These letters allowed for the answer to be received. **Rabbi Yoḥanan says:** The letters of the answer **protrude,** and the priest then combines those letters to form words in order to ascertain the message. **Reish Lakish says:** The letters rearrange themselves and **join**[N] together to form words.

וְהָא לָא כְּתִיב בְּהוּ צד״י! אָמַר רַב שְׁמוּאֵל בַּר יִצְחָק: אַבְרָהָם יִצְחָק וְיַעֲקֹב כְּתִיב שָׁם. וְהָא לָא כְּתִיב טֵי״ת! אָמַר רַב אַחָא בַּר יַעֲקֹב: ״שִׁבְטֵי יְשׁוּרוּן״ כְּתִיב שָׁם.

The Gemara asks: How was it possible to receive an answer to every question? **But** the letter ***tzadi* is not written**[N] within the names of the twelve tribes engraved on the breastplate's stones. **Rav Shmuel bar Yitzḥak said:** The names **Abraham, Isaac, and Jacob were** also **written there.** The name *Yitzḥak*, Isaac, contains the letter *tzadi*. The Gemara asks again: **But surely** the letter ***tet* was not written** on the breastplate, since it is not found in the names of the Patriarchs nor in the names of the twelve tribes. **Rav Aḥa bar Ya'akov said: *Shivtei Yeshurun*,** the tribes of Jeshurun, **was** also **written there.** The word *shivtei*, tribes, contains the letter *tet*. In this way the entire alphabet was represented.[H]

NOTES

A decree of the *Urim VeTummim* cannot be retracted – גְּזֵירַת אוּרִים וְתוּמִּים אֵינָהּ חוֹזֶרֶת: The words of a prophet are stated before the fact and not necessarily in a moment of emergency. As one has the opportunity to consider and repent, the statements of prophets sometimes serve as warnings. In the case of the *Urim VeTummim*, on the other hand, there is no chance to affect the outcome, and therefore the answer given is precisely what will happen (*Me'iri*).

How is it done – כֵּיצַד נַעֲשֵׂית: The Ritva explains (see also the commentary of the Ramban to Exodus 28:30) that the *Urim VeTummim* was pieces of parchment on which God's sacred names were written. These were inserted into the folds of the breastplate, and they would cause the letters to light up. In the Jerusalem Talmud, an opinion is cited that the priest would hear the answer out loud.

Protrude…join – בּוֹלְטוֹת...מִצְטָרְפוֹת: Rashi assumes that Rabbi Yoḥanan and Reish Lakish debate whether the letters remained in place and the priest had to decipher the message, or whether the letters would themselves form the answer. However, the Ritva assumes they do not disagree. Rather, first the letters would protrude, and then afterward they would rearrange themselves to form the words of the answer.

But *tzadi* is not written – וְהָא לָא כְּתִיב בְּהוּ צד״י: Later commentaries ask why the Gemara does not ask about earlier letters in the alphabet, such as *ḥet*; this question is also raised in the Jerusalem Talmud. Apparently, the Gemara's question is based on the message cited above from the book of Samuel, which included the letter *tzadi*. The Gemara's answer explains where the letters *ḥet* and *kuf* came from; therefore, the Gemara proceeds to ask only about the letter *tet*.

HALAKHA

What was written on the breastplate – מַה כָּתוּב בַּחוֹשֶׁן: The names of the twelve tribes are written on the breastplate, along with the names Abraham, Isaac, and Jacob written above the name Reuben, and *Shivtei Yah*, the tribes of God, written below the name Benjamin, so that all the letters of the alphabet are represented (Rambam *Sefer Avoda, Hilkhot Kelei HaMikdash* 9:7). The *Kesef Mishne* questions the source of Rambam's phrase *Shivtei Yah*, since the Gemara here has *Shivtei Yeshurun* and the Jerusalem Talmud has *Shivtei Yisrael*, the tribes of Israel. The *Kesef Mishne* writes that perhaps the Rambam thought that it made no difference what the second word was, since the phrase was necessary only for the *tet* in the word *Shivtei*. Therefore, he chose a term that appears in the Bible (see Psalms 122:4).

מֵיתִיבִי: כָּל כֹּהֵן שֶׁאֵינוֹ מְדַבֵּר בְּרוּחַ הַקּוֹדֶשׁ וּשְׁכִינָה שׁוֹרָה עָלָיו – אֵין שׁוֹאֲלִין בּוֹ, שֶׁהֲרֵי שָׁאַל צָדוֹק וְעָלְתָה לוֹ, אֶבְיָתָר וְלֹא עָלְתָה לוֹ, שֶׁנֶּאֱמַר: ״וַיַּעַל אֶבְיָתָר עַד תּוֹם כָּל הָעָם״ וגו׳.

The Gemara **raises an objection** from a *baraita*: **Any priest who does not speak with Divine Spirit**[N] **and upon whom the Divine Presence does not rest is not consulted** to inquire of the *Urim VeTummim*. **As Zadok inquired** of the *Urim VeTummim* **and it was effective for him,** and he received an answer; but **Ebiathar** inquired **and it was not effective for him,** and he did not receive an answer. **As it is stated: "But Ebiathar went up until all the people had finished"** (II Samuel 15:24), which is taken to mean that he was removed from the High Priesthood since the Divine Spirit had departed from him.

סִיּוּעֵי הֲוָה מְסַיַּיע בַּהֲדַיְיהוּ.

The Gemara asks: If it is true that the letters of the breastplate protrude or even join together to form the answer, why does the High Priest need the Divine Spirit and Divine Presence to be with him? And if he has the Divine Spirit and Divine Presence with him, why does he need the *Urim VeTummim*? The Gemara answers: The Divine Spirit **assisted the** *Urim VeTummim*. In other words, the letters formed the answer only if the High Priest himself was worthy, but his divine inspiration was not great enough to provide an answer without them.

״וְאֵין שׁוֹאֲלִין אֶלָּא לְמֶלֶךְ״. מְנָא הָנֵי מִילֵּי? אָמַר רַבִּי אַבָּהוּ: דְּאָמַר קְרָא: ״וְלִפְנֵי אֶלְעָזָר הַכֹּהֵן יַעֲמֹד וְשָׁאַל לוֹ בְּמִשְׁפַּט הָאוּרִים״ וגו׳ הוּא – זֶה מֶלֶךְ, ״וְכָל [בְּנֵי] יִשְׂרָאֵל אִתּוֹ״ – זֶה מְשׁוּחַ מִלְחָמָה, ״וְכָל הָעֵדָה״ – זוֹ סַנְהֶדְרִין.

§ It was taught in the mishna: **And** the High Priest **may be consulted** for the decision of the *Urim VeTummim* **only on behalf of the king,** or on behalf of the president of the court, or on behalf of one whom the community needs. **From where are these matters** derived? **Rabbi Abbahu said** that **the verse states: "And he shall stand before Elazar the priest, who shall inquire for him by the judgment of the *Urim*** before God; by his mouth they shall go out, and by his mouth they shall come in, both he and all the children of Israel with him, even all the congregation" (Numbers 27:21). Each phrase describes a different circumstance in which the *Urim VeTummim* may be consulted: **"He"; this is** a reference **to a king,** as "he" refers to Joshua, who had the status of a king. **"All the children of Israel with him"; this is** a reference to **the priest anointed for war,** as all of the Jewish people follow him to war according to his instruction. **"Even all the congregation"; this is** a reference to **the Sanhedrin,** who are the heads of the Jewish people.

הדרן עלך בא לו כהן גדול

NOTES

Any priest who does not speak with Divine Spirit – כָּל כֹּהֵן שֶׁאֵינוֹ מְדַבֵּר בְּרוּחַ הַקֹּדֶשׁ: See II Samuel 15, which recounts that upon his flight from Absalom, David wished to consult with the *Urim VeTummim*. He first asked Ebiathar to consult it, but he was not answered. David therefore removed him from the High Priesthood. Zadok was then installed in his place, and when he consulted the *Urim VeTummim* he was answered. The verse: "Zadok the priest who saw" (II Samuel 15:27), alludes to Zadok's divine inspiration (see Rashi).

Summary of Perek VII

The chapter discussed the High Priest's public reading of the Torah. Since he reads from different places within the Torah, he must furl the Torah during the reading. The Gemara expands on this issue and discusses in what circumstances one may or may not skip over sections during the public reading of the Torah and the Prophets.

The chapter also focused on issues concerning the priestly vestments. The Gemara discusses whether the priests may derive benefit from them. It concludes that while in the Temple they may wear them and use them even when they are not engaged in the Temple service, they are not permitted to do so outside the Temple confines.

The precise order of the day is not fully explained either by the Torah or even by the Mishna. The Gemara draws on various sources to clarify the day's schedule. According to the Gemara's conclusion, following the daily morning offering, the bull and seven lambs of the additional offering of Yom Kippur are sacrificed. Then the High Priest begins the special Yom Kippur service which he performs in the white garments. He then changes back into the golden garments and completes the sacrifice of the remaining offerings of the day. Then, in the white garments, he reenters the Holy of Holies to retrieve the items he had left there earlier. He then leaves, and in the golden garments completes the day with the sacrifice of the daily afternoon offering. Upon the safe and full completion of the day's service, the High Priest returns to his home, accompanied by the people. He makes a party and rejoices with his friends to celebrate the successful completion of his mission.

Continuing its focus on the priestly vestments, the chapter discussed their creation: What materials are used, how the threads are spun, and many other pertinent *halakhot*. In addition, the Gemara considers some of the *halakhot* of the *Urim VeTummim* and how it is to be consulted. This includes the question of who may wear it in order for it to be consulted.

Introduction to
Perek VIII

There are essentially two mitzvot of Yom Kippur that are relevant to all of the Jewish people: Refraining from forbidden labor and afflicting oneself. The concept of refraining from forbidden labor is well known from the laws of Shabbat and the Festivals. The verses in the Torah teach that those labors that are forbidden on Shabbat are the same ones that are forbidden on Yom Kippur. These can be defined as planned, thoughtful, creative work.

However, the mitzva to afflict oneself is unique to Yom Kippur. This chapter focuses primarily on the mitzva to afflict oneself: What is the definition of affliction? Is the required affliction passive or active? Who is included in the mitzva to afflict oneself? Is there an obligation for parents to educate their children in this mitzva? What about ill and weak people whose lives might be endangered by the mitzva of afflicting oneself? Are they obligated to fast under all conditions and situations? Perhaps there are exceptions because of the danger to their lives and well-being. Indeed, this question may be asked about all the mitzvot in the Torah. However, with respect to the mitzva of afflicting oneself, it is not merely a peripheral question but fundamental to the nature of the day. Therefore, this chapter is the place for clarification of the details of the mitzva and the laws of saving lives.

Another aspect of Yom Kippur is atonement from sin. This chapter investigates the parameters of that atonement: Is it always effective, unlimited, and unconditional? Or perhaps the atonement of Yom Kippur depends on one's actions or situation.

This chapter deals primarily with these issues and related topics.

מתני׳ יוֹם הַכִּפּוּרִים אָסוּר בַּאֲכִילָה, וּבִשְׁתִיָּה, וּבִרְחִיצָה, וּבְסִיכָה, וּבִנְעִילַת הַסַּנְדָּל, וּבְתַשְׁמִישׁ הַמִּטָּה. וְהַמֶּלֶךְ וְהַכַּלָּה יִרְחֲצוּ אֶת פְּנֵיהֶם, וְהֶחָיָה תִּנְעוֹל אֶת הַסַּנְדָּל, דִּבְרֵי רַבִּי אֱלִיעֶזֶר, וַחֲכָמִים אוֹסְרִין.

MISHNA On **Yom Kippur,** the day on which there is a mitzva by Torah law to afflict oneself,[NH] it is **prohibited** to engage **in eating and in drinking, and in bathing,**[N] **and in smearing** oil on one's body, **and in wearing shoes,**[N] **and in conjugal relations.** However, **the king,** in deference to his eminence, and a new **bride** within thirty days of her marriage, who wishes to look especially attractive at the beginning of her relationship with her husband, may **wash their faces**[H] on Yom Kippur. **A woman after childbirth,** who is suffering, may **wear shoes** because going barefoot causes her pain. This is **the statement of Rabbi Eliezer. The Rabbis prohibit** these activities for a king, a new bride, and a woman after childbirth.

הָאוֹכֵל כְּכוֹתֶבֶת הַגַּסָּה, כָּמוֹהָ וּכְגַרְעִינָתָהּ, וְהַשּׁוֹתֶה מְלֹא לוּגְמָיו – חַיָּיב. כָּל הָאוֹכָלִים מִצְטָרְפִין לְכַכּוֹתֶבֶת, וְכָל הַמַּשְׁקִין מִצְטָרְפִין לִמְלֹא לוּגְמָיו. הָאוֹכֵל וְשׁוֹתֶה אֵין מִצְטָרְפִין.

The mishna elaborates: **One who eats a large date-bulk** of food, equivalent to a date **and its pit,**[H] **or who drinks a cheekful** of liquid on Yom Kippur is **liable**[H] to receive the punishment of *karet* for failing to fulfill the mitzva to afflict oneself on Yom Kippur. **All foods** that one eats **join** together to constitute **a date-bulk; and all liquids** that one drinks **join** together to constitute **a cheekful.** However, if **one eats and drinks,** the food and beverage **do not join** together[N] to constitute a measure that determines liability, as each is measured separately.

גמ׳ אָסוּר?! עָנוּשׁ כָּרֵת הוּא! אָמַר רַבִּי אִילָא, וְאִיתֵּימָא רַבִּי יִרְמְיָה: לֹא נִצְרְכָה אֶלָּא לַחֲצִי שִׁיעוּר.

GEMARA The Gemara expresses surprise at the mishna's terminology, which states that it is prohibited to eat and drink on Yom Kippur. Why does the mishna use the word **prohibited,** which indicates that these activities are only sinful? **It** is, after all, **punishable by** ***karet*** if he eats, and the mishna should have used the more accurate word liable. **Rabbi Ila said, and some say** that **Rabbi Yirmeya said:** This term is **needed only for a half-measure,**[H] meaning that if one eats less than the amount that incurs the punishment of *karet*, he still violates a prohibition.

הָנִיחָא לְמַאן דְּאָמַר חֲצִי שִׁיעוּר אָסוּר מִן הַתּוֹרָה, אֶלָּא לְמַאן דְּאָמַר חֲצִי שִׁיעוּר מוּתָּר מִן הַתּוֹרָה, מַאי אִיכָּא לְמֵימַר? דְּאִיתְּמַר, חֲצִי שִׁיעוּר,

The Gemara asks: This explanation **works out well according to** the **one who said** that **a half-measure is prohibited by Torah** law even though it does not incur a punishment. **But according to** the **one who says** that **a half-measure is permitted by Torah** law, and that it is the Sages who prohibit eating less than a full measure, **what is** there **to say** about the terminology, **as it was stated** that *amora'im* debated the nature of **a half-measure** of a forbidden substance?

NOTES

Five methods of affliction – חֲמִשָּׁה עִינּוּיִים: There are five methods of affliction required on Yom Kippur. Eating and drinking count as one. The medieval commentaries disagree on whether all are mandated by Torah law (Rambam), or if only eating and drinking are Torah prohibitions and the rest are rabbinic (*Tosefot Yom Tov*; Rosh; see Rabbeinu Nissim).

Bathing – רְחִיצָה: Because bathing is usually done with water, a separate prohibition against smearing with oil had to be specified. Some authorities distinguish between bathing, which is prohibited for any purpose, and smearing oil on oneself, which is prohibited only for pleasure (see Rav Shmuel Strashun).

Wearing shoes [*ne'ilat hasandal*] – נְעִילַת הַסַּנְדָּל: Although the use of footwear was not yet universal during the time of the Mishna, it was more common in urban areas and sandals were the common form of footwear. By the time of the Gemara, shoes became commonplace and it was considered unusual to walk around barefoot. The Hebrew word *sandal* does not refer only to open footwear; wearing any kind of leather shoe is prohibited.

Ancient sandal found at Masada

If one eats and drinks, the food and beverage do not join together – הָאוֹכֵל וְשׁוֹתֶה אֵין מִצְטָרְפִים: Commentaries ask why the mishna does not simply say that food and beverages do not combine (see *Tosefet Yom HaKippurim*). Some suggest that even according to the opinion that food and drinks do combine with regard to other *halakhot*, the issue is one's frame of mind with regard to Yom Kippur. For this reason, the question is presented from his perspective (see *Siaḥ Yitzḥak* and *Tosefet Yom HaKippurim*).

HALAKHA

Prohibitions for the sake of affliction on Yom Kippur – אִיסּוּרִים מִשּׁוּם עִינּוּי בְּיוֹם הַכִּפּוּרִים: On Yom Kippur, it is prohibited to eat or drink, bathe or smear oneself with oil, wear leather shoes, or engage in conjugal relations. One is liable to receive *karet* only for eating or drinking (*Shulḥan Arukh*, *Oraḥ Ḥayyim* 611:1).

The king and a bride may wash their faces – הַמֶּלֶךְ וְהַכַּלָּה יִרְחֲצוּ אֶת פְּנֵיהֶם: The king may wash his face on Yom Kippur, in deference to his status, to allow people to see his beauty. The *halakha* is in accordance with the opinion of Rabbi Eliezer, as the Gemara rules according to his opinion (*Hagahot Maimoniyot*; Rambam *Sefer Zemanim*, *Hilkhot Shevitat Asor* 3:1). A bride is allowed to wash her face if Yom Kippur is within thirty days after her wedding. This leniency is not observed in modern times, as the entire community spends the day in the synagogue, where the husband does not see his bride (*Mishna Berura*; *Shulḥan Arukh*, *Oraḥ Ḥayyim* 613:10).

The measure of food that determines liability for eating on Yom Kippur – שִׁיעוּר אֲכִילָה בְּיוֹם הַכִּפּוּרִים: One who eats on Yom Kippur an amount of food equal to the volume of a large date, which is slightly smaller than an egg-bulk, is liable. All types of food are combined to reach this measure, as stated in the mishna (*Shulḥan Arukh*, *Oraḥ Ḥayyim* 612:1).

The measure of liquid that determines liability for drinking on Yom Kippur – שִׁיעוּר שְׁתִיָּה בְּיוֹם הַכִּפּוּרִים: One who drinks a cheekful of beverage on Yom Kippur is liable. All types of drink can be combined to reach this measure (*Shulḥan Arukh*, *Oraḥ Ḥayyim* 612:9).

Half-measure – חֲצִי שִׁיעוּר: If one ate or drank less than a full measure on Yom Kippur he is not liable to receive *karet*, although such an act is prohibited by Torah law. One who eats or drinks a half-measure receives lashes by rabbinic decree. This ruling follows Rabbi Yoḥanan, in his dispute with Reish Lakish (Rambam *Sefer Zemanim*, *Hilkhot Shevitat Asor* 2:3).

רַבִּי יוֹחָנָן אָמַר: אָסוּר מִן הַתּוֹרָה, רֵישׁ לָקִישׁ אָמַר: מוּתָּר מִן הַתּוֹרָה. הָנִיחָא לְרַבִּי יוֹחָנָן, אֶלָּא לְרֵישׁ לָקִישׁ מַאי אִיכָּא לְמֵימַר? מוֹדֶה רֵישׁ לָקִישׁ שֶׁאָסוּר מִדְּרַבָּנַן.

Rabbi Yoḥanan said: It is **prohibited by Torah** law, and the Torah prohibits even a minute amount of forbidden substance. **Reish Lakish said:** It is **permitted by Torah** law. **This** explanation works out **well** according **to** the opinion of **Rabbi Yoḥanan. However,** according to the opinion of **Reish Lakish, what can be said?** The Gemara answers: **Reish Lakish concedes that** a half-measure is **prohibited** by **rabbinic** law. If so, Reish Lakish, too, will say that eating or drinking a half-measure is prohibited on Yom Kippur, by rabbinic law.

אִי הָכִי לָא נִיחַיַּיב עֲלֵיהּ קׇרְבַּן שְׁבוּעָה, אַלְמָא תְּנַן: שְׁבוּעָה שֶׁלֹּא אוֹכַל, וְאָכַל נְבֵילוֹת וּטְרֵיפוֹת שְׁקָצִים וּרְמָשִׂים – חַיָּיב, וְרַבִּי שִׁמְעוֹן פּוֹטֵר.

The Gemara asks: **If so,** if according to Reish Lakish there is a rabbinic prohibition to eat a half-measure, **one should not be liable to bring an offering** for breaking **an oath** to eat a half-measure of forbidden foods. **Why,** then, did we **learn** in a mishna otherwise: He who swore the following oath, **an oath that I will not eat, and** then **ate** unslaughtered **animal carcasses,** ***tereifot,***[N] **reptiles, or creeping animals,** he is **liable** to bring an offering for violating his oath. **Rabbi Shimon exempts** him.

וְהָוֵינַן בַּהּ: אַמַּאי חַיָּיב? מוּשְׁבָּע וְעוֹמֵד מֵהַר סִינַי הוּא! רַב וּשְׁמוּאֵל וְרַבִּי יוֹחָנָן דְּאָמְרִי: בְּכוֹלֵל דְּבָרִים הַמּוּתָּרִים עִם דְּבָרִים הָאֲסוּרִין.

And we discussed it: Why should he **be liable** for breaking an oath? **He was already sworn and obligated at Mount Sinai,**[H] along with the rest of the Jewish people, not to eat these things. According to *halakha*, an oath does not take effect if it contradicts a previously existing oath. The second oath to not eat has no effect in terms of eating forbidden foods, so why should one be liable for breaking it? **Rav, and Shmuel, and Rabbi Yoḥanan say** with regard to this: Here we are dealing with a case where one **includes permitted foods with forbidden foods.** This means that had one sworn only not to eat unslaughtered animal carcasses or *tereifot* and then ate them, he would not be liable for breaking the oath because he was already sworn not to eat those foods. However, if one swore not to eat at all, his oath takes effect on permitted foods. Consequently, if he eats any food he is liable.

וְרֵישׁ לָקִישׁ אָמַר: אִי אַתָּה מוֹצֵא אֶלָּא בִּמְפָרֵשׁ חֲצִי שִׁיעוּר וְאַלִּיבָּא דְּרַבָּנַן, אוֹ בִּסְתָם,

And Reish Lakish said: The only application of this mishna **you will find is** in a case where one **explicitly** says that he will not eat **a half-measure, and** this is **in accordance with** the opinion of **the Rabbis.** They say that when one swears that he will not eat, he prohibits himself only from eating a whole measure of food. If he eats a half-measure, he has not violated a prohibition. Therefore, in order for a half-measure to be prohibited, he needs to specify this in his oath. Or, you find it in the case of one who makes **no specification** at all of a half-measure,

NOTES

Tereifa – **טְרֵיפָה**: Generally speaking, a *tereifa* is an animal that is suffering from a condition that will cause it to die within twelve months. It is prohibited by the Torah to eat an animal that has been injured or is stricken with a disease of this nature, although the actual source for this prohibition is a matter of dispute. Some authorities cite Exodus 22:30: "You shall not eat any flesh that is torn of beasts in the field," while others suggest Deuteronomy 14:21: "You shall not eat of any thing that died of itself." According to the *Minḥat Ḥinukh* and others, both verses together serve as the source for the prohibition.

HALAKHA

He was already sworn and obligated at Mount Sinai – **מוּשְׁבָּע וְעוֹמֵד מֵהַר סִינַי הוּא**: One who swears not to eat and then eats foods prohibited by the Torah is exempt from the punishment incurred for breaking an oath. If one swears not to eat any amount of food from a *neveila* or a *tereifa* and eats less than an olive-bulk, he is liable with regard to his oath because the oath that took effect at Mount Sinai did not apply to less than an olive-bulk (Rambam *Sefer Hafla'a, Hilkhot Shevuot* 5:7, and in the comments of the *Kesef Mishne* and *Leḥem Mishne*).

Perek **VIII**
Daf **74** Amud **a**

וְאַלִּיבָּא דְּרַבִּי עֲקִיבָא, דְּאָמַר: אָדָם אוֹסֵר עַצְמוֹ בְּכׇל שֶׁהוּא.

and the mishna is **in accordance with** the opinion of **Rabbi Akiva,** who **said: A man prohibits himself from any amount.** If a man swears that he will not eat, he thereby prohibits himself from eating even the smallest amount of food. Therefore, Reish Lakish himself maintains that eating a half-measure does not constitute a prohibition.

וְכִי תֵּימָא כֵּיוָן דְּאִית לֵיהּ הֶיתֵּר מִן הַתּוֹרָה – קָא חָיֵיל קׇרְבַּן שְׁבוּעָה, וְהָתְנַן: שְׁבוּעַת הָעֵדוּת אֵינָהּ נוֹהֶגֶת אֶלָּא בִּרְאוּיִין לְהָעִיד. וְהָוֵינַן בַּהּ: לְמַעוֹטֵי מַאי? רַב פַּפָּא אָמַר: לְמַעוֹטֵי מֶלֶךְ,

And if you say: Perhaps Reish Lakish **maintains** that **since** a half-measure **is permitted by Torah** law, despite the fact that it is prohibited by rabbinic law, one is **liable** to **bring an offering** for violating **an oath,** then there is the following problem: **Didn't we learn** in a mishna: **An oath of testimony**[N] where one is sworn to give testimony on something that he saw or knew, **applies only to those who are eligible to give testimony.** If one who is ineligible to testify swears an oath to give testimony, the oath is invalid even if he does not testify. **And we discussed it:** The statement: Those who are eligible to give testimony, comes **to exclude what?** After all, it was already said that the oath does not apply to women, relatives, and other disqualified people. **Rav Pappa said:** It comes **to exclude a king.**[N] A king is not disqualified from giving testimony, but he does not testify before a court, due to the requirement to give respect to a king.

NOTES

An oath of testimony – **שְׁבוּעַת הָעֵדוּת**: The laws of an oath of testimony are mentioned in the Torah (Leviticus 5:1) and are explored in depth in tractate *Shevuot*. If a litigant finds witnesses who are capable of testifying on his behalf and has them swear that they will testify, they must bring a particular type of sin-offering if they do not then testify. This issue is considered a detail of monetary law, and the oath takes effect only with regard to one who is eligible to give testimony.

To exclude a king – **לְמַעוֹטֵי מֶלֶךְ**: The Sages debate whether the freedom that a king has from testifying is a Torah exemption to preserve his honor or a rabbinic exemption relating to the kings of the northern kingdom of Israel, who did not observe Torah law (see *Tosefet Yom HaKippurim*; *Gevurat Ari*). In practice, a king does not take the oath of testimony.

רַב אַחָא בַּר יַעֲקֹב אָמַר: לְמַעוֹטֵי מְשַׂחֵק בְּקוּבְיָא. וְהָא מְשַׂחֵק בְּקוּבְיָא מִדְּאוֹרַיְיתָא מֵיחֲזֵי חָזֵי, וְרַבָּנַן הוּא דִּפְסָלוּהוּ, וְלָא קָא חָיְילָא עֲלֵיהּ שְׁבוּעָה!

Rav Aḥa bar Ya'akov said: It comes **to exclude one who plays with dice,**[NH] whom the Sages disqualified from giving testimony. **But surely one who plays with dice is eligible by Torah law** to give testimony, **and** it is **the Sages** who **disqualified him.** Despite this, **an oath of testimony does not apply to him** by Torah law, even though the prohibition on his testifying is rabbinic.

שָׁאנֵי הָתָם דְּאָמַר קְרָא: ״אִם לֹא יַגִּיד״ – וְהַאי לָאו בַּר הַגָּדָה הוּא כְּלָל.

The Gemara rejects this by distinguishing between the two cases: **It is different there,** in the case of testimony, where **the verse states: "If he does not utter it,** then he shall bear his iniquity" (Leviticus 5:1), i.e., a man who can testify but doesn't do so should be punished. **But this person cannot ever give testimony** since the court will not accept his testimony. The Torah makes liability for an oath of testimony contingent on one's ability to testify. Therefore, an oath of testimony would not apply to someone unable to testify. However, one who takes an oath not to eat is liable if he breaks that oath, notwithstanding the rabbinic prohibition against eating less than a measure of forbidden food. Consequently, this rejection does not stand, and the first explanation remains.

וְכָל הֵיכָא דְּתָנֵי עָנוּשׁ כָּרֵת לָא תָּנֵי אָסוּר? וְהָתַנְיָא: אַף עַל פִּי שֶׁאָמְרוּ אָסוּר בְּכוּלָּן, לֹא אָמְרוּ עָנוּשׁ כָּרֵת אֶלָּא עַל הָאוֹכֵל וְשׁוֹתֶה וְעוֹשֶׂה מְלָאכָה בִּלְבַד! הָכִי קָאָמַר: כְּשֶׁאָמְרוּ אָסוּר לֹא אָמְרוּ אֶלָּא בְּכַחֲצִי שִׁיעוּר, אֲבָל כְּשִׁיעוּר – עָנוּשׁ כָּרֵת, וְאַף עַל פִּי שֶׁעָנוּשׁ כָּרֵת – אֵין עָנוּשׁ כָּרֵת אֶלָּא אוֹכֵל וְשׁוֹתֶה וְעוֹשֶׂה מְלָאכָה בִּלְבַד.

§ The Gemara's initial assumption is that the mishna's use of the word prohibited is referring to a transgression not punishable by *karet*. The Gemara asks: **And anywhere that it teaches** that transgressing is **punishable by *karet*,** does it never **teach** using the word **prohibited? Was it not taught** in a *baraita*: **Although they said** the word **prohibited with all of the** five Yom Kippur afflictions, **they said** that the **punishment of *karet***[H] applies **only to one who eats, or drinks, or performs** prohibited **labor.** This means that the word prohibit is used with transgressions punishable by *karet* as well. The Gemara rejects this. **This is** what the *baraita* **is saying: When they said** that those five activities are **prohibited, they said that only** with regard to **a half-measure; but** a full **measure is punishable by *karet*. And although** a violation **is punishable by *karet*, it is punishable by *karet* only** if one **eats, or drinks, or performs** prohibited **labor;** these **alone** are the cases where *karet* is incurred.

וְאִי בָּעֵית אֵימָא כִּי קָתָנֵי ״אָסוּר״ – אַשְּׁאָרָא. דְּתָנוּ רַבָּה וְרַב יוֹסֵף בִּשְׁאָר סִיפְרֵי דְּבֵי רַב: מִנַּיִין לְיוֹם הַכִּפּוּרִים שֶׁאָסוּר בִּרְחִיצָה בְּסִיכָה וּבִנְעִילַת הַסַּנְדָּל וּבְתַשְׁמִישׁ הַמִּטָּה – תַּלְמוּד לוֹמַר: ״שַׁבָּתוֹן״ – שְׁבוֹת.

And if you wish, say instead that **when it is taught** in the mishna using the language of **prohibited,** it is referring to **the other** transgressions, which do not incur *karet*. **As Rabba and Rav Yosef taught this in other books** of **Rav's school,** i.e., the *Sifrei*, the halakhic midrash on Numbers and Deuteronomy: **From where** is it derived **that** it is **prohibited** to engage **in bathing, and in smearing** oil on one's body, **and in wearing shoes, and in having relations on Yom Kippur? The verse states: "*Shabbaton*"** (Leviticus 16:31), meaning **resting** and refraining from certain activities. Therefore, the word prohibit is used with these activities, but they are not punishable by *karet*.

NOTES

One who plays with dice – מְשַׂחֵק בְּקוּבְיָא: Dice games were accompanied by gambling throughout the Roman Empire. Tractate *Sanhedrin* lists dice players among those whom the Sages prohibit from giving testimony. There are different opinions with regard to the rationale for this *halakha*. According to some, the winnings from playing dice are not acquired in a legal manner because the other players do not expect to lose when they place their bets. Therefore, one who takes money in this fashion is considered a robber by rabbinic decree. Even according to those who say that money won through gambling is not considered stolen, gambling is nonetheless considered despicable behavior.

Fresco of dice players, found in Pompeii

Ancient Roman dice. The basic design has not changed significantly over the years.

HALAKHA

One who plays with dice – מְשַׂחֵק בְּקוּבְיָה: If individuals take an oath to testify despite being ineligible to do so, e.g., they are relatives, one is a king, or one or both are disqualified for some reason, their oath is invalid, but they are not obligated to bring an offering. This is so even if their disqualification is rabbinic, e.g., because they gamble. This ruling in accordance with Rav Aḥa Bar Ya'akov (*Kesef Mishne*, Rambam *Sefer Hafla'a*, *Hilkhot Shevuot* 10:1).

***Karet* on Yom Kippur – כָּרֵת בְּיוֹם הַכִּפּוּרִים:** There are five activities prohibited on Yom Kippur due to the mitzva to afflict oneself, in addition to the prohibition of performing labor. However, only eating, drinking, and performing prohibited labor incur the punishment of *karet* (*Shulḥan Arukh*, *Oraḥ Ḥayyim* 611:1).

גּוּפָא, חֲצִי שִׁיעוּר, רַבִּי יוֹחָנָן אָמַר: אָסוּר מִן הַתּוֹרָה, רֵישׁ לָקִישׁ אָמַר: מוּתָּר מִן הַתּוֹרָה. רַבִּי יוֹחָנָן אָמַר: אָסוּר מִן הַתּוֹרָה; כֵּיוָן דַּחֲזֵי לְאִיצְטָרוּפֵי – אִיסּוּרָא קָא אָכֵיל. רֵישׁ לָקִישׁ אָמַר: מוּתָּר מִן הַתּוֹרָה, אֲכִילָה אָמַר רַחֲמָנָא – וְלֵיכָּא.

§ Apropos the dispute between Rabbi Yoḥanan and Reish Lakish, the Gemara deals with **the** matter **itself:** What is the law with regard to **a half-measure? Rabbi Yoḥanan said: It is prohibited by Torah** law. **Reish Lakish said: It is permitted by Torah** law. The Gemara elaborates: **Rabbi Yoḥanan said it is prohibited by Torah** law **because it is fit to combine**[N] with another half-measure. If one continues to eat more, he will eat a whole measure, which is punishable by Torah law. Therefore, even when he eats the first half-measure **he is eating forbidden** food. **Reish Lakish said it is permitted by Torah** law. His reason is as follows: With regard to all forbidden foods, **the Merciful One states** in the Torah: **"Eat,"** for example in the verse: "You shall eat neither fat nor blood" (Leviticus 3:17). Eating is defined as consuming a minimum of an olive-bulk, **and there is no** prohibition if one eats less than an olive-bulk.

אֵיתִיבֵיהּ רַבִּי יוֹחָנָן לְרֵישׁ לָקִישׁ: אֵין לִי אֶלָּא כׇּל שֶׁיֶּשְׁנוֹ בְּעוֹנֶשׁ יֶשְׁנוֹ בְּאַזְהָרָה, כּוֹי וַחֲצִי שִׁיעוּר הוֹאִיל וְאֵינוֹ בְּעוֹנֶשׁ יָכוֹל אֵינוֹ בְּאַזְהָרָה – תַּלְמוּד לוֹמַר: ״כׇּל חֵלֶב״! מִדְּרַבָּנַן, וּקְרָא אַסְמַכְתָּא בְּעָלְמָא.

Rabbi Yoḥanan raised an objection to the opinion of **Reish Lakish** from what was taught in a *baraita* with regard to the prohibition of forbidden fat: **I have** derived **only** that **anything that is included in the punishment** of *karet* **is included in the prohibition.** However, one **might** have thought that **there is no prohibition** to eat fat of **a *koy*,**[NHB] **or a half-measure** of forbidden fat, **since there is no punishment** for those. Therefore, **the verse states: "All fat"** (Leviticus 7:23), indicating that there is a prohibition to eat any kind of fat, including fat of uncertain status and a half-measure of fat. Therefore, a half-measure of fat is prohibited by Torah law. Reish Lakish rejects this argument: This prohibition is **rabbinic, and the verse** brought as a proof is **a mere support.**[N] It cannot be claimed that there is such a prohibition by Torah law.

הָכִי נַמִי מִסְתַּבְּרָא, דְּאִי סָלְקָא דַּעְתָּךְ דְּאוֹרָיְיתָא, כּוֹי סְפֵיקָא הוּא, אִיצְטְרִיךְ קְרָא לְאַתּוֹיֵי סְפֵיקָא? אִי מִשּׁוּם הָא לָא אִירְיָא; קָסָבְרִי

The Gemara comments: **So too, it is reasonable** to say that the *baraita* cites only the verse as a support and not as a source to prove the prohibition. **For if it could enter your mind** that this teaching constitutes a prohibition **by Torah law,** there is **uncertainty** whether **a *koy*** is a wild beast or a domestic animal. **Is a verse necessary to include an uncertainty?**[N] There is no doubt before God and therefore no purpose in writing a case of doubt in the Torah. Consequently, the *baraita* cites the verse only as a support. The Gemara answers: **If that is the reason, there is no** conclusive **argument.** The Sages of the *baraita* might **have thought**

NOTES

Because it is fit to combine – כֵּיוָן דַּחֲזֵי לְאִיצְטָרוּפֵי: Rabbi Yoḥanan's reasoning can be explained as follows: It is necessary to say that a half-measure of a forbidden food is itself prohibited. Otherwise, it could be said that one who eats a half-measure and then another half-measure has not eaten forbidden food, since each half measure was permitted. *Tosafot Yeshanim* claim that Rabbi Yoḥanan derives his ruling from the words "all fat" (Leviticus 7:23). According to Rabbi Yoḥanan, this verse prohibits a half-measure, and the reason given here is only an explanation of the mandate in the Torah.

Koy – כּוֹי: There is uncertainty whether a *koy* is a wild beast, a domestic animal, a hybrid of both, or a species whose true nature has never been determined. Questions concerning the issue of uncertainty arise in the laws that differentiate between domestic and wild animals. For example, may its fat be eaten; must its blood be covered; and, consequently, may it be slaughtered on a Festival?

A mere support – אַסְמַכְתָּא בְּעָלְמָא: Occasionally a halakhic midrash provides support for a rabbinic law rather than interpreting a verse in order to reveal a Torah law. In such a case, the midrash is called an *asmakhta*, a support. This term indicates that the law does not originate from the Torah.

A verse to include an uncertainty – קְרָא לְאַתּוֹיֵי סְפֵיקָא: The Torah teaches straightforward *halakha* and does not address cases of uncertainty. Although there are legal principles that govern uncertain situations, the uncertainty arises in the interpretation of the Torah, not in the Torah itself, and the Torah does not resolve these questions. This issue relates to the following question: There is a principle that in cases of uncertainty pertaining to Torah law, the ruling is stringent. Is this principle a Torah law or rabbinic law?

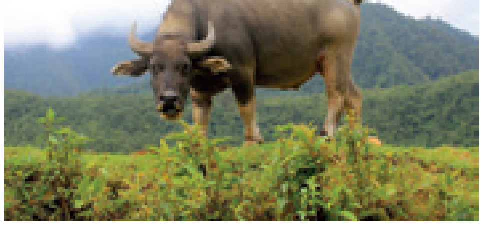
HALAKHA

Koy – כּוֹי: An animal born to a domestic animal and a permitted wild beast is called a *koy*. Eating its fat is prohibited but is not punishable by lashes (*Shulḥan Arukh*, *Yoreh De'a* 80:6).

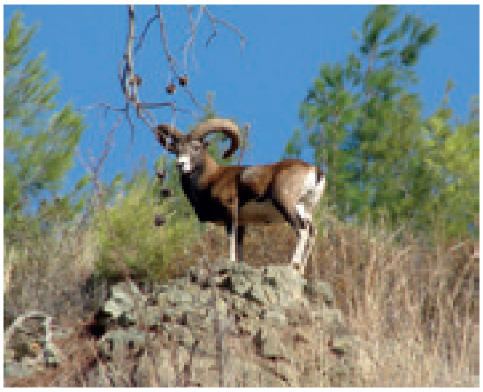
BACKGROUND

Koy – כּוֹי: Many problems arise in trying to identify the *koy*. It is mentioned numerous times in the Mishna and the Gemara, not because it is a common animal, but rather because it is useful in discussions that explore the parameters and limits of the laws of domestic animals versus wild animals. As early as the mishnaic period, the Sages disagreed on the identification of the *koy*. Some maintain that it is a hybrid born to a deer or another kosher wild animal and a goat.

According to many researchers, the *koy* is identified as the water buffalo. There are allusions to this identification in some medieval rabbinic sources. Others reject this idea and claim that water buffalo did not live in Eretz Yisrael during the time of the Mishna, when the *koy* was first mentioned. Others maintain that the *koy* is the mouflon, a subspecies of wild sheep, though there are a number of opinions as to the specific subspecies of mouflon it may be. There is also uncertainty with regard to both the origin of the term *koy* and its proper vocalization.



Water buffalo



Mouflon

כּוֹי בְּרִיָּה בִּפְנֵי עַצְמָהּ הִיא. דְּאִי לָא תֵּימָא הָכִי, הָא דְּאָמַר רַב אִידִי בַּר אָבִין: אַף כָּל לְאַתּוֹיֵי כּוֹי. כּוֹי סְפֵיקָא הוּא, אִיצְטְרִיךְ קְרָא לְרַבּוֹיֵי סְפֵיקָא? אֶלָּא בְּרִיָּה שָׁאנֵי. הָכָא נַמִי: בְּרִיָּה שָׁאנֵי.

that a ***koy*** **is its own species,** and the uncertainty pertains not only to whether it is a wild or domestic animal, but also to whether it even can fit into one of those two categories. **For if you do not say so** and maintain that it might be its own species, how can we understand that which **Rav Idi bar Avin said,** that **also** the word **"all"** stated in the verse: "All blood you may not eat, whether of birds or of beasts" (Leviticus 7:26), comes **to include** the ***koy*****.**[N] Now, if you say that the ***koy*** **is case of uncertainty, is a verse necessary to include an uncertainty? Rather,** the *koy* is obviously its own **species,** and therefore **it is different** and needs a special verse to include it. **Here too,** in the case of the forbidden fat, we could say that the *koy* is its own **species,** and therefore it **is different.** Consequently, Reish Lakish's opinion cannot be rejected.

תָּנוּ רַבָּנַן: ״תְּעַנּוּ אֶת נַפְשֹׁתֵיכֶם״, יָכוֹל יֵשֵׁב בַּחַמָּה אוֹ בַּצִּנָּה כְּדֵי שֶׁיִּצְטַעֵר, תַּלְמוּד לוֹמַר: ״וְכָל מְלָאכָה לֹא תַעֲשׂוּ״. מַה מְּלָאכָה – שֵׁב וְאַל תַּעֲשֶׂה, אַף עִנּוּי נֶפֶשׁ – שֵׁב וְאַל תַּעֲשֶׂה.

§ After clarifying the wording of the mishna, the Gemara brings a halakhic midrash to analyze the mishna's laws. **The Sages taught:** The verse states: "And this shall be a statute to you forever: In the seventh month on the tenth day of the month **you shall afflict your souls"** (Leviticus 16:29). I **might** have thought that one should **sit in the sun**[N] **or in the cold to suffer** and afflict his soul; therefore **the** continuation of **the verse states: "And you shall not do any labor,** the home-born, or the stranger that lives among you" (Leviticus 16:29). This teaches that **just as** prohibited **labor is** a mitzva that requires one to **sit and do nothing,** as one is commanded to refrain from action, **so too, affliction** of one's **soul is also** a mitzva requiring one to **sit and do nothing.** One is not commanded to be proactive in order to afflict his soul. Rather, one must refrain from specified actions such as eating and drinking.

וְאֵימָא: הֵיכָא דְּיָתֵיב בְּשִׁימְשָׁא וְחָיֵים לֵיהּ – לָא נֵימָא לֵיהּ קוּם תּוּב בְּטוּלָּא, יָתֵיב בְּטוּלָּא וְקָרִיר לֵיהּ, לָא נֵימָא לֵיהּ קוּם תּוּב בְּשִׁימְשָׁא! דּוּמְיָא דִּמְלָאכָה, מַה מְּלָאכָה – לֹא חָלַקְתָּ בָּהּ, אַף עִנּוּי – לֹא תַּחֲלוֹק בּוֹ.

The Gemara asks: **And say that** it means that **when** one **sits in the sun and it is** too **hot for him, we do not say to him: Get up and sit in the shade.** Or, if one **sits in the shade and it is** too **cold for him, we do not say to him: Get up and sit in the sun.** These are also cases of affliction involving sitting and doing nothing. The Gemara rejects this: It must be **similar** to the prohibition of **labor. Just as** with regard to prohibited **labor you did not distinguish** between situations, since the prohibition is independent of one's personal circumstance, **so too, you do not distinguish** with regard to **affliction,** which is not affected by one's circumstance.

תַּנְיָא אִידָּךְ: ״תְּעַנּוּ אֶת נַפְשֹׁתֵיכֶם״ יָכוֹל יֵשֵׁב בַּחַמָּה וּבַצִּנָּה וְיִצְטַעֵר – תַּלְמוּד לוֹמַר: ״וְכָל מְלָאכָה לֹא תַעֲשׂוּ״, מַה מְּלָאכָה – דָּבָר שֶׁחַיָּיבִין עָלָיו בְּמָקוֹם אַחֵר, אַף עִנּוּי נֶפֶשׁ – שֶׁחַיָּיבִין עָלָיו בְּמָקוֹם אַחֵר. וְאֵי זֶה זֶה – זֶה פִּגּוּל וְנוֹתָר.

It was taught in **another** *baraita* that as the verse states: **"You shall afflict your souls"** (Leviticus 16:29),[N] I **might** have thought that **one** must **sit in the sun or the cold and be uncomfortable;** therefore, **the** continuation of **the verse states: "And you shall not do any labor"** (Leviticus 16:29). **Just as** prohibited **labor is something** that **incurs** *karet* **in other circumstances,** like Shabbat, **so too, affliction** relates to acts that **in other circumstances incur** *karet*. **And what is that** circumstance? **That is** referring to ***piggul*** **and** ***notar*****,** which lead to *karet* if eaten, and which therefore may not be eaten on Yom Kippur.

NOTES

Also the word all comes to include the *koy* – אַף כָּל לְאַתּוֹיֵי כּוֹי: This explanation of this verse includes more than the previous explanation. With regard to the prohibition of eating blood, there is no distinction between a wild or domestic animal. Consequently, if the *koy* is either a wild or a domestic animal, the Torah has no need to specifically include it because it certainly belongs to a category of animal whose blood is forbidden. This shows that the *koy* is in a unique class, which is neither wild nor domestic (*Tosefot Rid*).

I might have thought that one should sit in the sun – יָכוֹל יֵשֵׁב בַּחַמָּה: It could have been thought that there is a positive mitzva to actively cause affliction to oneself, rather than merely suffer through abstinence from specific activities (*Tosefet Yom HaKippurim*).

Afflict your souls – תְּעַנּוּ אֶת נַפְשֹׁתֵיכֶם: Commentaries on the *Sifra* explain that the main source of this teaching is the phrase "your souls," which comes to include actions that afflict the soul and whose avoidance causes loss. Therefore, this phrase must refer to affliction through refraining from eating and drinking. This is similar to the teaching of Rabbi Yishmael (Ra'avad; Rosh).

אָבִיא פִּגּוּל וְנוֹתָר שֶׁהֵן בְּכָרֵת, וְלֹא אָבִיא אֶת הַטֶּבֶל שֶׁאֵינוֹ בְּכָרֵת – תַּלְמוּד לוֹמַר: ״תְּעַנּוּ״ ״וְעִנִּיתֶם אֶת נַפְשׁוֹתֵיכֶם״ רִיבָּה.

The *baraita* continues: **I will include** the categories of ***piggul* and *notar*,**[N] **for which** one is punished **with *karet*** if eaten during the year, **but I will not include untithed produce, which does not** cause one to incur the punishment **of *karet*** if eaten. Therefore, **the verse states: "You shall afflict"** (Leviticus 16:29), and it also states: **"And you shall afflict your souls"** (Leviticus 16:31). The Torah comes to **include** another affliction of a serious eating prohibition, i.e. untithed produce.[N]

אָבִיא הַטֶּבֶל שֶׁהוּא בְּמִיתָה, וְלֹא אָבִיא אֶת הַנְּבֵילָה שֶׁאֵינָהּ בְּמִיתָה – תַּלְמוּד לוֹמַר ״תְּעַנּוּ״ ״וְעִנִּיתֶם אֶת נַפְשׁוֹתֵיכֶם״ רִיבָּה.

The *baraita* continues: **I will include untithed produce,** for which one receives **death** at the hand of Heaven; **but I will not include an** unslaughtered **animal carcass,** which, although it is prohibited for consumption, one who eats it **is not** punishable by **death** at the hands of Heaven. Therefore, **the verse states "you shall afflict"** and also **"and you shall afflict your souls."** The Torah **includes** foods that are associated with a prohibition even if one who eats them is not punishable by death.

אָבִיא אֶת הַנְּבֵילָה שֶׁהוּא בְּלָאו, וְלֹא אָבִיא אֶת הַחוּלִּין שֶׁאֵינָן בְּלָאו – תַּלְמוּד לוֹמַר: ״תְּעַנּוּ״ ״וְעִנִּיתֶם אֶת נַפְשׁוֹתֵיכֶם״ רִיבָּה.

The *baraita* continues: **I will include an** unslaughtered **animal carcass, which** is prohibited by **a negative mitzva, but I will not include non-sacred,** regular food, **which is not** prohibited by **a negative mitzva.** Therefore, **the verse states** both **"you shall afflict"** and **"and you shall afflict your souls."** Although non-sacred food is not prohibited in general, the Torah **includes** it in the prohibition of eating on Yom Kippur.

אָבִיא הַחוּלִּין שֶׁאֵינָן בְּקוּם אֱכוֹל וְלֹא אָבִיא אֶת הַתְּרוּמָה שֶׁהִיא בְּקוּם אֱכוֹל – תַּלְמוּד לוֹמַר: ״תְּעַנּוּ״ ״וְעִנִּיתֶם אֶת נַפְשׁוֹתֵיכֶם״ רִיבָּה. אָבִיא אֶת הַתְּרוּמָה שֶׁאֵינָהּ בְּ״בַל תּוֹתִירוּ״ וְלֹא אָבִיא אֶת הַקֳּדָשִׁים שֶׁהֵן בְּ״בַל תּוֹתִירוּ״ – תַּלְמוּד לוֹמַר: ״תְּעַנּוּ״ ״וְעִנִּיתֶם אֶת נַפְשׁוֹתֵיכֶם״ רִיבָּה.

The *baraita* continues: **I will include non-sacred food, which is not** associated with any positive mitzva to **arise** and **eat,** i.e., there is no obligation to eat non-sacred food; **but I will not include *teruma*, which** one is required to **arise** and **eat,** as priests are commanded to eat *teruma*. Therefore, **the verse states "you shall afflict"** and **"and you shall afflict your souls."** The Torah **includes** *teruma* as well in the foods one is prohibited to eat on Yom Kippur. **I will include *teruma*, which is not** subject to the command: **"You shall not leave over"** (Leviticus 22:30), since *teruma* need not be consumed within a specific time, **but I will not include sacred food,** which is subject to the command **"you shall not leave over";** it is prohibited to leave the meat uneaten after a certain amount of time. Therefore, **the verse states "you shall afflict"** and **"and you shall afflict your souls,"** to **include** the category of sacred food in the prohibition of eating on Yom Kippur. Consequently, the Gemara has demonstrated that it is prohibited to eat any type of food on Yom Kippur.

וְאִם נַפְשְׁךָ לוֹמַר: הֲרֵי הוּא אוֹמֵר: ״וְהַאֲבַדְתִּי אֶת הַנֶּפֶשׁ הַהִיא״ – עִנּוּי שֶׁהוּא אֲבֵידַת הַנֶּפֶשׁ, וְאֵי זֶה זֶה – זֶה אֲכִילָה וּשְׁתִיָּה.

And if it is your wish to say something to challenge this reasoning, the Gemara brings an additional proof: **Surely,** the verse **states** with regard to one who violates Yom Kippur: **"I will destroy that soul** from among his people" (Leviticus 23:30). Therefore, **affliction** is something **that destroys a soul. And what is that? That is** refraining from **eating and drinking,** since someone who does not eat and drink at all will die. The Torah is not referring to other afflictions that do not lead to death. These are the words of the *baraita*.

NOTES

I will include *piggul* and *notar* – אָבִיא פִּגּוּל וְנוֹתָר: *Tosefet Yom HaKippurim* and the Maharshal ask: What is the point of this discussion, as in any case eating these substances incurs the penalty of *karet*? It does not make sense to impose a second punishment of *karet* on top of that for eating the food on Yom Kippur. Some commentaries suggest that the individual might nevertheless be liable to receive the additional punishment of lashes, which is imposed for most sins that incur *karet*. Alternatively, one who unwittingly eats these foods on Yom Kippur would have to bring two sin-offerings (Rav Shmuel Strashun).

In addition, a practical difference with regard to the nature of the sin is the measure that determines liability. If one eats an olive-bulk of *piggul* or *notar*, he is liable for transgressing the prohibition of eating those items. He is not liable for eating on Yom Kippur until he has consumed a date-bulk (*Siaḥ Yitzḥak*).

Learning from the word afflict and the phrase you shall afflict – דֶּרֶךְ הַלִּימּוּד תְּעַנּוּ וְעִנִּיתֶם: Commentaries point out that the Torah first states "afflict your souls" (Leviticus 16:29) and then repeats five times the mitzva to afflict oneself on Yom Kippur (Leviticus 16:31, 23:27, 23:29, 23:32; Numbers 29:7). These repetitions emphasize that the prohibition of eating on Yom Kippur extends to all types of food, whether the food is prohibited, non-sacred, or required eating (*Tosefet Yom HaKippurim*).

מַאי ״וְאִם נַפְשָׁךְ לוֹמַר״? וְכִי תֵּימָא: בַּעֲרָיוֹת קָא מִישְׁתָּעֵי קְרָא – הֲרֵי הוּא אוֹמֵר ״וְהַאֲבַדְתִּי הַנֶּפֶשׁ״ עִנּוּי שֶׁיֵּשׁ בּוֹ אֲבֵידַת נֶפֶשׁ, וְאֵי זֶה זֶה – זֶה אֲכִילָה וּשְׁתִיָּה.

The Gemara explains: **What is** meant by: **And if it is your wish to say?** What flaw did the first proof have? The Gemara explains: **And if you say the verse is discussing** relations with **those with whom relations are forbidden,** avoidance of which is also called affliction, and it is not discussing eating and drinking, **the verse states: I will destroy that soul,**[N] meaning **an affliction that can cause death. And what is that? That is** refraining from **eating and drinking.**

דְּבֵי רַבִּי יִשְׁמָעֵאל תָּנָא: נֶאֱמַר כָּאן עִנּוּי וְנֶאֱמַר לְהַלָּן עִנּוּי, מַה לְּהַלָּן עִנּוּי רְעָבוֹן – אַף כָּאן עִנּוּי רְעָבוֹן,

The school of Rabbi Yishmael taught the following concerning the nature of Yom Kippur: The word **affliction is stated here** with regard to Yom Kippur, **and** the word **affliction is stated further on** in a different place, concerning the Jews in the desert: "And He afflicted you and caused you to hunger" (Deuteronomy 8:3). **Just as further on** the meaning of **affliction** is **hunger, so too, here,** the meaning of the word **affliction** is **hunger.**

וְנֵילַף מֵ״אִם תְּעַנֶּה אֶת בְּנוֹתַי״! דָּנִין עִנּוּי דְּרַבִּים מֵעִנּוּי דְּרַבִּים, וְאֵין דָּנִין עִנּוּי דְּרַבִּים מֵעִנּוּי דְּיָחִיד.

The Gemara asks: **And let us derive it** not from the verse that indicates affliction of hunger but from the verse where Laban warns Jacob: **"If you shall afflict my daughters"** (Genesis 31:50), which is referring not to hunger but to marital relations. The Gemara answers: **We derive affliction** commanded to **the public** on Yom Kippur **from affliction** relating to **the public,** i.e., the Jewish people in the desert, **and we do not derive affliction** of **the public from affliction** of **an individual,** as in the case of Jacob's wives.

וְנֵילַף מֵעִנּוּי דְּמִצְרַיִם, דִּכְתִיב: ״וַיַּרְא אֶת עָנְיֵנוּ״ וְאָמְרִינַן: זוֹ פְּרִישׁוּת דֶּרֶךְ אֶרֶץ! אֶלָּא, דָּנִין עִנּוּי בִּידֵי שָׁמַיִם מֵעִנּוּי בִּידֵי שָׁמַיִם, וְאֵין דָּנִין עִנּוּי בִּידֵי שָׁמַיִם מֵעִנּוּי בִּידֵי אָדָם.

The Gemara continues to challenge the view of Rabbi Yishmael: **And let us derive** it **from affliction** stated with regard to **Egypt, as it is written: "And He saw our affliction"** (Deuteronomy 26:7). **We say that** this verse is referring to **abstinence from conjugal relations.** The Egyptians prevented the Jewish people from having relations. This affliction is an example of public affliction that is not abstention from eating or drinking. **Rather,** the prohibition to eat or drink on Yom Kippur should not be learned as stated previously, but as follows: **We derive affliction by the hand of God from affliction by the hand of God,** i.e., affliction caused directly by God or through His mitzvot; **and we do not derive affliction by the hand of God from affliction by the hand of man.**

״הַמַּאֲכִילְךָ מָן בַּמִּדְבָּר לְמַעַן עַנֹּתְךָ״, רַבִּי אַמִי וְרַבִּי אַסִי; חַד אָמַר: אֵינוֹ דּוֹמֶה מִי שֶׁיֵּשׁ לוֹ פַּת בְּסַלּוֹ לְמִי שֶׁאֵין לוֹ פַּת בְּסַלּוֹ, וְחַד אָמַר: אֵינוֹ דּוֹמֶה מִי שֶׁרוֹאֶה וְאוֹכֵל לְמִי שֶׁאֵינוֹ רוֹאֶה וְאוֹכֵל.

§ Apropos the verse: "And he afflicted you and caused you to hunger, and fed you with manna" (Deuteronomy 8:3), the Gemara expounds related verses. The Torah states: **"Who feeds you manna in the desert** which your fathers did not know, **in order to afflict you"** (Deuteronomy 8:16). What affliction was there in eating the manna? **Rabbi Ami and Rabbi Asi** disagreed on the matter. **One said: There is no comparison between one who has bread in his basket and one who does not have bread in his basket.** The affliction in eating the manna lay in there being no leftover food for the next day. Each day the people worried that they might not have any food to eat the next day. **And one said: There is no comparison between one who sees** the food **and eats** it **and one who does not see** the food **and eats** it. Though the manna could taste like anything, it always looked the same and did not look as it tasted. Being unable to see the food that they tasted was an affliction.

אָמַר רַב יוֹסֵף: מִכָּאן רֶמֶז לְסוּמִין שֶׁאוֹכְלִין וְאֵין שְׂבֵעִין. אָמַר אַבַּיֵי: הִלְכָּךְ, מַאן דְּאִית לֵיהּ סְעוּדְתָא – לָא לֵיכְלָהּ אֶלָּא בִּימָמָא. אֲמַר רַבִּי זֵירָא: מַאי קְרָא? ״טוֹב מַרְאֵה עֵינַיִם מֵהֲלָךְ נָפֶשׁ״. אָמַר רֵישׁ לָקִישׁ: טוֹב מַרְאֵה עֵינַיִם בְּאִשָּׁה יוֹתֵר מִגּוּפוֹ שֶׁל מַעֲשֶׂה, שֶׁנֶּאֱמַר: ״טוֹב מַרְאֵה עֵינַיִם מֵהֲלָךְ נָפֶשׁ״.

Rav Yosef said: From here there is an **allusion** to the idea **that blind** people **eat but are not** fully **satisfied** when they eat because they cannot see their food. Seeing the food contributes to the enjoyment of eating. **Abaye said: Therefore,** from what we have just learned, **one who has a meal should eat it only during daytime,** when there is light to see the food that is being eaten. **Rabbi Zeira said: What is the verse** that alludes to this? **"Better is the seeing of the eyes**[N] **than the wandering of the desire"** (Ecclesiastes 6:9). On the same verse, **Reish Lakish said: The sight of a woman is better than the actual act** of relations, **as it is stated: "Better is the seeing of the eyes than the wandering of the desire."**

״כִּי יִתֵּן בַּכּוֹס עֵינוֹ יִתְהַלֵּךְ בְּמֵישָׁרִים״ רַבִּי אַמִי וְרַבִּי אַסִי, חַד אָמַר: כָּל הַנּוֹתֵן

§ Apropos the dispute between Rabbi Ami and Rabbi Asi, the Gemara continues with another dispute they had with regard to the correct interpretation of a verse. It is stated: "Do not look upon the wine when it is red, **when it gives its color in the cup, when it glides down smoothly** [*bemeisharim*]" (Proverbs 23:31). **Rabbi Ami and Rabbi Asi** disagreed. **One said: Whoever casts**

NOTES

I will destroy that soul – **וְהַאֲבַדְתִּי הַנֶּפֶשׁ**: This teaching is derived from the language of the verse. Since the Torah does not use the term *karet*, but rather speaks of the destruction of the soul, it alludes to the type of affliction, i.e. starvation (*Tosafot Yeshanim*). Although this phrase is stated with regard to prohibited labor, a verbal analogy extends it to all the laws of Yom Kippur (*Ohel Moshe*).

Better is the seeing of the eyes – **טוֹב מַרְאֵה עֵינַיִם**: Reish Lakish's statement teaches that one should avoid even looking at nakedness because it has an aspect of inappropriate sexual relations (*Tosefet Yom HaKippurim*; see *Sefer Mitzvot Gadol*).

עֵינוֹ בְּכוֹסוֹ – עֲרָיוֹת כּוּלָּן דּוֹמוֹת עָלָיו כְּמִישׁוֹר. וְחַד אָמַר: כׇּל הַנּוֹתֵן עֵינוֹ בְּכוֹסוֹ – כׇּל הָעוֹלָם כּוּלּוֹ דּוֹמֶה עָלָיו כְּמִישׁוֹר.

his eye on his cup, i.e., is habitually drunk, all the prohibitions of **those with whom relations are forbidden seem to him like level** [*mishor*] ground.[N] He is unaware of the pitfalls of sin and continues walking along a twisted and dangerous path. **And one said: Whoever casts his eye on his cup,**[N] **the whole world seems to him like level** [*mishor*] **ground.**[N] Not only is such a person unconcerned by forbidden sexual relations, but all other prohibitions, e.g., monetary prohibitions, also seem permitted in his eyes.

״דְּאָגָה בְלֶב אִישׁ יַשְׁחֶנָּה״ רַבִּי אַמִי וְרַבִּי אַסִי, חַד אָמַר: יַשְׁחֶנָּה מִדַּעְתּוֹ, וְחַד אָמַר: יְשִׂיחֶנָּה לַאֲחֵרִים.

§ The Gemara explains another verse in Proverbs: **“If there is care in a man’s heart, let him quash it** [*yashḥena*]**”** (Proverbs 12:25). **Rabbi Ami and Rabbi Asi** dispute the verse’s meaning. **One said: He should forcefully push it** [*yashena*] **out of his mind.** One who worries should banish his concerns from his thoughts. **And one said:** It means **he should tell** [*yesiḥena*] **others his** concerns, which will lower his anxiety.

״וְנָחָשׁ עָפָר לַחְמוֹ״, רַבִּי אַמִי וְרַבִּי אַסִי; חַד אָמַר: אֲפִילּוּ אוֹכֵל כׇּל מַעֲדַנֵּי עוֹלָם טוֹעֵם בָּהֶם טַעַם עָפָר. וְחַד אָמַר: אֲפִילּוּ אוֹכֵל כׇּל מַעֲדַנֵּי עוֹלָם אֵין דַּעְתּוֹ מְיוּשֶּׁבֶת עָלָיו עַד שֶׁיֹּאכַל עָפָר.

§ Another verse states: **“And dust shall be the serpent’s food”**[B] (Isaiah 65:25). **Rabbi Ami and Rabbi Asi** dispute the verse’s meaning. **One said: Even if** the serpent **eats all the delicacies in the world, they will** still **taste like dust. And one said: Even if it eats all the delicacies in the world, its mind is unsettled until it** also **eats** some **dust.**

תַּנְיָא, אָמַר רַבִּי יוֹסֵי: בּוֹא וּרְאֵה שֶׁלֹּא כְּמִדַּת הַקָּדוֹשׁ בָּרוּךְ הוּא מִדַּת בָּשָׂר וָדָם. מִדַּת בָּשָׂר וָדָם, מַקְנִיט אֶת חֲבֵירוֹ – יוֹרֵד עִמּוֹ לְחַיָּיו. אֲבָל הַקָּדוֹשׁ בָּרוּךְ הוּא אֵינוֹ כֵּן, קִלֵּל אֶת הַנָּחָשׁ – עוֹלֶה לַגַּג מְזוֹנוֹתָיו עִמּוֹ, יוֹרֵד לְמַטָּה – מְזוֹנוֹתָיו עִמּוֹ.

With regard to the same topic, **it was taught** in a *baraita*: **Rabbi Yosei said: Come and see that the attribute of the Holy One, Blessed be He, is different than the attribute of flesh and blood. The attribute of flesh and blood** is that one who seeks to **provoke another harasses him** in all aspects of **his life, but the Holy One, Blessed be He, does not** act in **this** way.[N] **He cursed the serpent** and what happened? When **the serpent goes up to the roof its food is with it,** and when **it comes down its food is with it.** Consequently, the curse that it suffers does not ruin its life but rather benefits it.

קִלֵּל אֶת כְּנַעַן – אוֹכֵל מַה שֶּׁרַבּוֹ אוֹכֵל, וְשׁוֹתֶה מַה שֶּׁרַבּוֹ שׁוֹתֶה. קִלֵּל אֶת הָאִשָּׁה – הַכֹּל רָצִין אַחֲרֶיהָ, קִלֵּל אֶת הָאֲדָמָה – הַכֹּל נִיזּוֹנִין הֵימֶנָּה.

Similarly, **He cursed Canaan** that he should be the servant of servants, but he benefits somewhat from this. **He eats what his master eats, and drinks what his master drinks,** and does not worry like a free man does. **He cursed the woman** and **everyone pursues her** to marry her. **He cursed the land** after the sin of Adam and Eve, yet **everyone is sustained from it.** Even when God is angry, He does not punish His creations severely.

״זָכַרְנוּ אֶת הַדָּגָה אֲשֶׁר נֹאכַל בְּמִצְרַיִם חִנָּם״, רַב וּשְׁמוּאֵל; חַד אָמַר: דָּגִים, וְחַד אָמַר: עֲרָיוֹת. מַאן דְּאָמַר דָּגִים – דִּכְתִיב: ״נֹאכַל״, וּמַאן דְּאָמַר עֲרָיוֹת – דִּכְתִיב ״חִנָּם״.

The Gemara cites more verses that pertain to the same issue. **Rav and Shmuel** disagree with regard to the following verse: **“We remember the fish**[N] **which we ate in Egypt for nothing”** (Numbers 11:5). **One said:** The verse is referring literally to **fish. And one said:** The verse is referring to incestuous **relations** that the Torah had not yet forbidden. The people cried once the Torah prohibited certain relatives to them. The Gemara explains: **The one who said** that the verse is referring to **fish** bases him explanation on the verse, **as it is written “which we ate.”** This means what they actually ate. **And the one who said** that the verse is referring to **forbidden sexual relations** also bases his explanation on the verse, **as it is written “for nothing.”** Certainly, the people did not actually eat fish for free.

NOTES

Seem to him like level ground – דּוֹמוֹת עָלָיו כְּמִישׁוֹר: The Gemara presents this explanation to contradict the simple meaning of the verse, that a drunk person walks in a straight path (*Tosefet Yom HaKippurim*).

Casts his eye on his cup [*kos*] – הַנּוֹתֵן עֵינוֹ בְּכוֹסוֹ: The word for cup is written as *kos* but pronounced *kis*. One commentator suggests that the first interpretation here follows the written form of the word *kos*, while the other interpretation uses the pronunciation of the word *kis*, which means pocket, and by extension, money. The whole world seems equal to one who has his eye on his pocket, who thinks only about earning money. Such a person is unconcerned if he makes his money illegally (Rabbi Elyakim).

The whole world seems to him like level ground – כׇּל הָעוֹלָם כּוּלּוֹ דּוֹמֶה עָלָיו כְּמִישׁוֹר: Such a person views all paths and obstacles equally, meaning he stumbles into everything due to his intoxication (*Iyyun Ya’akov*; Rabbi Raphael Nathan Rabinovitch).

But the Holy One, Blessed be He, does not act in this way – אֲבָל הַקָּדוֹשׁ בָּרוּךְ הוּא אֵינוֹ כֵּן: This teaches that if one hates another person, he should not harass him in every aspect of his life. He should make sure his punishment is not overly stringent (*Me’iri*).

Fish – דָּגִים: Some commentaries suggest that the Sages considered fish a symbol of licentiousness, which is why they are used as a euphemism for forbidden sexual relations (Rav Ya’akov Emden).

BACKGROUND

And dust shall be the serpent’s food – וְנָחָשׁ עָפָר לַחְמוֹ: Serpents eat any type of animal they find and have the ability to differentiate between different kinds of prey. However, because the serpent swallows its prey whole, it does not need or have the sense of taste that other animals have. In this sense, everything it eats tastes like dirt.

וּלְמַאן דְּאָמַר עֲרָיוֹת – הָא כְּתִיב ״נֹאכַל!״ לִישָּׁנָא מְעַלְּיָא נָקַט, דִּכְתִיב: ״אָכְלָה וּמָחֲתָה פִיהָ וְאָמְרָה לֹא פָעַלְתִּי אָוֶן״. וּלְמַאן דְּאָמַר דָּגִים, מַאי חִנָּם? דַּהֲווּ מַיְיתִין לְהוּ מֵהֶפְקֵירָא. דְּאָמַר מָר: כְּשֶׁהָיוּ יִשְׂרָאֵל שׁוֹאֲבִין מַיִם הַקָּדוֹשׁ בָּרוּךְ הוּא מַזְמִין לָהֶם בְּתוֹךְ הַמַּיִם דָּגִים קְטַנִּים בְּכַדֵּיהֶן.

The Gemara asks: And **according to the one who said** that it is referring to forbidden **relations, but** isn't it **written** "**which we ate**"? The Gemara answers: The Torah **employed a euphemistic expression.** Eating is used as a euphemism for sexual relations, **as it is written:** "So is the way of an adulterous woman; **she eats, and wipes her mouth, and says I have done no wickedness**" (Proverbs 30:20). **And according to the one who said** it is referring to **fish, what** is the meaning of the phrase **"for nothing"?**[N] The people **brought the fish from** the river, which was **ownerless property,** since the Egyptians obviously would not have given them free food. **The Master said: When the Jews drew water** from the river, **the Holy One, Blessed be He, prepared little fish for them in the water.** They swam **into their jugs.**

בִּשְׁלָמָא לְמַאן דְּאָמַר דָּגִים, אֲבָל עֲרָיוֹת לָא פְּרִיצֵי בְּהוּ – הַיְינוּ דִּכְתַב: ״גַּן נָעוּל אֲחוֹתִי כַּלָּה״ [גו׳] אֶלָּא לְמַאן דְּאָמַר עֲרָיוֹת – מַאי ״מַעְיָן חָתוּם״? מֵהָנָךְ דַּאֲסִירִין לָא פְּרִיצִי בְּהוּ.

The Gemara comments: **Granted, according to the one who said** that they cried over actual **fish but** were **not promiscuous** in having **forbidden relations** in Egypt, **this is what is written** to praise the Jewish people: "**A garden enclosed is my sister the bride;** a locked fountain, a sealed spring" (Song of Songs 4:12). This figurative language teaches that Jewish women are chaste. **However, according to the one who said** the Jewish people cried over **forbidden sexual relations, what** does the phrase "**a sealed spring**" mean? The Gemara answers: It means that they were **not promiscuous** with **those** relatives **who were** already **forbidden** to them. In Egypt, the Jewish people observed the laws of forbidden sexual relations that are included in the seven Noahide commandments. In the desert, they cried over the additional prohibitions imposed when the Torah was given.

בִּשְׁלָמָא לְמַאן דְּאָמַר עֲרָיוֹת הַיְינוּ דִּכְתִיב: ״וַיִּשְׁמַע מֹשֶׁה אֶת הָעָם בֹּכֶה לְמִשְׁפְּחֹתָיו״ – עַל עִסְקֵי מִשְׁפְּחוֹתָיו שֶׁנֶּאֶסְרוּ לָהֶם לִשְׁכַּב אֶצְלָם, אֶלָּא לְמַאן דְּאָמַר דָּגִים – מַאי בּוֹכֶה לְמִשְׁפְּחוֹתָיו? הָא וְהָא הֲוַאי.

The Gemara asks further: **Granted, according to the one who said** that they cried over the new prohibitions of **forbidden sexual relations, this is as it is written: "And Moses heard the people weeping for their families"** (Numbers 11:10). They cried **with regard to the issue of their families, because** now **it became prohibited for them to cohabit with them. But according to the one who says** that they cried over **fish what** does **"weeping for their families"** mean? The Gemara answers: **Both this and that happened.** They cried about the laws of forbidden sexual relations, and they also cried because they no longer had the fish of Egypt.

״אֶת הַקִּשֻּׁאִים וְאֶת הָאֲבַטִּיחִים״, רַבִּי אַמִּי וְרַבִּי אַסִּי: חַד אָמַר: טַעַם כָּל הַמִּינִין טָעֲמוּ בַּמָּן, טַעַם חֲמֵשֶׁת הַמִּינִין הַלָּלוּ לֹא טָעֲמוּ בּוֹ. וְחַד אָמַר: טַעַם כָּל הַמִּינִין טָעֲמוּ טַעְמָן וּמַמָּשָׁן, וְהַלָּלוּ – טַעְמָן וְלֹא מַמָּשָׁן.

The Gemara returns to the same verse: It states: "We remember… **the cucumbers, and the melons,** and the leeks, and the onions, and the garlic" (Numbers 11:5). **Rabbi Ami and Rabbi Asi** debate the verse's meaning. **One said: They tasted the flavor of all types of food in the manna,** but they cried because **they could not taste the tastes of these five foods** that they mentioned. **And one said: They tasted the flavor of all types of food,** as well as **their textures.** The sensation was so strong that it seemed to them like they were eating those very foods. However, with the foods they listed, the people tasted only **their flavor but not their texture.**

״(וְהַמָּן) כִּזְרַע גַּד לָבָן (וְטַעְמוֹ)״ אָמַר רַבִּי אַסִּי: עָגוֹל כְּגִידָא, וְלָבָן כְּמַרְגָּלִית. (תַּנְיָא נַמִי הָכִי): גַּד – שֶׁדּוֹמֶה לְזֶרַע פִּשְׁתָּן בְּגִבְעוֹלִין.

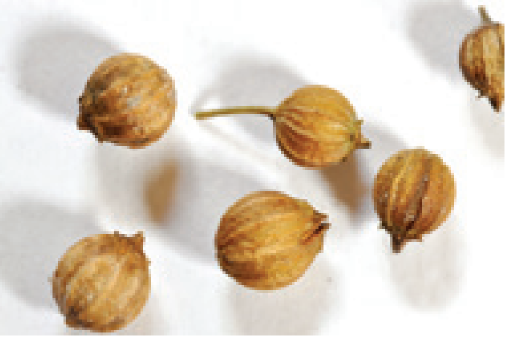
With regard to the manna, the Torah further states: **"And it was white** [*lavan*] **like coriander**[B] **seed; and its flavor** was like wafers made of honey" (Exodus 16:31). The Gemara questions this, since coriander is brown, not white. **Rabbi Asi said:** The manna was **round like coriander** seed **but white like a pearl. This was also taught** in a *baraita*: **Coriander** [*gad*] is so named **because it is similar to flax seeds on their stalks,**[B] which are bound [*agud*] in a bundle.

NOTES

For nothing [*ḥinnam*] – **חִנָּם:** One suggestion is that the word *ḥinnam*, meaning for nothing, is related to the word *ḥen*, meaning beauty (see Radak). This is why the Gemara associates the word *ḥinnam* with forbidden sexual relations (*Iyyei HaYam*).

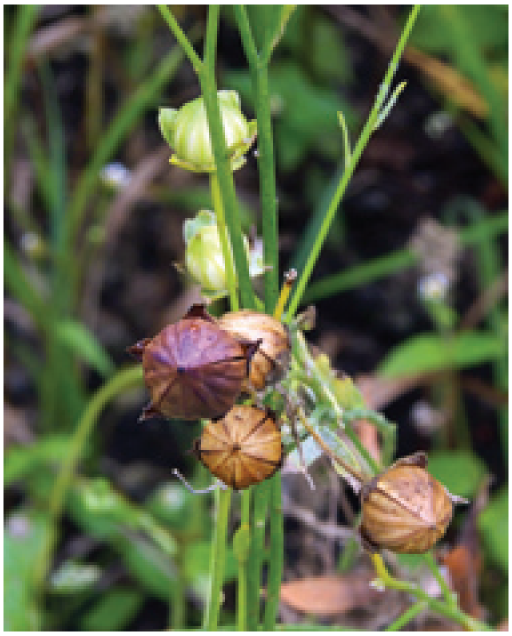
BACKGROUND

Coriander – גַּד: Wild coriander, *Coriandrum sativum*, is from the Apiaceae family and is referred to as *kusbar* elsewhere in the Mishna. A perennial herb that can grow up to 50 cm high with white or pink flowers, its yellowish brown fruit is round and measures 4 mm in diameter. The fruit has been used since ancient times as a spice for foods and drinks. As stated in the Torah, the manna was similar to the coriander fruit in size and shape, but not in color. The manna was white.



Coriander seeds

Similar to flax seed on their stalks – דּוֹמֶה לְזֶרַע פִּשְׁתָּן בְּגִבְעוֹלִין: Flax seeds grow within capsules that are quite similar to coriander seeds. It seems that the Gemara is referring to these capsules when it says: On their stalks.



Flax capsules containing flax seeds

אֲחֵרִים אוֹמְרִים: גַּד – שֶׁדּוֹמֶה לְהַגָּדָה שֶׁמּוֹשֶׁכֶת לִבּוֹ שֶׁל אָדָם כַּמַּיִם. תַּנְיָא אִידָךְ: גַּד – שֶׁמַּגִּיד לָהֶם לְיִשְׂרָאֵל אִי בֶּן תִּשְׁעָה לָרִאשׁוֹן וְאִי בֶּן שִׁבְעָה לָאַחֲרוֹן.

Others say: It was called **coriander** [*gad*] **because it is similar to a tale** [*haggada*],[N] **which draws a person's heart** toward it, just **like water,** which is essential for life, draws one. **It was taught** in another *baraita*: Why is it called ***gad*****? Because it told** [*maggid*] **the Jewish people** the answer to issues of uncertainty, such as the paternity of a baby. If a woman remarries within two months after her divorce or the death of her husband and gives birth seven months after her remarriage, it is unclear if the baby gestated for seven months and is the son of the second husband or for nine months and is the son of the first husband. The manna would tell them **if** the baby was born after **nine** months and belongs to the **first** husband, **or if** the baby was born after **seven** months and belongs to the **second** husband. Since the manna was collected by each family based on the number of its biological members, the manna established the baby's paternity.

״לָבָן״ – שֶׁמְּלַבֵּין עֲוֹנוֹתֵיהֶן שֶׁל יִשְׂרָאֵל.

The manna was called **white because it whitened Israel's sins.** The people feared that if they sinned the manna would not continue to fall. Consequently, they devoted themselves to introspection and repentance.

תַּנְיָא, רַבִּי יוֹסֵי אוֹמֵר: כְּשֵׁם שֶׁהַנָּבִיא הָיָה מַגִּיד לָהֶם לְיִשְׂרָאֵל מַה שֶּׁבַּחוֹרִין וּמַה שֶּׁבַּסְּדָקִין, כָּךְ הַמָּן מַגִּיד לָהֶם לְיִשְׂרָאֵל מַה שֶּׁבַּחוֹרִין וּמַה שֶּׁבַּסְּדָקִין. כֵּיצַד? שְׁנַיִם שֶׁבָּאוּ לִפְנֵי מֹשֶׁה לְדִין זֶה אוֹמֵר: עַבְדִּי גָּנַבְתָּ, וְזֶה אוֹמֵר: אַתָּה מְכַרְתּוֹ לִי. אָמַר לָהֶם מֹשֶׁה: לַבּוֹקֶר מִשְׁפָּט. לְמָחָר אִם נִמְצָא עוֹמְרוֹ בְּבֵית רַבּוֹ רִאשׁוֹן – בְּיָדוּעַ שֶׁזֶּה גְּנָבוֹ, אִם נִמְצָא עוֹמְרוֹ בְּבֵית רַבּוֹ שֵׁנִי בְּיָדוּעַ שֶׁזֶּה מְכָרוֹ לוֹ.

Similarly, **it was taught** in a *baraita*: **Rabbi Yosei says: Just like the prophet would tell the Jewish people what was in the holes and what was in the cracks** of their souls, highlighting the sins of the people, **so too, the manna clarified for Israel what was in the holes and what was in the cracks. How so?** If **two** people **came before Moses for a judgment,**[N] **one saying: You stole my slave, and** the other **one saying:** I did not steal him, rather **you sold him to me, Moses** would **say to them: In the morning** there will be **a judgment.** How was the matter resolved? **If on the following day** the slave **found his** ***omer*** of manna **in his first master's house, it would be clear that he was stolen,** because the manna still came to the first owner. **And if on the following day he found his** ***omer*** of manna **in his second master's house, it would be clear that he had been sold.**

וְכֵן אִישׁ וְאִשָּׁה שֶׁבָּאוּ לִפְנֵי מֹשֶׁה לְדִין. זֶה אוֹמֵר: הִיא סָרְחָה עָלַי, וְהִיא אוֹמֶרֶת: הוּא סָרַח עָלַי. אָמַר לָהֶם מֹשֶׁה: לַבֹּקֶר מִשְׁפָּט. לְמָחָר, אִם נִמְצָא עוֹמְרָהּ בְּבֵית בַּעְלָהּ – בְּיָדוּעַ שֶׁהִיא סָרְחָה עָלָיו, נִמְצָא עוֹמְרָהּ בְּבֵית אָבִיהָ – בְּיָדוּעַ שֶׁהוּא סָרַח עָלֶיהָ.

Similarly, if **a man and a woman came to Moses for a judgment, he saying: She sinned against me,** and therefore I may divorce her and am not obligated to pay her divorce settlement, **and she saying: He sinned against me** and therefore I am entitled to the full settlement from the marriage contract, **Moses** would **say to them: In the morning there will be a judgment. The following day, if her** ***omer*** of manna **was found in her husband's house, it would be clear that she sinned against him.** The fact that her nourishment was given to his household signifies the fact that he has respected her appropriately and is worthy of nourishing her. **If her** ***omer*** of manna **was found in her father's house, it would be clear that he sinned against her.** Her nourishment has not been given to his household, signifying that he has been disrespectful to her and is not worthy of nourishing her.

כְּתִיב: ״וּבְרֶדֶת הַטַּל עַל הַמַּחֲנֶה לָיְלָה [יֵרֵד הַמָּן עָלָיו]״ וּכְתִיב ״וְיָצָא הָעָם וְלָקְטוּ״ וּכְתִיב: ״שָׁטוּ הָעָם וְלָקְטוּ״. הָא כֵּיצַד? צַדִּיקִים יָרַד עַל פֶּתַח בָּתֵּיהֶם, בֵּינוֹנִים – יָצְאוּ וְלָקְטוּ, רְשָׁעִים שָׁטוּ וְלָקְטוּ.

§ The Gemara continues to discuss the manna: **It is written: "And when the dew fell upon the camp in the night, the manna fell upon it"** (Numbers 11:9). **And it is written: "And the people shall go out and gather** a day's portion every day" (Exodus 16:4). **And it is written: "The people went about and gathered it"** (Numbers 11:8). **How** can **these** texts be reconciled? For the **righteous,** the manna **fell at the opening of their homes.** They expended no effort at all. The **average people went out** of the camp **and gathered** what fell there. **The wicked** had **to go about** farther **to gather.**

כְּתִיב ״לֶחֶם״ וּכְתִיב ״עוּגוֹת״ וּכְתִיב ״וְטָחֲנוּ״. הָא כֵּיצַד? צַדִּיקִים – לֶחֶם, בֵּינוֹנִים – עוּגוֹת, רְשָׁעִים – טָחֲנוּ בָּרֵיחַיִם.

With regard to the manna, **it is written "bread"** (Exodus 16:4); **and it is written "cakes"** (Numbers 11:8); **and it is** also **written "and ground it** in mills," (Numbers 11:8), implying that it was neither bread nor a cake. **How** can **these** texts be reconciled? For the **righteous,** it fell as baked **bread;** for **average people,** it fell as unbaked **cakes;** for the **wicked** it came in an unprocessed form and consequently they **ground it** in a mill.

NOTES

Because it is similar to a tale – שֶׁדּוֹמֶה לְהַגָּדָה: According to this explanation, the word *lavan* in the verse should be rendered as *liban*, their hearts (Maharsha).

Two came…for a judgment – שְׁנַיִם שֶׁבָּאוּ...לְדִין: The commentaries discuss the permissibility of determining law based on divine intervention. After all, there is a principle that the Torah is not in heaven (see Deuteronomy 30:12), by which the Gemara rules out using a Divine Voice as proof in legal proceedings (see *Bava Metzia* 59b). One solution suggests that Moses used evidence or logic to come to a decision but wanted the disputants to see the truth revealed through a miracle (*Tosefet Yom HaKippurim*; see *Neum Yehuda*).

״אוֹ דָכוּ בַּמְּדוֹכָה״, אֲמַר רַבִּי יְהוּדָה אָמַר רַב, וְאִיתֵימָא רַבִּי חָמָא בְּרַבִּי חֲנִינָא: מְלַמֵּד שֶׁיָּרַד לָהֶם לְיִשְׂרָאֵל עִם הַמָּן תַּכְשִׁיטֵי נָשִׁים, דָּבָר שֶׁנִּידּוֹךְ בִּמְדוֹכָה. ״וּבִשְּׁלוּ בַּפָּרוּר״ אָמַר רַבִּי חָמָא: מְלַמֵּד שֶׁיָּרַד לָהֶם לְיִשְׂרָאֵל עִם הַמָּן צִיקֵי קְדֵירָה.

The verse states: **"Or beat it in a mortar"** (Numbers 11:8). **Rabbi Yehuda said** that **Rav said, and some say** it was **Rabbi Ḥama, son of Rabbi Ḥanina: This teaches that women's perfumes fell for the Jewish people with the manna** because they are **an item** that is **beaten in a mortar.** The verse continues: **"And cooked it in a pot"** (Numbers 11:8). **Rabbi Ḥama said: This teaches that cooking spices fell for the Jewish people with the manna.**

״וְהֵם הֵבִיאוּ אֵלָיו עוֹד נְדָבָה בַּבֹּקֶר בַּבֹּקֶר״ מַאי בַּבֹּקֶר בַּבֹּקֶר? אָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי אָמַר רַבִּי יוֹנָתָן: מִדָּבָר שֶׁיָּרַד לָהֶם בַּבֹּקֶר בַּבֹּקֶר, מְלַמֵּד שֶׁיָּרְדוּ לָהֶם לְיִשְׂרָאֵל אֲבָנִים טוֹבוֹת וּמַרְגָּלִיּוֹת עִם הַמָּן. ״וְהַנְּשִׂאִים הֵבִיאוּ אֵת אַבְנֵי הַשֹּׁהַם״ תָּנָא: נְשִׂיאִים מַמָּשׁ, וְכֵן הוּא אוֹמֵר: ״נְשִׂיאִים וְרוּחַ וְגֶשֶׁם אָיִן״.

§ With regard to donations for the Tabernacle, the verse states: **"And they brought yet to him free-will offerings every morning"** (Exodus 36:3). The Gemara asks: **What** is the meaning of **"every morning"? Rabbi Shmuel bar Naḥmani said** that **Rabbi Yonatan said:** They brought donations **from that which fell every morning** with the manna. **This teaches that pearls and precious stones fell for the Israelites with the manna.**[N] It states: **"And the rulers** [*nesi'im*] **brought the onyx** [*shoham*] **stones"** (Exodus 35:27). A *tanna* **taught** that the word *nesi'im* means **actual** clouds brought them. **As it states: "As clouds** [*nesi'im*] **and wind without rain** so is he that boasts himself of a false gift" (Proverbs 25:14). We learn from this that the precious stones fell from the clouds with the manna.

NOTES

What fell with the manna – **מָה שֶׁיָּרַד עִם הַמָּן:** Since the manna was a miraculous blessing from heaven, it could certainly provide for all of the Jewish people's needs, with regard to both food and other desires.

״וְהָיָה טַעְמוֹ כְּטַעַם לְשַׁד הַשָּׁמֶן״ אָמַר רַבִּי אַבָּהוּ: מַה שַּׁד זֶה תִּינוֹק טוֹעֵם בָּהּ כַּמָּה טְעָמִים – אַף הַמָּן כׇּל זְמַן שֶׁיִּשְׂרָאֵל אוֹכְלִין אוֹתוֹ – מוֹצְאִין בּוֹ כַּמָּה טְעָמִים. אִיכָּא דְּאָמְרִי: לְשֵׁד מַמָּשׁ, מַה שֵּׁד זֶה מִתְהַפֵּךְ לְכַמָּה גְּוָונִין – אַף הַמָּן מִתְהַפֵּךְ לְכַמָּה טְעָמִים.

It was also said with regard to the manna: **"And its taste was as the taste of a cake** [*shad*] **baked with oil** [*hashamen*]" (Numbers 11:8). **Rabbi Abbahu said:** *Shad* means breast. **Just as a baby tastes different flavors from the breast,** since the taste of the milk changes somewhat depending on what foods his mother eats, **so too with the manna, every time that the Jewish people ate** the manna, **they found in it many** different **flavors,** based on their preferences. **There are those who say** that the word is written as *shed* and means **literally a demon.** How so? **Just as a demon changes into different forms** and colors, **so too, the manna changed into different flavors.**

״וַיֹּאמֶר מֹשֶׁה בְּתֵת ה׳ לָכֶם בָּעֶרֶב בָּשָׂר לֶאֱכוֹל וְלֶחֶם בַּבֹּקֶר לִשְׂבּוֹעַ״. תָּנָא מִשְּׁמֵיהּ דְּרַבִּי יְהוֹשֻׁעַ בֶּן קׇרְחָה: בָּשָׂר שֶׁשָּׁאֲלוּ שֶׁלֹּא כַּהוֹגֶן – נִיתַּן לָהֶם שֶׁלֹּא כַּהוֹגֶן,

The verse states: **"And Moses said: This shall be, when the Lord will give you in the evening meat to eat, and in the morning bread to the full"** (Exodus 16:8). A *tanna* **taught in the name of Rabbi Yehoshua ben Korḥa: The meat that the Jewish people asked for inappropriately,** since they had the manna and did not need meat, was **given to them inappropriately,** in a way that was unpleasant; they were punished afterward (Rabbeinu Elyakim).

Perek **VIII**
Daf **75** Amud **b**

לֶחֶם שֶׁשָּׁאֲלוּ כַּהוֹגֶן – נִיתַּן לָהֶם כַּהוֹגֶן, מִכָּאן לִמְּדָה תּוֹרָה דֶּרֶךְ אֶרֶץ שֶׁלֹּא יֹאכַל אָדָם בָּשָׂר אֶלָּא בַּלַּיְלָה. וְהָאָמַר אַבָּיֵי: הַאי מַאן דְּאִית לֵיהּ סְעוּדְתָּא – לָא לֵיכְלֵיהּ אֶלָּא בִּימָמָא! כְּעֵין יְמָמָא קָא אָמְרִינַן. אָמַר רַב אַחָא בַּר יַעֲקֹב: בִּתְחִלָּה הָיוּ יִשְׂרָאֵל דּוֹמִין כְּתַרְנְגוֹלִים שֶׁמְּנַקְּרִין בְּאַשְׁפָּה, עַד שֶׁבָּא מֹשֶׁה וְקָבַע לָהֶם זְמַן סְעוּדָה.

However, **bread,** which is essential, **they asked for appropriately.** Therefore, it **was given to them appropriately,**[N] in the morning, when there was time to prepare it. The Gemara comments: **From here, the Torah teaches etiquette, that** it is proper **to eat meat only at night,** as Moses said to the children of Israel: "This shall be, when the Lord will give you in the evening meat to eat" (Exodus 16:8). The Gemara asks: **But didn't Abaye say** that **someone who has a meal should eat it only in the day?** The Gemara answers: **We mean to say: Like day.** It is not necessary to eat the food in the daytime, as long as one can see what he eats. **Rabbi Aḥa bar Ya'akov said: At the beginning, the Jewish people were like chickens pecking at the garbage;** any time there was food they grabbed it and ate it, **until Moses came and set specific times to eat,** as the verse implies. He set mealtimes for them in the morning and in the evening.

NOTES

Was given to them appropriately – **נִיתַּן לָהֶם כַּהוֹגֶן:** Rashi explains that bread given appropriately means that it was given in the morning, and that meat given inappropriately means that it was given at night. Some commentaries have written that this explanation makes it difficult to understand the continuation of the Gemara, which recommends eating meat at night. If the meat was given to them inappropriately, one cannot learn that it is proper to eat meat only at night. These commentaries have explained that the manna, which they asked for appropriately, fell for the entire forty years, accompanied by other fine items; whereas the meat, which they asked for inappropriately, fell only temporarily, without any accompanying gifts (*Iyyun Ya'akov*).

״הַבָּשָׂר עוֹדֶנּוּ בֵּין שִׁינֵּיהֶם״ וּכְתִיב: ״עַד חֹדֶשׁ יָמִים״. הָא כֵּיצַד? בֵּינוֹנִים – לְאַלְתַּר מֵתוּ, רְשָׁעִים – מִצְטַעֲרִין וְהוֹלְכִין עַד חֹדֶשׁ יָמִים.

It was stated with regard to the quail: “**While the meat was yet between their teeth,** before it was chewed, the anger of the Lord was kindled against the people” (Numbers 11:33), which means that they died immediately. However, it also states: “You shall not eat it for only one day…but for **an entire month** until it comes out of your nostrils and becomes loathsome to you” (Numbers 11:19–20). **How** can **these** texts be reconciled? **The average people died immediately,** but **the wicked**[N] **continued to suffer** in pain **for a month** and then died.

״וַיִּשְׁטְחוּ״ אָמַר רֵישׁ לָקִישׁ: אַל תִּקְרֵי ״וַיִּשְׁטְחוּ״ אֶלָּא ״וַיִּשְׁחֲטוּ״ מְלַמֵּד שֶׁנִּתְחַיְּיבוּ שׂוֹנְאֵיהֶן שֶׁל יִשְׂרָאֵל שְׁחִיטָה. ״שָׁטוֹחַ״ תָּנָא מִשְּׁמֵיהּ דְּרַבִּי יְהוֹשֻׁעַ בֶּן קׇרְחָה: אַל תִּיקְרֵי ״שָׁטוֹחַ״ אֶלָּא ״שָׁחוֹט״, מְלַמֵּד שֶׁיָּרַד לָהֶם לְיִשְׂרָאֵל עִם הַמָּן דָּבָר שֶׁטָּעוּן שְׁחִיטָה. אָמַר רַבִּי: וְכִי מִכָּאן אַתָּה לָמֵד? וַהֲלֹא כְּבָר נֶאֱמַר: ״וַיַּמְטֵר עֲלֵיהֶם כֶּעָפָר שְׁאֵר וּכְחוֹל (הַיָּם) עוֹף כָּנָף״.

The verse states: “**And they spread them** [*vayishteḥu*] out for themselves round about the camp” (Numbers 11:32). **Reish Lakish said: Do not read it** as *vayishteḥu*. **Rather,** read it as ***vayishḥatu***. This **teaches that** the **enemies of the Jewish people,** a euphemism for the Jewish people themselves, **were liable to** receive the punishment of **slaughter** due to their demand. The verse states: “**Spread out** [*shaḥot*]” (Numbers 11:32). A *tanna* **taught in the name of Rabbi Yehoshua ben Korḥa: Do not read it** as *shato’aḥ* **but** as *shaḥut***.** This **teaches that** other food **fell for the Jewish people** along **with the manna.** The food was something **that requires ritual slaughtering** [*sheḥita*], referring to birds. **Rabbi** Yehuda HaNasi **said: And do you learn** this **from here?** Do we need to alter the word for this purpose? **Isn’t it already stated** explicitly: “**And he rained meat upon them like dust, and winged birds like the sand of the seas**” (Psalms 78:27)?

וְתַנְיָא, רַבִּי אוֹמֵר: ״וְזָבַחְתָּ כַּאֲשֶׁר צִוִּיתִיךָ״ – מְלַמֵּד שֶׁנִּצְטַוָּה מֹשֶׁה עַל הַוֶּשֶׁט וְעַל הַקָּנֶה, עַל רוֹב אֶחָד בָּעוֹף, וְעַל רוֹב שְׁנַיִם בַּבְּהֵמָה. אֶלָּא מַה תַּלְמוּד לוֹמַר ״שָׁטוֹחַ״ – מְלַמֵּד שֶׁיָּרַד לָהֶם מַשְׁטִיחִין מַשְׁטִיחִין.

And it was taught in a related *baraita*: **Rabbi** Yehuda HaNasi **says:** The verse states: “**Then you shall slaughter** of your herd and of your flock which the Lord has given you, **as I have commanded you**” (Deuteronomy 12:21). **This teaches that Moses was commanded in** the laws of ritual slaughter to cut the **gullet and the windpipe**[H] in the neck. **And with a bird** one must cut through **the majority** of **one** pipe, **and with an animal** one must cut through **the majority of** both pipes. Moses was commanded these laws along with the other details of slaughtering. According to Rabbi Yehuda HaNasi, the word *shatuaḥ* does not teach us about ritual slaughter. **Rather, what** is the meaning when **the verse states: *Shatuaḥ*?** It **teaches that** the manna **fell in layers** [*mashtiḥin*] in a straight row.

כְּתִיב ״לֶחֶם״ וּכְתִיב ״שֶׁמֶן״ וּכְתִיב ״דְּבַשׁ״. אָמַר רַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא: לַנְּעָרִים – לֶחֶם, לַזְּקֵנִים – שֶׁמֶן, לַתִּינוֹקוֹת – דְּבַשׁ.

With regard to the manna, **it is written “bread”** (Exodus 16:4), **and it is written “oil”** (Numbers 11:8), **and it is written “honey”** (Exodus 16:31). How can we reconcile these verses? **Rabbi Yosei, son of Rabbi Ḥanina, said: For the youth** it was like **bread, for the elderly** it was like **oil,** and **for the children** it was like **honey.** Each received what was appropriate.

כְּתִיב ״שְׂלָיו״ וְקָרֵינַן, ״סְלָיו״, אָמַר רַבִּי חֲנִינָא: צַדִּיקִים אוֹכְלִין אוֹתוֹ בְּשַׁלְוָה, רְשָׁעִים אוֹכְלִין אוֹתוֹ וְדוֹמֶה לָהֶן כְּסִילְוִין.

The Gemara comments further: The word quail **is written** ***shlav***, with the letter *shin*, **but we read** it as ***slav***, with the letter *samekh*. What does this teach us? **Rabbi Ḥanina said: The righteous eat it in peace** [***shalva***]**,** based on the written form of the word; whereas **the wicked eat it, and it seems to them like thorns** [***silvin***]**,** based on the way the word is read.

אֲמַר רַב חָנָן בַּר רָבָא: אַרְבָּעָה מִינֵי סְלָיו הֵן, וְאֵלּוּ הֵן: שִׂיכְלִי, וְקִיבְלִי, וּפַסְיוֹנִי, וּשְׂלָיו. מְעַלְיָא דְּכוּלְּהוּ – שִׂיכְלִי, גְּרִיעָא דְּכוּלְּהוּ – שְׂלָיו. וְהָוֵי כְּצִיפּוֹרְתָּא וּמוֹתְבִינַן לָהּ בְּתַנּוּרָא, וְתָפַח וַהֲוָה מְלֵי תַּנּוּרָא, וּמַסְּקִינַן לֵיהּ אַתְּלֵיסַר רִיפֵי וְאַחֲרוֹנָה אֵינָהּ נֶאֱכֶלֶת אֶלָּא עַל יְדֵי תַּעֲרוֹבֶת.

Furthermore, with regard to the quail: **Rav Ḥanan bar Rava said: There are four types of quail and these are they: *Sikhli*,**[L] **and *kivli*,**[L] **and *pasyoni*,**[L] **and *slav*. The best** tasting **of all** is the ***sikhli*. The worst of all** is the ***slav*.**[N] The Gemara relates how tasty even the quail was that the Jews ate in the desert: **It was** as small **as a sparrow, and they would place it in the oven** to roast, **and it expanded until it filled the** entire **oven. They would place it upon thirteen loaves** of bread, and even the **last** loaf on the bottom **could be eaten only** when **mixed with other food,** due to all the fat it had absorbed from the quail.

NOTES

Average people…wicked – בֵּינוֹנִים...רְשָׁעִים: In the case of the quail the righteous are not mentioned. Since the meat was something that the people asked for inappropriately, the righteous did not eat from it at all (Maharsha).

The worst of all is the *slav* – גְּרִיעָא דְּכוּלְּהוּ שְׂלָיו: Because they wrongfully asked for meat, they were given the worst type (Maharsha).

HALAKHA

Moses was commanded to cut the gullet and the windpipe – נִצְטַוָּה מֹשֶׁה עַל הַוֶּשֶׁט וְעַל הַקָּנֶה: The details of ritual slaughter are not included in the Written Torah. They were given to Moses in the Oral Law, as the verse states: “As I have commanded you.” The slaughterer must slaughter the animal in the middle of its neck, and the preferred way to slaughter is by cutting entirely through both the gullet and the windpipe. After the fact, if the majority of one of the pipes in a bird is cut or the majority of both pipes in an animal are cut, the slaughter is kosher (Rambam *Sefer Kedusha, Hilkhot Sheḥita* 1:4, 1:10).

LANGUAGE

***Sikhli* – שִׂיכְלִי:** Possibly from the Greek στροῦθος, *strouthos,* meaning a sparrow.

***Kivli* – קִיבְלִי:** Apparently from the Greek κίχλη, *kichlè*, meaning a thrush.

***Pasyoni* – פַּסְיוֹנִי:** From the Greek Φασιανός, *fasianos*, meaning a pheasant.

רַב יְהוּדָה מִשְׁתַּכַּח לֵיהּ בֵּי דָּנֵי. רַב חִסְדָּא מִשְׁתַּכַּח לֵיהּ בֵּי צִיבֵי. רָבָא מַיְיתֵי לֵיהּ אֲרִיסֵיהּ כָּל יוֹמָא. יוֹמָא חַד לָא אַיְיתֵי, אֲמַר: מַאי הַאי? סָלֵיק לְאִיגָּרָא, שְׁמָעֵיהּ לִינוּקָא דְּקָאָמַר: ״שָׁמַעְתִּי וַתִּרְגַּז בִּטְנִי״. אֲמַר: שְׁמַע מִינֵּיהּ נָח נַפְשֵׁיהּ דְּרַב חִסְדָּא, וּבְדִיל רַבָּה אָכֵיל תַּלְמִידָא.

It is told that **Rav Yehuda found** quail **among his barrels of wine,** and **Rav Ḥisda found** quail **among logs of wood** in his storeroom. **Every day Rava's sharecropper brought him** a quail that he found in his fields. **One day, he did not bring** him one because he failed to find any. Rava **said** to himself: **What is this,** why is today different? **He went up to the roof** to think about it. **He heard a child say** the verse: **"When I heard, my innards trembled,** my lips quivered at the voice, rottenness enters into my bones, and I tremble where I stand; that I should wait for the day of trouble when he comes up against the people that he invades" (Habakkuk 3:16). Rava **said: Learn from this that Rav Ḥisda has died.** I am therefore not worthy to receive the quail anymore, since it is on **account of the teacher** that **the student eats.**[N] When Rav Ḥisda was alive, Rava received the quail due to Rav Ḥisda's merit; now that he had died, Rava was not worthy to receive the quail.

כְּתִיב: ״וַתַּעַל שִׁכְבַת הַטָּל״ וּכְתִיב: ״וּבְרֶדֶת הַטַּל״. אָמַר רַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא: טַל מִלְמַעְלָה, וְטַל מִלְמַטָּה, וְדוֹמֶה כְּמוֹ שֶׁמּוּנָּח בְּקוּפְסָא.

§ Furthermore, with regard to the manna **it is written: "And when the layer of dew lifted,** behold, upon the face of the wilderness there lay a fine flaky substance, as fine as frost on the ground" (Exodus 16:14), indicating that the dew covered the manna. **And it is written: "And when the dew fell** upon the camp in the night, the manna fell upon it" (Numbers 11:9), meaning that the manna fell on top of the dew. How can these verses be reconciled? **Rabbi Yosei, son of Rabbi Ḥanina, said:** There was **dew above and dew below,** with the manna in between, **and** the manna **appeared as if** it were **placed in a box** [***kufsa***][L] of dew.

״דַּק מְחוּסְפָּס״ אָמַר רֵישׁ לָקִישׁ: דָּבָר שֶׁנִּימּוֹחַ עַל פִּיסַּת הַיָּד. רַבִּי יוֹחָנָן אָמַר: דָּבָר שֶׁנִּבְלָע בְּמָאתַיִם וְאַרְבָּעִים וּשְׁמוֹנָה אֵבָרִים. מְחוּסְפָּס – טוּבָא הָוֵי! אָמַר רַב נַחְמָן בַּר יִצְחָק ״מְחֻסְפָּס״ כְּתִיב.

The verse describes the manna as **"a fine flaky** [***meḥuspas***] substance" (Exodus 16:14). **Reish Lakish said:** *Meḥuspas* means it was **a substance that dissolved** [*maḥ*] **on the palm** [*pas*] **of the hand.** Since it was so fine, it dissolved upon contact. **Rabbi Yoḥanan said: It was a substance that was absorbed in** all **248 limbs,** the numerical equivalent of the word *meḥuspas*. The Gemara expresses surprise at this: If one calculates the value of the letters in the word ***meḥuspas,*** it **is more,** totaling 256. **Rabbi Naḥman bar Yitzḥak said:** ***Meḥuspas*** **is written** in the Torah without the letter *vav*. Therefore, the total is exactly 250.

תָּנוּ רַבָּנַן: ״לֶחֶם אַבִּירִים אָכַל אִישׁ״ – לֶחֶם שֶׁמַּלְאֲכֵי הַשָּׁרֵת אוֹכְלִין אוֹתוֹ, דִּבְרֵי רַבִּי עֲקִיבָא. וּכְשֶׁנֶּאֶמְרוּ דְּבָרִים לִפְנֵי רַבִּי יִשְׁמָעֵאל אָמַר לָהֶם: צְאוּ וְאִמְרוּ לוֹ לַעֲקִיבָא: עֲקִיבָא טָעִיתָ! וְכִי מַלְאֲכֵי הַשָּׁרֵת אוֹכְלִין לֶחֶם? וַהֲלֹא כְּבָר נֶאֱמַר: ״לֶחֶם לֹא אָכַלְתִּי וּמַיִם לֹא שָׁתִיתִי״ אֶלָּא מָה אֲנִי מְקַיֵּים: ״אַבִּירִים״ – לֶחֶם שֶׁנִּבְלָע בְּמָאתַיִם וְאַרְבָּעִים וּשְׁמוֹנָה אֵבָרִים.

The Sages taught: The Torah states: "And He caused manna to rain upon them for food, and He gave them of the grain of heaven. **Man did eat the bread of the mighty** [*abirim*]" (Psalms 78:24–25). "Bread of the mighty" is **bread that the ministering angels eat;**[N] this is the **statement of Rabbi Akiva. When these words were said before Rabbi Yishmael, he said to them** to **go and tell Akiva: Akiva you have erred. Do the ministering angels eat bread? It is already stated** about Moses, when he ascended on high: **"Bread I did not eat and water I did not drink"** (Deuteronomy 9:9). If even a man who ascends on high does not need to eat, certainly the ministering angels do not need to eat. **Rather, how do I establish** the meaning of the word ***abirim***? It can be explained as **bread that was absorbed into** all **248 limbs** [***eivarim***], so that there was no waste.

אֶלָּא מָה אֲנִי מְקַיֵּים: ״וְיָתֵד תִּהְיֶה לְךָ עַל אֲזֵנֶךָ (וְיָצָאתָ שָׁמָּה חוּץ)״ – דְּבָרִים שֶׁתַּגָּרֵי אוּמּוֹת הָעוֹלָם מוֹכְרִין אוֹתָן לָהֶם.

The Gemara asks: **But** if so, **how do I establish** the verses: **"And you shall have a spade among your weapons,** and it shall be that when you relieve yourself outside, you shall dig with it, and shall turn back and cover your excrement" (Deuteronomy 23:14) and "You shall have a place also outside the camp **where you can relieve yourself**" (Deuteronomy 23:13). From here we learn that there was waste in their bowels, as they had to leave the camp to relieve themselves. The Gemara explains: This waste was not a byproduct of the manna; it was from food **items that the gentile merchants sold them.**

רַבִּי אֶלְעָזָר בֶּן פְּרָטָא אוֹמֵר: אַף דְּבָרִים שֶׁתַּגָּרֵי אוּמּוֹת הָעוֹלָם מוֹכְרִין לָהֶן – מָן מְפִיגָן, אֶלָּא מָה אֲנִי מְקַיֵּים: ״וְיָתֵד תִּהְיֶה לְךָ עַל אֲזֵנֶךָ״? לְאַחַר שֶׁסָּרְחוּ, אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא: אֲנִי אָמַרְתִּי יִהְיוּ כְּמַלְאֲכֵי הַשָּׁרֵת – עַכְשָׁיו אֲנִי מַטְרִיחַ אוֹתָם שָׁלֹשׁ פַּרְסָאוֹת,

Rabbi Elazar ben Perata disagrees and **says: The manna caused even items that the gentile merchants sold them to be** completely **digested,** so that even other food that they ate produced no waste. **But** then **how do I establish** the verse: **"And you shall have a spade among your weapons"? After they sinned,** the manna was not as effective. **The Holy One, Blessed be He, said: I** initially **said** that **they would be like ministering angels** who do not produce waste; **now I will trouble them to walk three parasangs** to leave the camp in order to relieve themselves.

NOTES

On account of the teacher the student eats – וּבְדִיל רַבָּה אָכֵיל תַּלְמִידָא: Some understand that Rava did not receive the quail on that day to teach him proper conduct when one's teacher dies. On the day that one's teacher dies and until he is buried, it is proper to fast or at least refrain from eating meat and drinking wine (*Tosefet Yom HaKippurim*).

Bread that the ministering angels eat – לֶחֶם שֶׁמַּלְאֲכֵי הַשָּׁרֵת אוֹכְלִין: The meaning here is that the manna was the incarnation of heavenly splendor, on which the ministering angels exist. It was therefore perfect in every way. Rabbi Yishmael objected to this statement since it implies that angels eat and drink.

LANGUAGE

Box [*kufsa*] – קוּפְסָא: From the Latin capsa, meaning box.

דִּכְתִיב: ״וַיַּחֲנוּ עַל הַיַּרְדֵּן מִבֵּית הַיְשִׁימוֹת עַד אָבֵל הַשִּׁטִּים״. וְאָמַר רַבָּה בַּר בַּר חָנָה: לְדִידִי חֲזֵי לִי הַהוּא אַתְרָא וַהֲוָיא תְּלָתָא פַּרְסֵי. וְתָנָא: כְּשֶׁנִּפְנִין – אֵין נִפְנִין לֹא לִפְנֵיהֶן, וְלֹא לְצִדְדֵיהֶן, אֶלָּא לַאֲחוֹרֵיהֶן,

How do we know that the Israelite camp was three parasangs? **As it is written: "And they camped by the Jordan from Beth-Jeshimoth to Abel-shittim"** (Numbers 33:49), **and Rabba bar bar Ḥana said: I saw that site and it was three parasangs** in length. **And** a *baraita* **taught: When** the Jews **relieved themselves** in the desert, **they did not relieve** themselves **ahead of themselves,** i.e., in the direction of their travel, **nor to the side** of the camp, **but behind** the camp, in a place that they had already traveled. Consequently, those near the front of the camp had to walk a distance of three parasangs from their homes to leave the camp.

״וְעַתָּה נַפְשֵׁנוּ יְבֵשָׁה אֵין כֹּל״ אָמְרוּ: עָתִיד מָן זֶה שֶׁתִּיפַּח בְּמֵעֵיהֶם, כְּלוּם יֵשׁ יְלוּד אִשָּׁה שֶׁמַּכְנִיס וְאֵינוֹ מוֹצִיא?

Furthermore, with regard to the manna, the verse states Israel's complaint: **"But now our soul is dry, there is nothing at all;** we have nothing beside this manna to look to" (Numbers 11:6). **They said: This manna will eventually swell in our stomachs** and kill us; **is there** anyone **born of a woman who ingests** food **but does not expel** waste? This supports the Gemara's claim that the manna did not create waste.

וּכְשֶׁנֶּאֶמְרוּ דְּבָרִים לִפְנֵי רַבִּי יִשְׁמָעֵאל אָמַר לָהֶם: אַל תִּקְרֵי ״אַבִּירִים״ אֶלָּא ״אֵיבָרִים״ – דָּבָר שֶׁנִּבְלָע בְּמָאתַיִם וְאַרְבָּעִים וּשְׁמוֹנָה אֵיבָרִים. אֶלָּא מָה אֲנִי מְקַיֵּים ״וְיָתֵד תִּהְיֶה לְךָ עַל אֲזֵנֶךָ״ – בִּדְבָרִים שֶׁבָּאִין לָהֶם מִמְּדִינַת הַיָּם.

When these words were said before Rabbi Yishmael, he said to them: Do not read it as *abirim*. **Rather,** read it as *eivarim*, limbs. The manna was **something that was absorbed by 248 limbs. But, how do I establish "And you shall have a spade among your weapons"? From the** food **items that came to them from overseas lands.** Rabbi Yishmael disagrees with Rabbi Elazar ben Perata with regard to the effect the manna had on the digestion of other foods.

דָּבָר אַחֵר: ״לֶחֶם אַבִּירִים אָכַל אִישׁ״,

Alternatively, "Man [*ish*] **did eat the bread of the mighty"** (Psalms 78:25);

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זֶה יְהוֹשֻׁעַ שֶׁיָּרַד לוֹ מָן כְּנֶגֶד כָּל יִשְׂרָאֵל, כְּתִיב הָכָא: ״אִישׁ״ וּכְתִיב הָתָם: ״קַח לְךָ אֶת יְהוֹשֻׁעַ בִּן נוּן אִישׁ אֲשֶׁר רוּחַ בּוֹ״. וְאֵימָא מֹשֶׁה, דִּכְתִיב: ״וְהָאִישׁ מֹשֶׁה עָנָו מְאֹד״. דָּנִין אִישׁ מֵאִישׁ, וְאֵין דָּנִין ״אִישׁ״ מִ״וְהָאִישׁ״.

the verse is referring to **Joshua, for whom manna fell corresponding** to **all** the rest of **the Jewish people,**[N] when he waited for Moses at Mount Sinai during the forty days Moses was on the mountain. The verses allude to this: **"Man" is written here, and "man" is written there: "Take to you Joshua, the son of Nun, a man in whom there is spirit,** and lay your hand upon him" (Numbers 27:18). From here, the Gemara learns that the "man" is Joshua. The Gemara asks: **Say** that the verse is referring to **Moses,** about whom **it is written: "Now the man Moses was very humble"** (Numbers 12:3). The Gemara answers: **We can learn** a verbal analogy to the word **"man" from the word "man," but we cannot learn** a verbal analogy to the word **"man" from** the phrase **"the man,"** which is used to refer to Moses.

שָׁאֲלוּ תַּלְמִידָיו אֶת רַבִּי שִׁמְעוֹן בֶּן יוֹחַי: מִפְּנֵי מָה לֹא יָרַד לָהֶם לְיִשְׂרָאֵל מָן פַּעַם אַחַת בַּשָּׁנָה? אָמַר לָהֶם: אֶמְשׁוֹל לָכֶם מָשָׁל: לְמָה הַדָּבָר דּוֹמֶה – לְמֶלֶךְ בָּשָׂר וָדָם שֶׁיֵּשׁ לוֹ בֵּן אֶחָד. פָּסַק לוֹ מְזוֹנוֹתָיו פַּעַם אַחַת בַּשָּׁנָה, וְלֹא הָיָה מְקַבֵּל פְּנֵי אָבִיו אֶלָּא פַּעַם אַחַת בַּשָּׁנָה. עָמַד וּפָסַק מְזוֹנוֹתָיו בְּכָל יוֹם, וְהָיָה מְקַבֵּל פְּנֵי אָבִיו כָּל יוֹם.

Furthermore, with regard to the manna: The **students of Rabbi Shimon ben Yoḥai asked him: Why didn't the manna fall for the Jewish people** just **once a year**[N] to take care of all their needs, instead of coming down every day? **He said to them: I will give you a parable: To what does this matter compare? To a king of flesh and blood who has** only **one son. He granted him** an allowance for **food once a year and** the son **greeted his father only once a year,** when it was time for him to receive his allowance. So **he arose and granted him his food every day, and** his son **visited him every day.**

אַף יִשְׂרָאֵל, מִי שֶׁיֵּשׁ לוֹ אַרְבָּעָה וַחֲמִשָּׁה בָּנִים הָיָה דּוֹאֵג וְאוֹמֵר: שֶׁמָּא לֹא יֵרֵד מָן לְמָחָר וְנִמְצְאוּ כּוּלָּן מֵתִים בָּרָעָב, נִמְצְאוּ כּוּלָּן מְכַוְּונִים אֶת לִבָּם לַאֲבִיהֶן שֶׁבַּשָּׁמַיִם.

So too, in the case of **the Jewish people, someone who had four or five children would be worried and say: Perhaps the manna will not fall tomorrow and we will all die of starvation. Consequently, everyone directed their hearts to their Father in heaven** every day. The manna that fell each day was sufficient only for that day, so that all of the Jewish people would pray to God for food for the next day.

NOTES

Joshua, for whom manna fell corresponding to all the rest of the Jewish people – יְהוֹשֻׁעַ שֶׁיָּרַד לוֹ מָן כְּנֶגֶד כָּל יִשְׂרָאֵל: Perhaps the Gemara is basing this on the verse that describes Joshua as "a man in whom there is spirit" (Numbers 27:18). The Sages understood that this verse means that Joshua was able to understand the spirit of each individual within the nation. Joshua's spirit therefore corresponded to the spirits of all the Jewish people. The Gemara here alludes to this with the manna, which was a gift from heaven. It was therefore given to Joshua, corresponding to all the Jewish people (*Tal Orot*).

Once a year – פַּעַם אַחַת בַּשָּׁנָה: The Gemara suggests that the manna could have been given once a year, rather than once a week or once a month, since that would be parallel to the blessing that God bestows on the crops of the field once a year, when they are harvested. The Gemara is asking why the manna was not like that (*Tosefet Yom HaKippurim*).

דָּבָר אַחֵר: שֶׁהָיוּ אוֹכְלִין אוֹתוֹ כְּשֶׁהוּא חַם, דָּבָר אַחֵר: מִפְּנֵי מַשּׂוֹאוֹי הַדֶּרֶךְ.

Alternatively, they received manna daily **so that they would** be able to **eat it while it was hot** and fresh. **Alternatively,** they received manna daily **due to** the hardship of **carrying on the journey.** They did not stay in the same place all those years, and it would have been difficult for them to carry the manna from one place to another. Therefore, the manna fell wherever they went.

וּכְבָר הָיָה רַבִּי טַרְפוֹן וְרַבִּי יִשְׁמָעֵאל וּזְקֵנִים יוֹשְׁבִין וְעוֹסְקִין בְּפָרָשַׁת הַמָּן וְהָיָה רַבִּי אֶלְעָזָר הַמּוֹדָעִי יוֹשֵׁב בֵּינֵיהֶן. נַעֲנָה רַבִּי אֶלְעָזָר הַמּוֹדָעִי וְאָמַר: מָן שֶׁיָּרַד לָהֶן לְיִשְׂרָאֵל הָיָה גָּבוֹהַּ שִׁשִּׁים אַמָּה. אָמַר לוֹ רַבִּי טַרְפוֹן: מוֹדָעִי! עַד מָתַי אַתָּה מְגַבֵּב דְּבָרִים וּמֵבִיא עָלֵינוּ?

§ It is told: **Rabbi Tarfon, and Rabbi Yishmael, and the Elders were sitting and discussing the passage about the manna and Rabbi Elazar HaModa'i**[P] **was sitting among them. Rabbi Elazar HaModa'i responded and said: The manna that fell for the Jewish people was sixty cubits high. Rabbi Tarfon said to him: Moda'i, how long will you collect words and bring upon us** teachings that have no basis?

אָמַר לוֹ: רַבִּי, מִקְרָא אֲנִי דּוֹרֵשׁ: ״חֲמֵשׁ עֶשְׂרֵה אַמָּה מִלְמַעְלָה גָּבְרוּ הַמָּיִם וַיְכֻסּוּ הֶהָרִים״ וְכִי חֲמֵשׁ עֶשְׂרֵה אַמָּה בָּעֵמֶק (חֲמֵשׁ עֶשְׂרֵה בַּשְּׁפֵלָה) חֲמֵשׁ עֶשְׂרֵה בֶּהָרִים? וְכִי מַיָּא שׁוּרֵי שׁוּרֵי קָיְימִי? וְעוֹד: תֵּיבָה הֵיכִי סָגְיָא? אֶלָּא ״נִבְקְעוּ כָּל מַעְיְנוֹת תְּהוֹם רַבָּה״ עַד דְּאַשְׁווּ מַיָּא בַּהֲדֵי טוּרֵי, וַהֲדַר ״חֲמֵשׁ עֶשְׂרֵה אַמָּה מִלְמַעְלָה גָּבְרוּ הַמָּיִם״.

He said to him: Rabbi, I am interpreting a verse. How so? It states about the Flood: **"Fifteen cubits above did the waters prevail; and the mountains were covered"** (Genesis 7:20). **Is it possible that it would be fifteen cubits** high **from a valley, fifteen** cubits **from the plain,** and **fifteen** cubits **from the mountains? Did the water stand as though in layers,** conforming to the height of the land below it? **Furthermore, how could the Ark travel** over water that was at different levels? **Rather: "On the same day were all the fountains of the great deep broken up"** (Genesis 7:11), **until the water** rose and **was level with the mountains. Afterward,** the verse states that **"fifteen cubits above did the waters prevail."**

וְכִי אֵי זֶה מִדָּה מְרוּבָּה, מִדָּה טוֹבָה אוֹ מִדַּת פּוּרְעָנוּת? הֱוֵי אוֹמֵר: מִדָּה טוֹבָה מִמִּדַּת פּוּרְעָנוּת. בְּמִדַּת פּוּרְעָנוּת הוּא אוֹמֵר: ״וַאֲרוּבּוֹת הַשָּׁמַיִם נִפְתָּחוּ״, בְּמִדָּה טוֹבָה הוּא אוֹמֵר: ״וַיְצַו שְׁחָקִים מִמָּעַל וְדַלְתֵי שָׁמַיִם פָּתָח וַיַּמְטֵר עֲלֵיהֶם מָן לֶאֱכוֹל וּדְגַן שָׁמַיִם נָתַן לָמוֹ״.

Rabbi Elazar HaModa'i continues: **But which attribute is greater, the attribute of goodness or the attribute of retribution? One must say the attribute of goodness** is greater **than the attribute of retribution.**[N] **With regard to the attribute of retribution,** in the case of the Flood, the verse **states: "And the windows of heaven were opened"** (Genesis 7:11), which indicates that there were only windows. Whereas, **with regard to the attribute of goodness,** in the case of the manna, the verse **states: "He commanded the skies above, and opened the doors of heaven, and rained down manna upon them to eat and gave them heavenly grain"** (Psalms 78:23–24).

כַּמָּה אֲרוּבּוֹת יֵשׁ בַּדֶּלֶת – אַרְבַּע, אַרְבַּע, הֲרֵי כָּאן שְׁמוֹנֶה, וְנִמְצָא מָן שֶׁיָּרַד לָהֶם לְיִשְׂרָאֵל גָּבוֹהַּ שִׁשִּׁים אַמָּה.

Based on this, the Gemara calculates: The area of **how many windows are in a door? Four.** A door is equivalent to four windows in size. One adds another **four** for the second door, as the verse uses the plural "doors," which implies that there were two doors. **This equals** the area of **eight** windows. If the depth of water in the Flood is based on the phrase "windows of heaven," implying two windows, then the manna fell at a rate four times that of the water of the Flood. Since the water of the Flood reached a depth of fifteen cubits, **it turns out that the manna that fell for the Jewish people was sixty cubits high,** i.e., four times as high.

תַּנְיָא, אִיסִי בֶּן יְהוּדָה אוֹמֵר: מָן שֶׁיָּרַד לָהֶם לְיִשְׂרָאֵל הָיָה מִתְגַּבֵּר וְעוֹלֶה, עַד שֶׁרוֹאִין אוֹתוֹ כָּל מַלְכֵי מִזְרָח וּמַעֲרָב, שֶׁנֶּאֱמַר: ״תַּעֲרוֹךְ לְפָנַי שֻׁלְחָן נֶגֶד צוֹרְרָי [וגו׳ כּוֹסִי רְוָיָה״] אָמַר אַבָּיֵי: שְׁמַע מִינַּהּ – כָּסָא דְּדָוִד לְעָלְמָא דְּאָתֵי מָאתָן וְעֶשְׂרִין וְחַד לוּגָּא מַחֲזִיק, שֶׁנֶּאֱמַר: ״כּוֹסִי רְוָיָה״ – רְוָיָה בְּגִימַטְרִיָּא הָכִי הָוֵי.

Similarly, **it was taught** in a *baraita* that **Isi ben Yehuda said: The manna that fell for the Jewish people would accumulate and ascend until all the kings of the East and West could see it, as it is stated: "You prepared a table before me in the presence of my enemies;** you anointed my head with oil; **my cup runs over"** (Psalms 23:5). God prepared food for the Jewish people, so that their enemies would see their greatness over the world. **"My cup runs over [*revaya*]";**[N] **Abaye said: We learn from this that the cup of David in the next world holds 221 *log*, since it is stated: "My cup runs over,"** and the word ***revaya*** **has that numerical value.**

PERSONALITIES

Rabbi Elazar HaModa'i – רַבִּי אֶלְעָזָר הַמּוֹדָעִי: Rabbi Elazar HaModa'i was a Sage who lived after the destruction of the Temple and was apparently a young student of Rabban Yoḥanan ben Zakkai. Most of the quotations cited in his name are midrash. Rabban Gamliel often remarked: We still need HaModa'i. As his name indicates, this scholar was from the city of Modi'in. Rabbi Elazar HaModa'i was bar Kokheva's uncle, his mother's brother, and he died during the siege of Beitar.

NOTES

The attribute of goodness is greater than the attribute of retribution – מִדָּה טוֹבָה מִמִּדַּת פּוּרְעָנוּת: Rashi writes that the attribute of goodness is five hundred times greater than that of retribution. He bases this on the verse that states, with regard to the wicked: "For I the Lord your God am a jealous God, visiting the iniquity of the fathers upon the children until the third and fourth generation of those that hate Me, and showing mercy until the thousandth generation of those that love Me and keep My mitzvot" (Exodus 20:4–5). Consequently, retribution lasts four generations while God "shows mercy to thousands of generations" (Exodus 20:6). God extends favor to those who love Him for at least two thousand years, which is four times five hundred.

My cup runs over – כּוֹסִי רְוָיָה: Some commentaries explain 221 *log* in accordance with the Kabbala (*Siaḥ Yitzḥak*). Others link it to the four cups of retribution from which God will force the world's nations to drink (see Jeremiah 25:15). Since blessing is always significantly more than punishment, the Jewish people will drink many cups of blessing (see *Ateret Rosh*).

הָא לָא דָּמְיָא, הָתָם – בְּאַרְבְּעִין יוֹמִין, הָכָא – חֲדָא שַׁעְתָּא, הָתָם לְכוּלֵּי עָלְמָא, הָכָא – לְיִשְׂרָאֵל לְחוֹדַיְהוּ, וְנָפֵישׁ לְהוּ טְפֵי. רַבִּי אֶלְעָזָר הַמּוֹדָעִי פְּתִיחָה פְּתִיחָה גָּמַר.

The Gemara asks how Rabbi Elazar HaModa'i can compare the depth of the Flood waters with the amount of manna that fell in the desert: **This is not similar,** and the calculation is inaccurate. **There,** in the case of the Flood, the water rose fifteen cubits in **forty days;** but **here,** in the case of the manna, it took only **one hour** every day to fall. Conversely, **there** the Flood was **for everyone** and covered the whole world; whereas **here** the manna **was for the Jewish people alone. And there** would be **much more** manna **for them** than sixty cubits, which is the measurement put forth by Rabbi Elazar HaModa'i. The Gemara answers: **Rabbi Elazar HaModa'i derived "opening"** in the verse: "He commanded the skies above, and opened the doors of heaven" (Psalms 78:23), from **"opening"** in the verse: "And the windows of heaven were opened" (Genesis 7:11). He used a verbal analogy that teaches that the skies opened in both instances in the same way.

"אָסוּר בַּאֲכִילָה". הָנֵי חֲמִשָּׁה עִנּוּיִין כְּנֶגֶד מִי? אָמַר רַב חִסְדָּא: כְּנֶגֶד חֲמִשָּׁה עִנּוּיִין שֶׁבַּתּוֹרָה "וּבֶעָשׂוֹר" "וְאַךְ בֶּעָשׂוֹר" "שַׁבַּת שַׁבָּתוֹן" "וְשַׁבַּת שַׁבָּתוֹן" "וְהָיְתָה לָכֶם".

§ The mishna taught that as per the five prohibited activities on Yom Kippur it is **prohibited** to engage **in eating** and in drinking, and in bathing, and in smearing the body with oil, and in wearing shoes, and in conjugal relations. The Gemara asks: **These five afflictions** of Yom Kippur, to **what** do they **correspond?** Where is the Torah source or allusion to them? **Rav Ḥisda said:** They are based on **the five** times that the **afflictions** of Yom Kippur are mentioned **in the Torah.** It is stated: (1) **"And on the tenth** of this seventh month you shall have a holy convocation, and you shall afflict your souls" (Numbers 29:7); (2) **"But on the tenth**[N] of this seventh month is the day of atonement, it shall be a holy convocation for you and you shall afflict your souls" (Leviticus 23:27); (3) "It shall be for you **a Shabbat of solemn rest,** and you shall afflict your souls (Leviticus 23:32); (4) **"It is a Shabbat of solemn rest** [*shabbaton*] for you, and you shall afflict your souls" (Leviticus 16:31); (5) **"And it shall be** a statute **for you** forever, in the seventh month on the tenth of the month, you shall afflict your souls" (Leviticus 16:29).

הָנֵי חֲמִשָּׁה הָווּ? וַאֲנַן שִׁיתָּא תְּנַן! שְׁתִיָּה בִּכְלָל אֲכִילָה הִיא. דְּאָמַר רֵישׁ לָקִישׁ: מִנַּיִן לִשְׁתִיָּה שֶׁהִיא בִּכְלָל אֲכִילָה – שֶׁנֶּאֱמַר: "וְאָכַלְתָּ לִפְנֵי ה׳ אֱלֹהֶיךָ מַעְשַׂר דְּגָנְךָ תִּירוֹשְׁךָ וְיִצְהָרֶךָ", תִּירוֹשׁ חַמְרָא הוּא וְקָרֵי לֵיהּ "וְאָכַלְתָּ".

The Gemara asks: **Are these five** the only afflictions? **We learn** in the mishna that there are **six:**[N] Eating, drinking, bathing, smearing oil, conjugal relations, and wearing shoes. The Gemara answers: **Drinking is included in** the prohibition of **eating;** both together are considered a single affliction. **As Reish Lakish said: From where do we derive that drinking is included in** the concept of **eating? As it is stated: "And you shall eat before the Lord your God,** in the place where He shall choose to cause His name to dwell there, **the tithe of your grain,** of **your wine** [*tirosh*], **and** of **your oil"** (Deuteronomy 14:23). ***Tirosh* is wine,** yet the verse **calls** the drinking of wine eating with the phrase **"and you shall eat,"** meaning that eating also refers to drinking.

מְמַאי? וְדִילְמָא דְּאָכְלֵיהּ עַל יְדֵי אָנִיגְרוֹן? דְּאָמַר רַבָּה בַּר שְׁמוּאֵל: אָנִיגְרוֹן – מַיָּא דְּסִילְקָא, אָכְסִיגְרוֹן – מַיָּא דְּכוּלְּהוּ שִׁלְקֵי!

The Gemara rejects this answer: **From where** do you draw this conclusion? **Perhaps** the wine **was eaten as *anigron*,**[L] a sauce made of oil, beet juice, and garum mixed with wine. As **Rabba bar Shmuel said: *Anigron*** is **beet juice** and wine mixed together. ***Akhsigron***[L] **is water that comes from boiled vegetables** that have wine mixed into them. The vegetables are mixed with the wine and eaten. It is possible for wine to literally be eaten. Therefore, the verse does not prove that drinking is included in eating.

אֶלָּא אָמַר רַב אַחָא בַּר יַעֲקֹב: מֵהָכָא: "וְנָתַתָּה הַכֶּסֶף בְּכֹל אֲשֶׁר תְּאַוֶּה נַפְשְׁךָ בַּבָּקָר וּבַצֹּאן בַּיַּיִן וּבַשֵּׁכָר" שֵׁכָר שְׁתִיָּה הוּא, וְקַרְיֵיהּ רַחֲמָנָא "וְאָכַלְתָּ".

Rather, Rav Aḥa bar Ya'akov said: From here there is a proof as the verse states: **"And you shall spend that money on all that your soul desires, on oxen, or on sheep, or on wine, or on strong drink** [*sheikhar*] or whatever your soul desires, and you shall eat" (Deuteronomy 14:26). **Strong drink is a drink, but the Merciful One calls** its consumption eating, in the phrase **"and you shall eat."**

מְמַאי? וְדִילְמָא הָכָא נַמִּי דַּאֲכָלֵיהּ עַל יְדֵי אָנִיגְרוֹן? שֵׁכָר כָּתַב, מִידֵּי דִּמְשַׁכֵּר. וְדִילְמָא דְּבֵילָה קְעִילִית? דְּתַנְיָא: אָכַל דְּבֵילָה קְעִילִית וְשָׁתָה דְּבַשׁ וְחָלָב וְנִכְנַס לַמִּקְדָּשׁ

The Gemara rejects this proof: **From where** do you draw this conclusion? **Perhaps here too it was eaten as *anigron*?** The Gemara rejects this: Here that answer is insufficient because the verse **writes "strong drink** [*sheikhar*]," meaning **something** that **intoxicates.** Beverages that generally intoxicate do not do so when they are in a mixture. The Gemara asks: **Perhaps** *sheikhar* does not refer to wine but to a food that causes intoxication, such as **a sweet dried fig from Keilah. As it was taught** in a *baraita*: A priest who **ate a sweet dried fig from Keilah or drank honey or milk,** thereby becoming intoxicated, **and entered the Temple** to serve[H]

NOTES

On the tenth, and: But on the tenth – וּבֶעָשׂוֹר וְאַךְ בֶּעָשׂוֹר: *Tosafot* ask why the verses are not cited in order of appearance. Some commentaries suggest that the lack of sequence indicates that this is not a true interpretation of verses but merely an *asmakhta*, a scriptural support (*Derekh HaMelekh*).

Five and six afflictions – חֲמִשָּׁה וְשִׁשָּׁה עִנּוּיִין: It seems in the Jerusalem Talmud that bathing is not included as one of the five afflictions because it is not prohibited in every circumstance. For example, it is permitted to cross a river to fulfill a mitzva or to immerse in a ritual bath for the sake of a mitzva, as is discussed later in this tractate (*Yoma* 88a).

LANGUAGE

Anigron – אָנִיגְרוֹן: From the Greek word οἰνόγαρον, *oynogaron*, meaning wine mixed with oil.

Akhsigron – אָכְסִיגְרוֹן: From the Greek word ὀξύγαρον, *oxugaron*, which is a sauce made from vinegar, fish, and other foods.

HALAKHA

Intoxicated in the Temple – שִׁיכּוֹר בְּבֵית הַמִּקְדָּשׁ: A priest who is intoxicated is not permitted to enter the Temple for service, even if his intoxication stems from substances other than wine, e.g., other drinks, sweet dried figs, or milk. If he does serve, he is punished with lashes, although his service is valid nevertheless. However, one who is drunk on wine is liable to receive death at the hand of Heaven, and his service is invalid (Rambam *Sefer Avoda, Hilkhot Biat HaMikdash* 1:2).

(חַיָּיב).

is liable for violating the prohibition: "Drink no wine nor strong drink [*sheikhar*]" (Leviticus 10:9). Consequently, the term *sheikhar* in the text can be understood here as the sweet dried fig.

אֶלָּא יָלֵיף שֵׁכָר שֵׁכָר מִנָּזִיר, מַה לְּהַלָּן יַיִן – אַף כָּאן יַיִן.

Rather, the Gemara rejects this and states: **It is derived** through a verbal analogy of "***sheikhar***" and "***sheikhar***" stated in the verses **of the nazirite** (Numbers 6:3). **Just as there,** in the case of the nazirite, *sheikhar* means strong **wine, so too, here,** it means strong **wine** and not sweet dried figs.

וְתִירוֹשׁ חַמְרָא הוּא? וְהָתַנְיָא: הַנּוֹדֵר מִן הַתִּירוֹשׁ – אָסוּר בְּכׇל מִינֵי מְתִיקָה, וּמוּתָּר בְּיַיִן! וְלָאו חַמְרָא הוּא? וְהָכְתִיב: ״וְתִירוֹשׁ יְנוֹבֵב בְּתוּלוֹת״! דָּבָר הַבָּא מִן הַתִּירוֹשׁ יְנוֹבֵב בְּתוּלוֹת.

The Gemara returns to the meaning of the word *tirosh*: **Is *tirosh*[N] wine? Isn't it taught** in a *baraita*: **One** who **vows** not to benefit **from *tirosh*[H] is not allowed sweet foods,** e.g., sweet fruits, **but is allowed wine.** Therefore, *tirosh* is not wine but sweet food. The Gemara rejects this: **And is *tirosh* not wine? But isn't it written: "*Tirosh* shall make the young women flourish [*yenovev*]"** (Zechariah 9:17). The word *yenovev* comes from the word *niv*, speech. Consequently, *tirosh* is a food that tempts the heart and mouth of the drinker, even of virgins, who are modest and reticent. Since sweet foods do not have this effect, *tirosh* must be wine. The Gemara replies: This is not a proof, since we could explain it otherwise: **Something that comes from *tirosh*,** such as wine, **causes virgins to come forth;** *tirosh* itself means sweet grapes. Perhaps wine is called *tirosh* only by extension because it is made from *tirosh*.

וְהָכְתִיב: ״וְתִירוֹשׁ יְקָבֶיךָ יִפְרוֹצוּ״ – דָּבָר הַבָּא מִן הַתִּירוֹשׁ יְקָבֶיךָ יִפְרוֹצוּ.

The Gemara challenges this: **But isn't it written: "And your vats shall overflow with *tirosh*"** (Proverbs 3:10). This description implies that *tirosh* is wine rather than sweet grapes. The Gemara answers: This too is not a proof that *tirosh* means wine. We could say that **the vats shall overflow with something that comes from *tirosh*,** i.e., wine; yet *tirosh* itself means sweet fruits.

וְהָא כְּתִיב: ״זְנוּת וְיַיִן וְתִירוֹשׁ יִקַּח לֵב״! אֶלָּא, דְּכוּלֵּי עָלְמָא תִּירוֹשׁ חַמְרָא הוּא, וּבִנְדָרִים הַלֵּךְ אַחַר לְשׁוֹן בְּנֵי אָדָם.

The Gemara objects: **But it is written: "Harlotry, and wine, and *tirosh*[N] take away the heart"** (Hosea 4:11). Since *tirosh* leads the heart astray, it is clear that it is wine. Therefore, the Gemara accepts that *tirosh* means wine. **Rather, according to everyone,** the word ***tirosh*** in the Bible refers to **wine, but vows follow colloquial language.**[H] During the time of the Mishna, *tirosh* meant sweet fruits; the term included grapes but not wine. When dealing with vows, the intention of the speaker is what must be determined, but no inference can be drawn from colloquial language to the biblical definition of the word.

וְאַמַּאי קָרֵי לֵיהּ יַיִן וְאַמַּאי קָרֵי לֵיהּ תִּירוֹשׁ? יַיִן – שֶׁמֵּבִיא יְלָלָה לָעוֹלָם, תִּירוֹשׁ – שֶׁכׇּל הַמִּתְגָּרֶה בּוֹ נַעֲשֶׂה רָשׁ.

The Gemara asks: **And** if so, **why does** the Bible **call** it **wine** and **why does it call it *tirosh*?** The Gemara explains: **"Wine"** suggests **that it brings lament**[N] **to the world** because drunkenness causes most sins. There is a phonetic resemblance between the *yayin*, wine, and *ta'aniya va'aniya*, sorrow and howling, which Rashi (on Job 2:5) explains as lament. **"*Tirosh*"** shows **that those who indulge in it become poor [*rash*].**

רַב כָּהֲנָא רָמֵי: כְּתִיב תִּירָשׁ וְקָרֵינַן תִּירוֹשׁ, זָכָה – נַעֲשֶׂה רֹאשׁ, לֹא זָכָה – נַעֲשֶׂה רָשׁ. (וְהַיְינוּ דְּרָבָא, דְּרָבָא) רָמֵי: כְּתִיב יְשַׁמַּח וְקָרֵינַן יְשַׂמַּח, זָכָה – מְשַׂמְּחוֹ, לֹא זָכָה – מְשַׁמְּמוֹ. וְהַיְינוּ דְּאָמַר רָבָא: חַמְרָא וְרֵיחָנֵי פַּקְחִין.

Rav Kahana raised a contradiction: It is written as *tirash* **but we read it *tirosh*.** This should be understood as follows: If **one merits** and drinks appropriately, **he is made a head** [*rosh*]; if **one does not merit** and does not drink appropriately, **he is made poor** [*rash*]. The Gemara comments: **This is the same as** what **Rava** said, as **Rava raised a contradiction: It is written:** "And wine that **makes glad** [***yishamaḥ***] the heart of man" (Psalms 104:15) with a *shin*, but **we read it *yisamaḥ***[N] with a *sin*. This teaches: **If one merits,** wine **makes him happy [*same'aḥ*]; if one does not merit,** it **makes him confounded [*shamem*]. This is** the same as **what Rava said: Wine and good scents make me wise,** meaning that wine benefits one who deserves it.

NOTES

Tirosh – **תִּירוֹשׁ:** *Tirosh* and wine are not synonymous. Rather, grape juice is called *tirosh* from the point it leaves the winery until it finishes fermenting, which is approximately forty days later. The discussion in the Gemara is whether the term *tirosh* is referring to grapes and other fruit or just to wine that has not yet finished fermenting.

Wine and *tirosh* – **יַיִן וְתִירוֹשׁ:** Since these are listed together, it is difficult to say that the word *tirosh* means something that comes from *tirosh*. Rather, it is clear that *tirosh* here is referring to actual wine (Rid). The distinction between wine and *tirosh* is as follows: Wine is referring to the stage after fermentation; *tirosh* is referring to wine that is still fermenting (see *Siaḥ Yitzḥak*).

It brings lament – **שֶׁמֵּבִיא יְלָלָה:** One opinion explains that wine brings lament since somebody who is often drunk becomes impoverished (Rabbi Elyakim).

Yishamaḥ, *yisamaḥ* – **יְשַׁמַּח, יְשַׂמַּח:** According to the standard text of the Gemara, the analysis here distinguishes between whether the word is read with a *shin* or a *sin*. In other manuscripts, the focus is on whether the word ends with the letter *ḥet* or *heh*: Should it be read as *yismaḥ* or as *yishma*, the latter from the word *shemama*, meaning desolation.

HALAKHA

One who vows not to benefit from *tirosh* – **הַנּוֹדֵר מִן הַתִּירוֹשׁ:** One who vows not to drink *tirosh* is not allowed to drink wine, but may drink sweet beverages, since *tirosh* refers only to wine, based on the biblical meaning of the word. Although at the time of the Gemara the word *tirosh* referred to sweet fruits and did not include wine, over the generations, the meaning of the word *tirosh* changed back again. Nowadays, it is synonymous with wine (*Taz*; *Shulḥan Arukh*, *Yoreh De'a* 217:16).

Vows follow colloquial language – **בִּנְדָרִים הַלֵּךְ אַחַר לְשׁוֹן בְּנֵי אָדָם:** Terms appearing in one's vow are understood according to their local and current usage, in accordance with the ruling of the Gemara (*Shulḥan Arukh*, *Yoreh De'a* 217:1).

רְחִיצָה וְסִיכָה מְנָא לַן דְּאִיקְּרֵי עִינּוּי? דִּכְתִיב: ״לֶחֶם חֲמוּדוֹת לֹא אָכַלְתִּי וּבָשָׂר וָיַיִן לֹא בָא אֶל פִּי וְסוֹךְ לֹא סָכְתִּי״. מַאי ״לֶחֶם חֲמוּדוֹת לֹא אָכַלְתִּי״? אָמַר רַב יְהוּדָה בְּרֵיהּ דְּרַב שְׁמוּאֵל בַּר שֵׁילָת: אֲפִילּוּ נַהֲמָא דְּחִיטֵּי דָּכְיָיתָא לָא אֲכַל.

§ The Gemara asks: **From where do we** derive that abstaining from **bathing and smearing** oil on oneself **is called affliction?** The Gemara answers: **As it is written “I ate no pleasant bread, neither did meat nor wine enter my mouth, neither did I anoint myself at all”** (Daniel 10:3). The Gemara explains the verse: **What** is the meaning of **“I ate no pleasant bread”?**[N] **Rav Yehuda, son of Rav Shmuel bar Sheilat, said: He did not eat even bread** made from **refined wheat;** he ate only wheat mixed with bran.

וּמְנָא לַן דְּחָשֵׁיב כְּעִינּוּי – דִּכְתִיב: ״וַיֹּאמֶר אֵלַי אַל תִּירָא דָנִיֵּאל כִּי מִן הַיּוֹם הָרִאשׁוֹן אֲשֶׁר נָתַתָּ אֶת לִבְּךָ לְהָבִין וּלְהִתְעַנּוֹת לִפְנֵי אֱלֹהֶיךָ נִשְׁמְעוּ דְבָרֶיךָ וַאֲנִי בָאתִי בִּדְבָרֶיךָ״ (״כִּי חֲמוּדוֹת אָתָּה״).

The Gemara continues to show that abstaining from smearing oil on oneself is considered an affliction: **And from where do we** derive that abstaining from the activities that Daniel describes is **considered affliction? As it is written: “Then he said to me: Fear not, Daniel, for from the first day that you set your heart to understand and to afflict yourself before your God, your words were heard, and I have come due to your words”** (Daniel 10:12). **“For you are greatly loved”** (Daniel 9:23).

אַשְׁכְּחַן סִיכָה, רְחִיצָה מְנָא לַן? אָמַר רַב זוּטְרָא בְּרַבִּי טוֹבִיָּה: אָמַר קְרָא: ״וַתָּבֹא כַמַּיִם בְּקִרְבּוֹ וְכַשֶּׁמֶן בְּעַצְמוֹתָיו״. וְאֵימָא כִּשְׁתִיָּה? דּוּמְיָא דְּשֶׁמֶן, מַה שֶּׁמֶן מֵאַבָּרַאי – אַף מַיִם מֵאַבָּרַאי.

We have found proof that abstaining from **smearing** oil on oneself is considered affliction; **from where do we** derive that abstaining from **bathing** is also called affliction? **Rav Zutra, son of Rabbi Toviya, said: The verse states: “And it came into his innards like water, and like oil into his bones”** (Psalms 109:18). This means that the water with which one bathes and the oil with which one smears himself are absorbed into the body. Just as abstaining from smearing oil is considered an affliction, so too, abstaining from bathing is considered an affliction. The Gemara objects: **But say** that “came into his innards like water” is referring to **drinking** rather than smearing oil. The Gemara rejects this: **It is similar** to **oil. Just as** the **oil** described in the verse is smeared **from outside** the body and not drunk, **so too,** the **water** mentioned in the verse is used for bathing **from the outside.** It is not drunk.

וְהָא תַּנָּא אִיפְּכָא קָא נָסֵיב לַהּ, דִּתְנַן: מִנַּיִן לְסִיכָה שֶׁהִיא כִּשְׁתִיָּה בְּיוֹם הַכִּפּוּרִים? אַף עַל פִּי שֶׁאֵין רְאָיָה לַדָּבָר – זֵכֶר לַדָּבָר, שֶׁנֶּאֱמַר ״וַתָּבֹא כַמַּיִם בְּקִרְבּוֹ וְכַשֶּׁמֶן בְּעַצְמוֹתָיו״! אֶלָּא אָמַר רַב אַשִׁי: רְחִיצָה מִגּוּפֵיהּ דִּקְרָא שְׁמִיעַ לֵיהּ, דִּכְתִיב: ״וְסוֹךְ לֹא סָכְתִּי״.

The Gemara asks: **But the *tanna* took** the **opposite** meaning, **as we learned** in a mishna: **From where do we derive that smearing** oil **is like drinking on Yom Kippur? Although there is no** explicit **proof of the matter** from the Bible, **there is an allusion to the matter**[N] from the verse, **as it is stated: “And it came into his innards like water, and like oil into his bones”** (Psalms 109:18), meaning that oil on the body is like water within it. Therefore, the phrase “and it came into his innards like water” is referring to the act of drinking water. **Rather, Rav Ashi said: Bathing is derived from the same verse** cited above, **as it is written: “Neither did I anoint myself at all”** (Daniel 10:3). This teaches that Daniel did not do any anointing, including bathing. Consequently, the same source prohibits both of these activities.

מַאי ״וַאֲנִי בָאתִי בִּדְבָרֶיךָ״? הַיְינוּ דִּכְתִיב: ״וְשִׁבְעִים אִישׁ מִזִּקְנֵי [בֵית] יִשְׂרָאֵל וְיַאֲזַנְיָהוּ בֶן שָׁפָן עוֹמֵד בְּתוֹכָם עוֹמְדִים לִפְנֵיהֶם וְאִישׁ מִקְטַרְתּוֹ בְּיָדוֹ וַעֲתַר עֲנַן הַקְּטֹרֶת עֹלֶה וַיִּשְׁלַח תַּבְנִית יָד וַיִּקָּחֵנִי בְּצִיצִת רֹאשִׁי וַתִּשָּׂא אֹתִי רוּחַ בֵּין הָאָרֶץ וּבֵין הַשָּׁמַיִם וַתָּבֵא אֹתִי יְרוּשָׁלַיְמָה בְּמַרְאוֹת אֱלֹהִים אֶל פֶּתַח שַׁעַר הַפְּנִימִית הַפּוֹנֶה צָפוֹנָה אֲשֶׁר

Apropos the verses from Daniel, the Gemara asks: **What** did the angel mean when he said to Daniel: **“And I have come due to your words”** (Daniel 10:12)? From this, it seems that the angel was able to come only because of Daniel. The Gemara answers: **This is as it is written: “And there stood before them seventy men of the Elders of the house of Israel, and Jaazaniah, son of Shaphan,**[B] **standing in the midst of them, each man with his censer in his hand, and a thick cloud of incense went up”** (Ezekiel 8:11). Ezekiel saw the Elders of the house of Israel worshipping foreign gods. **“And the form of a hand was put forth, and I was taken by a lock of my head; and a spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the gate of the inner court that faces northward where**

BACKGROUND

Jaazaniah son of Shaphan – יַאֲזַנְיָהוּ בֶן שָׁפָן: The Shaphan family was an influential Judean family in the last generations of the First Temple period. Shaphan himself was a scribe of King Josiah and of Jeremiah. His grandson Gedaliah governed Judea after the destruction of the First Temple. It is not certain that the Jaazaniah mentioned in the Gemara was related to the same Shaphan. However, some scholars surmise that he was the son of Shaphan and consequently the brother of Gemariah. The image below depicts a bulla found in the City of David bearing the inscription *leGemaryahu ben Shaphan*: For Gemariah, son of Shaphan.

Bulla found in the City of David

NOTES

What is the meaning of…pleasant [*ḥamudot*] bread – מַאי לֶחֶם חֲמוּדוֹת: The *Ba'al Halakhot Gedolot* links *ḥamudot* with the word *ḥom*, meaning hot. He similarly explains the phrase: The innards were burned [*neḥmedu*], in *Ḥullin* 56a. Some explain why this verse is cited here, with a possible suggestion that it is an attempt to explain the meaning of the word *ḥamudot*. Since it might have been understood that not eating pleasant bread is an actual affliction, the Gemara explains that although regular bread is not as tasty, eating it is not considered an affliction (see Rabbi Yoshiya Pinto).

Allusion to the matter – זֵכֶר לַדָּבָר: The medieval commentators asked why this proof is considered merely an allusion. One suggestion is that the argument cannot serve as a solid proof, since the *amora'im* explained the verse in the opposite way (*Tosafot Yeshanim*). Another explanation is that the verse is using bathing and anointing as a metaphor. The previous verse states: “He loved cursing, and it came into him; and he did not delight in blessing and it is far from him. He clothed himself also with cursing as with his garments, and it came into his innards like water, and like oil into his bones” (Psalms 109:17–18). An actual proof cannot be derived from a passage that is metaphorical (Ritva).

שָׁם מוֹשַׁב סֵמֶל הַקִּנְאָה הַמַּקְנֶה וַיָּבֵא אוֹתִי אֶל חֲצַר בֵּית ה׳ הַפְּנִימִית וְהִנֵּה פֶּתַח הֵיכַל ה׳ בֵּין הָאוּלָם וּבֵין הַמִּזְבֵּחַ כְּעֶשְׂרִים וַחֲמִשָּׁה אִישׁ אֲחוֹרֵיהֶם אֶל הֵיכַל ה׳ וּפְנֵיהֶם קֵדְמָה וְהֵמָּה מִשְׁתַּחֲוִים קֵדְמָה לַשָּׁמֶשׁ״. מִמַּשְׁמַע שֶׁנֶּאֱמַר: ״וּפְנֵיהֶם קֵדְמָה״ אֵינִי יוֹדֵעַ שֶׁאֲחוֹרֵיהֶם אֶל הֵיכַל ה׳? אֶלָּא מַה תַּלְמוּד לוֹמַר: אֲחוֹרֵיהֶם אֶל הֵיכַל ה׳ – מְלַמֵּד שֶׁהָיוּ פּוֹרְעִין עַצְמָן, וְהָיוּ מַתְרִיזִין כְּלַפֵּי מַטָּה.

there was the seat of the image of jealousy, which provokes jealousy” (Ezekiel 8:3). **“And he brought me into the inner court of the Lord’s House, and behold at the opening of the Entrance Hall** of the Sanctuary **of God, between the porch and the altar were about twenty-five men with their backs toward the Temple of the Lord, and their faces toward the east, and they worshipped the sun toward the east”** (Ezekiel 8:16). The Gemara explains: **From the fact that it is stated “and their faces toward the east,” is it not clear that their backs were to the Sanctuary,** which is in the west? **Rather, what** is the meaning when **the verse states “their backs toward the Temple of the Lord”? This teaches that they would uncover** themselves **and defecate downward,** toward the Divine Presence. The verse used a euphemism to refrain from vulgar language.

אָמַר לוֹ הַקָּדוֹשׁ בָּרוּךְ הוּא לְמִיכָאֵל: מִיכָאֵל! סָרְחָה אוּמָּתְךָ. אָמַר לְפָנָיו: רִבּוֹנוֹ שֶׁל עוֹלָם, דַּיּוֹ לַטּוֹבִים שֶׁבָּהֶם. אָמַר לוֹ: אֲנִי שׂוֹרֵף אוֹתָם וְלַטּוֹבִים שֶׁבָּהֶם. מִיָּד ״וַיֹּאמֶר (לָאִישׁ) לְבוּשׁ הַבַּדִּים וַיֹּאמֶר בּוֹא אֶל בֵּינוֹת לַגַּלְגַּל אֶל תַּחַת לַכְּרוּב וּמַלֵּא חָפְנֶיךָ גַחֲלֵי אֵשׁ מִבֵּינוֹת לַכְּרוּבִים וּזְרוֹק עַל הָעִיר וַיָּבֹא לְעֵינָי״ מִיָּד ״וַיִּשְׁלַח הַכְּרוּב אֶת יָדוֹ מִבֵּינוֹת לַכְּרוּבִים אֶל הָאֵשׁ אֲשֶׁר בֵּינוֹת הַכְּרוּבִים וַיִּשָּׂא וַיִּתֵּן אֶל חָפְנֵי לְבוּשׁ הַבַּדִּים וַיִּקַּח וַיֵּצֵא״.

The Holy One, Blessed be He, said to Michael, the ministering angel of the Jewish people: **Michael, your nation has sinned** (see Daniel 10:21). **He replied: Master of the Universe,** may it **be enough for the good** people **among them** to save them from destruction. **He said to him: I will burn them**[N] **and the good among them** because the good do not rebuke the wicked. **Immediately,** God spoke to Gabriel: **“He spoke to the man clothed in linen**[N] **and said: Go in between the wheelwork and beneath the cherub, and fill your hands with coals of fire from between the cherubs, and scatter them over the city; and he came before my eyes”** (Ezekiel 10:2). **Immediately: “And the cherub stretched out his hand from between the cherubs into the fire that was between the cherubs, and took and put it into the hands of him that was clothed in linen, who took it and went out”** (Ezekiel 10:7).

אָמַר רַב חָנָא בַּר בִּיזְנָא אָמַר רַבִּי שִׁמְעוֹן חֲסִידָא: אִילְמָלֵא לֹא נִצְטַנְּנוּ גֶּחָלִים מִיָּדוֹ שֶׁל כְּרוּב לְיָדוֹ שֶׁל גַּבְרִיאֵל – לֹא נִשְׁתַּיְּירוּ מִשּׂוֹנְאֵיהֶן שֶׁל יִשְׂרָאֵל שָׂרִיד וּפָלִיט.

Rav Ḥana bar Bizna said that **Rabbi Shimon Ḥasida said: If it were not for the fact that the embers cooled** as they were passed **from the hand of the cherub to the hand of Gabriel,**[N] instead of Gabriel taking the embers directly himself as he had been told, **not a remnant or a refugee of the enemies of the Jewish people,** a euphemism for the Jewish people themselves, **would have survived.** The cooling of the embers limited the punishment.

וּכְתִיב: ״וְהִנֵּה הָאִישׁ לְבוּשׁ הַבַּדִּים אֲשֶׁר הַקֶּסֶת בְּמָתְנָיו מֵשִׁיב דָּבָר לֵאמֹר עָשִׂיתִי כַּאֲשֶׁר צִוִּיתָנִי״. אֲמַר רַבִּי יוֹחָנָן: בְּאוֹתָהּ שָׁעָה הוֹצִיאוּ לְגַבְרִיאֵל מֵאֲחוֹרֵי הַפַּרְגּוֹד, וּמַחְיוּהוּ שִׁיתִּין פּוּלְסֵי דְנוּרָא. אֲמַרוּ לֵיהּ: אִי לָא עֲבַדְתְּ – לָא עֲבַדְתְּ, אִי עֲבַדְתְּ – אַמַּאי לָא עֲבַדְתְּ כְּדִפְקָדוּךְ? וְעוֹד: דַּעֲבַדְתְּ, לֵית לָךְ: אֵין מְשִׁיבִין עַל הַקַּלְקָלָה?

The Gemara continues. **And it is written: “And behold, the man clothed in linen with the slate by his side, reported the matter saying: I have done as You have commanded me”** (Ezekiel 9:11). **Rabbi Yoḥanan said: At that moment, they cast out Gabriel from behind the curtain** [*pargod*],[L] where the inner angels reside, **and they struck him with sixty blows** [*pulsei*][L] **of fire. They said to him: If you did not do it, you did not do it; if you did do it, why did you not do it according to what you were commanded** but deviated from what you were instructed to do? **Moreover,** after **you already did it, do you not have** knowledge of the principle: **One should not deliver** a report **about destruction?**[N] If one is sent on a mission of destruction, he should not deliver a detailed report of its success but should only hint at it.

אַיְיתוּהּ לְדוּבִּיאֵל שָׂרָא דְּפָרְסָאֵי, וְאוֹקְמֵיהּ בַּחֲרִיקֵיהּ, וְשִׁמֵּשׁ עֶשְׂרִים וְאֶחָד יוֹם. הַיְינוּ דִּכְתִיב: ״וְשַׂר מַלְכוּת פָּרַס עוֹמֵד לְנֶגְדִּי עֶשְׂרִים וְאֶחָד יוֹם וְהִנֵּה מִיכָאֵל אַחַד הַשָּׂרִים הָרִאשׁוֹנִים בָּא לְעָזְרֵנִי וַאֲנִי נוֹתַרְתִּי שָׁם אֵצֶל מַלְכֵי פָרָס״. יְהַבוּ לֵיהּ עֶשְׂרִין וְחַד מַלְכֵי, וּפַרְוָותָא דְּמַשְׁהִיג.

They then **brought Dubiel, the ministering angel of the Persians**[N] **and put him in the place of** [*baḥarikei*][L] Gabriel **and he served for twenty-one days. As it is written: “But the prince of the kingdom of Persia stood opposed to me for twenty-one days, but, lo, Michael, one of the chief princes, came to help me and I remained there beside the kings of Persia”** (Daniel 10:13). Corresponding to those twenty-one days, **they gave him,** the ministering angel of Persia, **twenty-one kings** who ruled and **the seaport** of **Mashhig.**[L]

NOTES

I will burn them – אֲנִי שׂוֹרֵף אוֹתָם: This is why the verse speaks about “each man with his censer in his hand.” The people sinned by burning incense to foreign gods, they were therefore punished by fire (*Maharsha*).

The man clothed in linen – הָאִישׁ לְבוּשׁ הַבַּדִּים: In the book of Daniel (10:5), the man wearing linen also appears. He is the angel Gabriel, who appeared to Daniel previously (9:21). From this, we learn that the man wearing linen in the book of Ezekiel is also the angel Gabriel.

Gabriel – גַּבְרִיאֵל: Everything described here is allegory and allusion. Gabriel is the angel in charge of strength and justice, which is why he is referred to as the angel of fire by the Gemara (see *Pesaḥim* 118a). However, the justice he dispenses is not directed at punishing the Jewish people; it is righteous justice. He makes sure that the Jews are judged favorably, even in the face of valid accusations.

One should not deliver a report about destruction – אֵין מְשִׁיבִין עַל הַקַּלְקָלָה: It is a rule of etiquette that a messenger reports to his overseer when he has successfully concluded his task. However, if he is reporting about a mission of destruction, it is inappropriate for the messenger to boast about his achievement, so as not to associate his overseer with the destruction. Instead, the messenger should only allude to the completion of his task.

Dubiel the ministering angel of the Persians – דּוּבִּיאֵל שַׂר פָּרַס: He was probably given this name because the Persian kingdom is represented as a bear [*dov*] (see Daniel 7:5). The Sages also describe many acts of the Persians that resemble the behavior of bears.

LANGUAGE

Curtain [*pargod*] – פַּרְגּוֹד: From the Greek παραγαύδης, *paragaudès*, or the Latin paragauda, both of which derive from Old Persian. One sense of *pargod* is that of a specific type of screen. The *pargod* screen was used by Iranian kings. When sitting behind it, they could only be heard but not seen. This is the source of the image of the Divine Presence concealed behind the *pargod*.

Blows [*pulsei*] – פּוּלְסֵי: Apparently from the Latin word pulsus, meaning a blow or hit.

In the place of [*baḥarikei*] – בַּחֲרִיקֵיהּ: Probably from the Iranian vihrīq. The closest form in Middle Persian is apparently guhrīg, meaning equivalent.

Mashhig – מַשְׁהִיג: The correct version of this place name seems to be māshmāhig, an island in the Persian Gulf between Oman and Bahrain.

אֲמַר: כְּתִיבוּ לִי לְיִשְׂרָאֵל בְּאַכַּרְגָּא! כְּתַבוּ לֵיהּ, כְּתִיבוּ לִי רַבָּנַן בְּאַכַּרְגָּא! כְּתַבוּ לֵיהּ. בְּעִידָּנָא דְּבָעוּ לְמִיחֲתַם עָמַד גַּבְרִיאֵל מֵאֲחוֹרֵי הַפַּרְגּוֹד, וְאָמַר ״שָׁוְא לָכֶם מַשְׁכִּימֵי קוּם מְאַחֲרֵי שֶׁבֶת אוֹכְלֵי לֶחֶם הָעֲצָבִים כֵּן יִתֵּן לִידִידוֹ שֵׁנָא״. מַאי כֵּן יִתֵּן לִידִידוֹ שֵׁנָא? אֲמַר רַבִּי יִצְחָק: אֵלּוּ נְשׁוֹתֵיהֶן שֶׁל תַּלְמִידֵי חֲכָמִים שֶׁמְּנַדְּדוֹת שֵׁינָה בָּעוֹלָם הַזֶּה וְזוֹכוֹת לָעוֹלָם הַבָּא. וְלֹא הִשְׁגִּיחוּ עָלָיו,

The ministering angel of the Persians **said: Write for me that the Jews** must pay **taxes** [*akarga*][L] to the Persians. **They wrote it for him** as he asked. He said: **Write for me that the Sages** must pay **taxes. They wrote** this **for him. When they wanted to sign** the documents, **Gabriel stood from behind the curtain and said: "It is vain for you who rise early who sit up late to eat the bread of sorrow, for He gives His beloved sleep"** (Psalms 127:2). **What** does **"for He gives His beloved sleep"** mean? **Rav Yitzḥak said: These are the wives of Torah scholars who disturb** their **sleep in this world** by staying up waiting for their husbands, who rise early and return late from learning Torah, **and** they thereby **merit the World-to-Come.** Gabriel asked: Is this the reward they deserve, to pay more taxes? **They did not listen to** Gabriel.

אָמַר לְפָנָיו: רִבּוֹנוֹ שֶׁל עוֹלָם! אִם יִהְיוּ כָּל חַכְמֵי אוּמּוֹת הָעוֹלָם בְּכַף מֹאזְנַיִם, וְדָנִיֵּאל אִישׁ חֲמוּדוֹת בְּכַף שְׁנִיָּה לֹא נִמְצָא מַכְרִיעַ אֶת כּוּלָּם? אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא: מִי הוּא זֶה שֶׁמְּלַמֵּד זְכוּת עַל בָּנַי? אָמְרוּ לְפָנָיו: רִבּוֹנוֹ שֶׁל עוֹלָם, גַּבְרִיאֵל. אָמַר לָהֶם: יָבֹא. שֶׁנֶּאֱמַר: ״וַאֲנִי בָאתִי בִּדְבָרֶיךָ״. אֲמַר לְהוּ: לֵיעוּל. אַעַיְּילוּהוּ.

He said before Him: Master of the Universe, if all the wise men of other nations were placed on one side of the scale, and Daniel the beloved man were on the other side, would he not outweigh them? The Holy One, Blessed be He, said: Who is the one who teaches the virtue of My children? They said to Him: Master of the Universe, it is **Gabriel. He said to them: Let him come** from behind the partition, as it **is stated: "And I have come due to your words"** (Daniel 10:12), meaning that Gabriel was permitted to enter from behind the partition because he mentioned Daniel's name. **God** then **said** to the other angels: **Let him ascend. They brought him up.**

אֲתָא אַשְׁכְּחֵיהּ לְדוּבִיאֵל דְּנָקֵט לֵיהּ לְאִיגַּרְתֵּיהּ בִּידֵיהּ, בְּעָא לְמִרְמָא מִינֵּיהּ – בְּלָעָהּ. אִיכָּא דְּאָמְרִי: מִיכְתַּב הֲוָה כְּתִיבָא, מִיחֲתָם לָא הֲוֵי חַתְמָא. אִיכָּא דְּאָמְרִי: אַף מִיחֲתָם נַמִי הֲוָה חַתְמָא, כְּדִבְלָעֵיהּ מָחֵיק לָהּ מִינֵּיהּ. הַיְינוּ דִּבְמַלְכוּתָא דְּפָרַס אִיכָּא דְּיָהֵיב כַּרְגָּא וְאִיכָּא דְּלָא יָהֵיב כַּרְגָּא. ״וַאֲנִי יוֹצֵא וְהִנֵּה שַׂר יָוָן בָּא״ – עָוֵי עָוֵי וְלֵיכָּא דְּאַשְׁגַּח בֵּיהּ.

He came and **found Dubiel** the ministering angel of the Persians **holding the letter in his hand.** Gabriel **wanted to take** the letter **from him,** but Dubiel **swallowed it. Some say the letter was written, but it was not signed. Some say it was also signed,** but **when he swallowed it,** the signature **was erased.** The Gemara comments: **This is** why, **in the kingdom of Persia, there are** those **who pay taxes and there are** those **who do not pay taxes,** as the decree was not finalized. It also states there: **"And when I depart from him, the prince of Greece comes"** (Daniel 10:20). Gabriel **screamed and screamed** that the kings of Greece should not rule over the Jews, **but no one listened to him.**

וְאִי בָּעֵית אֵימָא: רְחִיצָה דְּאִיקְּרֵי עִנּוּי מְנָא לָן – מֵהָכָא, דִּכְתִיב: ״וּלְאֶבְיָתָר הַכֹּהֵן אָמַר הַמֶּלֶךְ עֲנָתוֹת לֵךְ עַל שָׂדֶךָ כִּי אִישׁ מָוֶת אַתָּה וּבַיּוֹם הַזֶּה לֹא אֲמִיתֶךָ כִּי נָשָׂאתָ [אֶת] אֲרוֹן ה׳ לִפְנֵי דָּוִד אָבִי וְכִי הִתְעַנִּיתָ בְּכֹל אֲשֶׁר הִתְעַנָּה אָבִי״ וּכְתִיב בֵּיהּ בְּדָוִד: ״כִּי אָמְרוּ הָעָם רָעֵב וְעָיֵף וְצָמֵא בַּמִּדְבָּר״. ״רָעֵב״ מִלֶּחֶם ״וְצָמֵא״ מִמַּיִם. ״עָיֵף״ מִמַּאי – לָאו מֵרְחִיצָה? וְדִילְמָא מִנְּעִילַת הַסַּנְדָּל?

§ The Gemara returns to the issue of whether refraining from bathing is considered affliction. **If you wish, say** instead: The fact **that bathing is considered affliction, from where do we** derive this? **As it is written: "And to Ebiathar the priest the king said: Get to Anatoth to your fields, for you are deserving of death. But I will not put you to death today, because you carried the Ark of the Lord God before David my father, and because you have been afflicted in all that my father was afflicted"** (I Kings 2:26). **And it is written with regard to David: "For they said the people is hungry, and weary, and thirsty in the wilderness"** (II Samuel 17:29). **Hunger** means **from** lack of **bread** to eat, **and thirst** means **from** lack of **water** to drink. The word **weary** means lack **from what? Is it not from bathing?** The comparison of the verses suggests that that too is affliction. The Gemara challenges: **And perhaps** "weary"[N] means from lack of **wearing shoes?** Therefore, this does not teach us that refraining from bathing is considered an affliction.

אֶלָּא אָמַר רַבִּי יִצְחָק: מֵהָכָא, ״מַיִם קָרִים עַל נֶפֶשׁ עֲיֵפָה״ – וְדִילְמָא מִשְׁתִיָּה? מִי כְּתִיב ״בְּנֶפֶשׁ עֲיֵפָה״ ״עַל נֶפֶשׁ עֲיֵפָה״ כְּתִיב.

Rather, another source needs to be found. **Rav Yitzḥak said:** It can be derived **from here: "As cold water on a weary soul,** so is good news from a far country" (Proverbs 25:25). This implies that the word weary is used to describe someone who has not bathed. The Gemara asks: **But perhaps** the verse is referring to weariness **from** not **drinking?** The Gemara rejects this: **Is it written: As cold water in a weary soul?** That would mean that it entered one like a drink. Rather, **"on a weary soul" is written,** which implies bathing.

LANGUAGE

Taxes [*akarga*] – **אַכַּרְגָּא:** This word comes from the Middle Persian word harg, meaning duty or tribute. In the Talmud it refers to a poll tax.

NOTES

Weary – **עָיֵף:** The word weary appears in the Bible in many contexts. Its general meaning is a feeling of weakness, from lack of food, drink, or other necessities. The Gemara therefore explores the meaning of weary in the verse about David.

וּנְעִילַת הַסַּנְדָּל מְנָא לָן? דִּכְתִיב: ״וְדָוִד עוֹלֶה בְמַעֲלֵה הַזֵּיתִים עוֹלֶה וּבוֹכֶה וְרֹאשׁ לוֹ חָפוּי (וְהוֹלֵךְ) יָחֵף״. יָחֵף מִמַּאי – לָאו מִנְּעִילַת הַסַּנְדָּל? וְדִילְמָא מִסּוּסְיָא וּמַרְטְקָא!

§ The Gemara clarifies the next point in the mishna: The fact that not **wearing shoes** is considered an affliction, **from where do we** derive this? **As it is written: "And David went up by the ascent of the Mount of Olives, and wept as he went up, and he had his head covered, and was walking barefoot"** (II Samuel 15:30). **Barefoot** implies a lack **of what? Is it not** a lack **of wearing shoes?** All these deprivations are described as affliction. The Gemara rejects this: No, **perhaps** he was barefoot **from a horse and whip.** Even if he was wearing shoes, a king without a horse and whip was considered as if he were going barefoot.

אֶלָּא אָמַר רַב נַחְמָן בַּר יִצְחָק, מֵהָכָא: ״לֵךְ וּפִתַּחְתָּ הַשַּׂק מֵעַל מָתְנֶיךָ וְנַעַלְךָ תַּחֲלוֹץ מֵעַל רַגְלֶךָ״ וּכְתִיב: ״וַיַּעַשׂ כֵּן הָלוֹךְ עָרוֹם וְיָחֵף״. יָחֵף מִמַּאי? לָאו מִנְּעִילַת הַסַּנְדָּל? וְאֵימָא בְּמִנְעָלִים הַמְטוּלָּאִים. דְּאִי לָא תֵּימָא הָכִי ״עָרוֹם״ עָרוֹם מַמָּשׁ? אֶלָּא – בִּבְגָדִים בְּלוּיִים, הָכָא נַמִי – בְּמִנְעָלִים הַמְטוּלָּאִים.

Rather, Rav Naḥman bar Yitzḥak said: We learn it **from here,** as it states: **"Go and loose the sackcloth from your loins, and remove your shoe from your foot"** (Isaiah 20:2). **And it is written: "And he did so, walking naked and barefoot"** (Isaiah 20:2). **Barefoot** implies a lack **of what? Is it not** a lack of **wearing shoes?** The Gemara challenges: **And say** that perhaps the meaning of barefoot is that Isaiah walked **with patched shoes.**[N] **Because if you do not say this,** but you claim that the verse is to be understood literally, does "naked" mean **actually naked? Rather,** the meaning is that Isaiah walked in **ragged garments. Here too,** the meaning is that he walked **in patched shoes.**

אֶלָּא אָמַר רַב נַחְמָן בַּר יִצְחָק, מֵהָכָא: ״מִנְעִי רַגְלֵךְ מִיָּחֵף וּגְרוֹנֵךְ מִצִּמְאָה״ – מְנַעִי עַצְמֵךְ מִן הַחֵטְא כְּדֵי שֶׁלֹּא יָבֹא רַגְלֵךְ לִידֵי יְחוּף. מְנַעִי לְשׁוֹנֵךְ מִדְּבָרִים בְּטֵלִים כְּדֵי שֶׁלֹּא יָבֹא גְּרוֹנֵךְ לִידֵי צִמְאָה.

Rather, a different source must be found. **Rav Naḥman bar Yitzḥak said** that we derive it **from here:** It states: **"Withhold your foot from being barefoot, and your throat from thirst"** (Jeremiah 2:25), meaning: **Keep yourself from sin, so that your feet will not come to be barefoot; keep your tongue from idle talk, so that your throat will not come to be thirsty.** Consequently, we learn that being barefoot is considered an affliction.

תַּשְׁמִישׁ הַמִּטָּה דְּאִיקְּרֵי עִנּוּי מְנָא לָן? דִּכְתִיב: ״אִם תְּעַנֶּה אֶת בְּנֹתַי וְאִם תִּקַּח נָשִׁים״.

§ The Gemara continues to clarify another of the afflictions of Yom Kippur: **From where do we** derive the *halakha* that refraining from **conjugal relations is called affliction? As it is written,** Laban said to Jacob: **"If you shall afflict my daughters, and if you shall take** other **wives** beside my daughters" (Genesis 31:50).

Perek **VIII**
Daf **77** Amud **b**

״אִם תְּעַנֶּה״ – מִתַּשְׁמִישׁ, ״וְאִם תִּקַּח״ – מִצָּרוֹת. וְאֵימָא: אִידִי וְאִידִי מִצָּרוֹת! מִי כְּתִיב ״אִם תִּקַּח״? ״וְאִם תִּקַּח״ כְּתִיב.

This can be explained as: **"If you shall afflict** my daughters" by refraining **from conjugal relations, "and if you shall take** other wives" causing them to suffer **from** additional **rival** wives. The Gemara objects: **And say that this** phrase **and that** phrase are both referring to taking **rival** wives. The Gemara rejects this: **Is it written: If you take? "And if you shall take" is written.** Therefore, the clauses must be referring to two different kinds of affliction.

וְאֵימָא: אִידִי וְאִידִי מִצָּרוֹת, חַד – לְצָרוֹת דִּידֵיהּ וְחַד לְצָרוֹת דְּאָתְיָין לֵיהּ מֵעָלְמָא! דּוּמְיָא דְּ״אִם תִּקַּח״, מִי כְּתִיב ״אִם תִּקַּח וְאִם תְּעַנֶּה״ ״אִם תְּעַנֶּה וְאִם תִּקַּח״ כְּתִיב.

The Gemara challenges further: **And say that this** phrase **and that** phrase **are referring to** taking **rival** wives. **One** phrase is referring to **his** wives' current **rivals.** "If you shall afflict" means that Jacob should not elevate the position of the two maidservants, Bilhah and Zilpah, to the status of wife, which would make them co-wives with Laban's daughters. **And one** phrase is referring to **rivals who** might **come to him from the world** at large, which would be **similar** in meaning to **"if you shall take."** The Gemara rejects this: **Is it written: If you take and if you afflict?** It is logical to first state the more severe warning and then the less severe one. But according to this proposed reading that "take" refers to rivals from the world at large and "afflict" refers to elevating the status of maidservants, the text would have first mentioned the less painful affliction of elevating the maidservants and then followed it with a warning about taking new rival wives, as **"if you shall afflict and if you shall take" is written.**

NOTES

With patched shoes – בְּמִנְעָלִים הַמְטוּלָּאִים: The Sages said that a Torah scholar should not wear patched shoes because this is considered disgraceful. A Torah scholar who does wear such shoes is considered to be walking barefoot.

אֲמַר לֵיהּ רַב פַּפָּא לְאַבָּיֵי: הָא תַּשְׁמִישׁ גּוּפָהּ אִיקְּרֵי עִנּוּי, דִּכְתִיב: ״וַיִּשְׁכַּב אוֹתָהּ וַיְעַנֶּהָ״! אֲמַר לֵיהּ: הָתָם שֶׁעִינָּה מִבִּיאוֹת אֲחֵרוֹת.

Rav Pappa said to Abaye: But conjugal relations themselves are called affliction,[N] **as it is written:** "And Shechem the son of Hamor the Hivite, the prince of the land, saw her; and he took her, **and he lay with her and afflicted her**" (Genesis 34:2). If so, how can it be said that the affliction is in withholding conjugal relations? **He said to him: There,** Shechem **afflicted her from different relations,** meaning he slept with her in an unnatural way. That type of relations is clearly an affliction.

תָּנוּ רַבָּנַן: אָסוּר לִרְחוֹץ מִקְצָת גּוּפוֹ כְּכָל גּוּפוֹ, וְאִם הָיָה מְלוּכְלָךְ בְּטִיט וּבְצוֹאָה – רוֹחֵץ כְּדַרְכּוֹ וְאֵינוֹ חוֹשֵׁשׁ. אָסוּר לָסוּךְ מִקְצָת גּוּפוֹ כְּכָל גּוּפוֹ, וְאִם הָיָה חוֹלֶה אוֹ שֶׁהָיוּ לוֹ חֲטָטִין בְּרֹאשׁוֹ – סָךְ כְּדַרְכּוֹ וְאֵינוֹ חוֹשֵׁשׁ.

§ The Gemara clarifies some of the prohibitions relating to Yom Kippur. **The Sages taught: It is prohibited to bathe**[H] **part of the body** just as it is prohibited to bathe **the whole body. But if one is dirty from mud or excrement, he** may **bathe in his** usual **manner, and he** need **not be concerned** about transgressing, since his goal is not pleasure. Similarly, **it is prohibited to** smear oil[H] **on part of the body just as** it is prohibited to smear oil on **the whole body. But if one was sick** and needed to smear oil on his body for medicinal purposes, **or if one had scabs on his head** that would hurt if he did not smear oil on himself, **he** may **smear** oil **in his** usual **manner, and he** need **not be concerned** about transgressing.

תָּנָא דְּבֵי מְנַשֶּׁה, רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר: מְדִיחָה אִשָּׁה יָדָהּ אַחַת בְּמַיִם וְנוֹתֶנֶת פַּת לַתִּינוֹק, וְאֵינָהּ חוֹשֶׁשֶׁת.

The school of Menashe taught that **Rabban Shimon ben Gamliel says: A woman** may **rinse one hand in water,** so that she does not touch food before she has washed her hands in the morning, **and give bread to her child,**[H] **and she** need **not be concerned** about violating the prohibition of bathing on Yom Kippur.

אָמְרוּ עָלָיו עַל שַׁמַּאי הַזָּקֵן שֶׁלֹּא רָצָה לְהַאֲכִיל בְּיָדוֹ אַחַת, וְגָזְרוּ עָלָיו לְהַאֲכִיל בִּשְׁתֵּי יָדַיִם. מַאי טַעְמָא? אָמַר אַבָּיֵי: מִשּׁוּם שִׁיבְתָא.

They said about Shammai the Elder that he did not want to feed[N] his children **with one hand,** to avoid having to wash it. This prevented the children from eating during all of Yom Kippur. Due to concerns about the health and the suffering of his children, **they decreed that he must feed** them **with two hands,** forcing him to wash both hands. **What is the reason** that they also said in general that one must wash his hands before touching food? **Abaye said: Due to** an evil spirit named **Shivta,**[B] who resides on hands that have not been washed in the morning.

תָּנוּ רַבָּנַן: הַהוֹלֵךְ לְהַקְבִּיל פְּנֵי אָבִיו אוֹ פְּנֵי רַבּוֹ, אוֹ פְּנֵי מִי שֶׁגָּדוֹל מִמֶּנּוּ – עוֹבֵר עַד צַוָּארוֹ בַּמַּיִם, וְאֵינוֹ חוֹשֵׁשׁ.

§ **The Sages taught: One who goes to greet his father or his teacher, or to greet one who is greater than him** in wisdom, and has to cross a river on the way, may **cross** the water **until his neck is in the water, and he** need **not be concerned**[H] that he is violating the prohibition against bathing on Yom Kippur.

אִיבַּעְיָא לְהוּ: הָרַב אֵצֶל תַּלְמִיד מַאי? תָּא שְׁמַע, דְּאָמַר רַב יִצְחָק בַּר בַּר חָנָה: אֲנָא חֲזִיתֵיהּ לִזְעֵירִי דַּאֲזַל לְגַבֵּי רַב חִיָּיא בַּר אַשִׁי תַּלְמִידֵיהּ. רַב אַשִׁי אָמַר: הַהוּא רַב חִיָּיא בַּר אַשִׁי הוּא דַּאֲזַל לְגַבֵּיהּ דִּזְעֵירִי רַבֵּיהּ.

A dilemma was raised before them, i.e., the students discussing this question: **What** is the law concerning **a teacher** going **to** visit his **student?**[H] May he enter the water in order to teach his student? The Gemara tries to bring a proof: **Come** and **hear** from what **Rav Yitzḥak bar bar Ḥana said: I saw Ze'iri, who went** through a river on his way **to Rav Ḥiyya bar Ashi, his student. Rav Ashi said:** This was not the case. Rather, in **that** case, it was the student **Rav Ḥiyya bar Ashi who went to Ze'iri, his teacher.** Therefore, this incident does not answer the question.

רָבָא שְׁרָא לִבְנֵי עֵבֶר יְמִינָא לְמֵיעְבַּר בְּמַיָּא לְנְטוּרֵי פֵּירֵי. אֲמַר לֵיהּ אַבָּיֵי לְרָבָא: תַּנְיָא דִּמְסַיֵּיעַ לָךְ, שׁוֹמְרֵי פֵּירוֹת עוֹבְרִין עַד צַוָּארָן בַּמַּיִם וְאֵין חוֹשְׁשִׁין.

Rava permitted those who lived on the **right side** of the Euphrates **to pass through the water to guard the fruit**[H] in their fields on Yom Kippur. **Abaye said to Rava:** A *baraita* **was taught that supports your** opinion. We learned: **Guards of fruit** may **cross** the river **until their necks are in the water, and they** need **not be concerned** that they are violating the prohibition against bathing on Yom Kippur.

רַב יוֹסֵף שְׁרָא לְהוּ לִבְנֵי בֵּי תַרְבּוּ לְמֵיעְבַּר בְּמַיָּא לְמֵיתֵי לְפִירְקָא, לְמֵיזַל לָא שְׁרָא לְהוּ. אֲמַר לֵיהּ אַבָּיֵי: אִם כֵּן אַתָּה מַכְשִׁילָן לֶעָתִיד לָבֹא. אִיכָּא דְּאָמְרִי: שְׁרָא לְהוּ לְמֵיתֵי, וּשְׁרָא לְהוּ לְמֵיזַל. אֲמַר לֵיהּ אַבָּיֵי: בִּשְׁלָמָא לְמֵיתֵי – לְחַיֵּי, אֶלָּא לְמֵיזַל – מַאי טַעְמָא? כְּדֵי שֶׁלֹּא תְּהֵא מַכְשִׁילָן לֶעָתִיד לָבֹא.

Rav Yosef permitted the **people** of the village of **Bei Tarbu to cross in the water to come to the lecture** he delivered **on** Yom Kippur. **He did not,** however, **permit them to go** back home through the water. **Abaye said to him: If so, you are obstructing them** from coming **in the future.** They will not come to the lecture knowing they will be prohibited from returning home. **Some say** the incident happened differently: Rav Yosef **permitted them to come and permitted them to go** back through the water. **Abaye said to him: Granted,** you allow them **to come, that is well. But what is the reason** you allow them **to go** back? He said to him: **So as not to obstruct them** from coming **in the future.**

NOTES

Conjugal relations themselves are called affliction – תַּשְׁמִישׁ גּוּפָהּ אִיקְּרֵי עִנּוּי: Rabbi Elyakim explains: Excess of conjugal relations may be called an affliction, and Rav Pappa tried to bring proof of this from the verse. This proof was rejected because the verse does not actually refer to conjugal relations (see Rashi and Ibn Ezra on Genesis 34:2).

He did not want to feed – לֹא רָצָה לְהַאֲכִיל: According to most commentaries, this is because Shammai was hesitant to wash even one of his hands in water. The Sages therefore decreed that he should wash both hands, in order to emphasize that it is permitted to do so. Similarly, the Sages enacted other rules to undercut differing opinions (Ritva). Some commentaries maintain that since Shammai did not want to feed the children with one hand, lest the other unwashed hand touch the food, the Sages permitted him to wash both hands.

HALAKHA

The prohibition of bathing – אִיסּוּר רְחִיצָה: On Yom Kippur, it is prohibited to bathe even a part of one's body in cold or hot water. However, one may bathe if a part of the body is dirty from mud, excrement, or blood, because the law only prohibits bathing for pleasure. One who is sensitive and suffers from sweat is allowed to cleanse his body of sweat but should avoid this if possible, since the *Baḥ*, *Taz*, and *Peri Ḥadash* all rule against it (*Mishna Berura*; *Shulḥan Arukh*, *Oraḥ Ḥayyim* 613:1).

The prohibition against smearing oil – אִיסּוּר סִיכָה: It is prohibited to spear oil on even part of one's body on Yom Kippur. However, if one is ill or has scabs on his head and needs to smear oil on himself, he may do so in the normal manner and need not be concerned about violating a prohibition (*Shulḥan Arukh*, *Oraḥ Ḥayyim* 614:1).

Washing in order to feed a child – רְחִיצָה לְשֵׁם הַאֲכָלַת תִּינוֹק: A woman may rinse one hand with water to feed her child (see Rambam *Sefer Zemanim*, *Hilkhot Shevitat Asor* 3:2, and in the comment of the *Leḥem Mishne*).

One who travels to study may pass through water – הַהוֹלֵךְ לִלְמוֹד עוֹבֵר בַּמַּיִם: On Yom Kippur, if one must cross a river to reach the study hall, to visit his father or teacher, or to fulfill a mitzva, he may enter the water up to his neck, provided there is no danger of drowning. This is also permitted on his return trip (*Shulḥan Arukh*, *Oraḥ Ḥayyim* 613:5).

A teacher going to visit his student – הָרַב אֵצֶל תַּלְמִיד: A teacher is not permitted to pass through water on Yom Kippur in order to reach his student (*Shulḥan Arukh*, *Oraḥ Ḥayyim* 613:7).

Guards for fruit – שׁוֹמְרֵי פֵּירוֹת: One who guards fruit is allowed to pass through water to reach it. However, he is not permitted to return, as the reason that Abaye gave Rav Yosef for returning does not apply in this case (*Shulḥan Arukh*, *Oraḥ Ḥayyim* 613:8).

BACKGROUND

Evil spirit named Shivta – שִׁיבְתָא: In the responsa literature of the *ge'onim*, *shivta* is described as an illness generally found among young children. According to these commentaries, it was an infectious disease that could be transmitted by handling food with unclean hands. See Rashi for an alternative explanation.

רַב יְהוּדָה וְרַב שְׁמוּאֵל בַּר רַב יְהוּדָה הָווּ קָיְימִי אַגּוּדָא דִּנְהַר (פַּפָּא) אַמַּבְרָא דְּחַצְדַּד, וַהֲוָה קָאֵי רָמִי בַּר פַּפָּא מֵהַךְ גִּיסָא, רְמָא לְהוּ קָלָא, מַהוּ לְמֵיעֲבַר לְמֵיתֵי לְגַבַּיְיכוּ לְמִשְׁאַל שְׁמַעְתָּא? אֲמַר לֵיהּ רַב יְהוּדָה: רַב וּשְׁמוּאֵל דְּאָמְרִי תַּרְוַיְיהוּ: עוֹבֵר, וּבִלְבַד שֶׁלֹּא יוֹצִיא יָדוֹ מִתַּחַת חֵפֶת חֲלוּקוֹ. אִיכָּא דְּאָמְרִי, אֲמַר לֵיהּ רַב שְׁמוּאֵל בַּר רַב יְהוּדָה: תָּנֵינָא, עוֹבֵר וּבִלְבַד שֶׁלֹּא יוֹצִיא יָדוֹ מִתַּחַת חֵפֶת חֲלוּקוֹ.

It is told: **Rav Yehuda and Rav Shmuel bar Rav Yehuda were standing on the bank of the Pappa River next to the Ḥatzdad crossing, and Rami bar Pappa was standing on the other side** of the river. **He raised his voice to them** and asked: **What is** the ruling with regard to **crossing over to come to you to ask a** ***halakha*****? Rav Yehuda said to him:** It is **Rav and Shmuel who both say: One** may **cross** in the water, **provided that he does not remove his hand from under the hem of his cloak.**[N] One may not raise the hems of his cloak to his shoulders to keep them dry, since this form of carrying renders one liable to bring a sin-offering. Rather, one should walk normally and get his clothes wet in the water. **Some say** this is not how the incident happened. Rather, **Rav Shmuel bar Rav Yehuda said to him: We learned** in a *baraita*: One may **cross over, provided** that **he does not remove his hand from the hem of his cloak.**

מַתְקִיף לַהּ רַב יוֹסֵף: וּבַחוֹל כִּי הַאי גַּוְונָא מִי שָׁרֵי? וְהָכְתִיב: ״וַיָּמָד אֶלֶף בָּאַמָּה וַיַּעֲבִרֵנִי בַמַּיִם מֵי אָפְסָיִם״ – מִכָּאן שֶׁמּוּתָּר לַעֲבוֹר עַד אַפְסַיִים,

Rav Yosef strongly objects to this: And on a weekday is it permitted to walk **in such** deep water that it presents a danger of drowning? **But isn't it written** with regard to the river that, in the future, will issue forth from the Holy of Holies: **"He measured a thousand cubits, and he led me through the water; the water was ankle deep"** (Ezekiel 47:3); from **here** it is derived that one **is permitted to pass through** water that reaches **up to the ankles.**

״וַיָּמָד אֶלֶף וַיַּעֲבִרֵנִי בַמַּיִם מַיִם בִּרְכָּיִם״ – מִכָּאן שֶׁמּוּתָּר לַעֲבוֹר עַד בִּרְכַּיִם, ״וַיָּמָד אֶלֶף וַיַּעֲבִרֵנִי מֵי מָתְנָיִם״ – מִכָּאן שֶׁמּוּתָּר לַעֲבוֹר עַד מָתְנַיִם, מִכָּאן וְאֵילָךְ ״וַיָּמָד אֶלֶף נַחַל אֲשֶׁר לֹא אוּכַל לַעֲבוֹר״.

Rav Yosef continues explaining the verse: **"Again he measured a thousand and he led me through the water, the water was knee deep"** (Ezekiel 47:4); from **here** it is derived that one **is permitted to pass through** water that reaches **up** to **the knees. "He measured a thousand and led me through the water up to the waist"** (Ezekiel 47:4); from **here** it is derived that one **is permitted to pass through** water that reaches **up to the waist. From this point forward: "And he measured a thousand, a river that I could not pass through"** (Ezekiel 47:5). This implies that one is never permitted to pass through water that is more than waist high, because it is dangerous.

אָמַר אַבַּיֵי: שָׁאנֵי נַחַל דִּרְדִיפִי מַיָּא.

Abaye said: That is not a proof, because **a river** with fast **flowing water is different.** If it is higher than one's waist, he could drown. However, one is permitted to cross still water even if it is deeper than that.

יָכוֹל יַעֲבִירֶנּוּ בְּסִיחוּי – תַּלְמוּד לוֹמַר: ״כִּי גָאוּ הַמַּיִם מֵי שָׂחוּ״ מַאי מֵי שָׂחוּ? שִׁיּוּטָא, שֶׁכֵּן קוֹרִין לְשָׁיְיטָא סָיְיחָא, יָכוֹל יַעֲבִירֶנּוּ בְּבוּרְנִי קְטַנָּה – תַּלְמוּד לוֹמַר: ״בַּל תֵּלֶךְ בּוֹ אֳנִי שַׁיִט״, יָכוֹל יַעֲבִירֶנּוּ בְּבוּרְנִי גְּדוֹלָה – תַּלְמוּד לוֹמַר: ״וְצִי אַדִּיר לֹא יַעַבְרֶנּוּ״ מַאי מַשְׁמַע? כִּדְמְתַרְגֵּם רַב יוֹסֵף: לָא תֵּזִיל בֵּיהּ בִּסְפִינַת צַיָּידִין, וּבוּרְנִי רַבְּתִי לָא תְּגוּזִינַהּ.

§ Apropos the river that will flow in the future, the Gemara explains additional verses in Ezekiel. **One might think** that Ezekiel **could cross** the river **by swimming. The verse states: "For the water had swollen into** ***saḥu*** **waters"** (Ezekiel 47:5). **What** does **"*saḥu* waters"** mean? Water that can be traversed only with **a boat** [***shiyuta***], **as sailing** [***shayta***] **is** sometimes **called swimming** [***sayḥa***]. **I might have thought** Ezekiel **could pass across in a small boat** [***burni***].[L] Therefore, **the verse states: "No galley with oars shall go"** (Isaiah 33:21). I **might have thought he could pass through in a large boat.** Therefore, **the verse states: "Neither shall a fishing boat** [***tzi adir***] **be able to cross it"** (Isaiah 33:21). The Gemara asks: **From where** can it **be inferred** that the words *tzi adir* mean fishing boat? The Gemara explains: This is how **Rav Yosef translated**[N] this verse: **A fishing boat** [***sfinat tzayyadin***] **will not travel on it and a large ship will not cross it.**

אָמַר רַבִּי יְהוּדָה בֶּן פַּזִּי: אַף מַלְאַךְ הַמָּוֶת אֵין לוֹ רְשׁוּת לַעֲבוֹר בְּתוֹכוֹ, כְּתִיב הָכָא: ״בַּל תֵּלֶךְ בּוֹ אֳנִי שַׁיִט״ וּכְתִיב הָתָם: ״מִשּׁוּט בָּאָרֶץ״.

The Gemara continues its discussion of the river that will in the future come out of the Holy of Holies. **Rabbi Yehuda ben Pazi said: Even the Angel of Death**[N] **does not have permission to pass through it** to the other side of this river, and proof of this is in the verse, **as it is written here: "No galley with oars** [***ani shayt***] **can travel" and** as **it was written there:** "Then Satan answered the Lord and said: **From going to and fro** [***mishut***] **the earth** and from walking up and down in it" (Job 1:7). Even Satan, who is also the Angel of Death, cannot cross through this river.

NOTES

Provided that he does not remove his hand from under the hem of his cloak – שֶׁלֹּא יוֹצִיא יָדוֹ מִתַּחַת חֵפֶת חֲלוּקוֹ: Many reasons have been offered for this law. According to Rashi, the concern is about carrying on Yom Kippur. Other commentaries suggest that the rule is intended to prevent swimming. A third approach maintains that if one raises his cloak it will look like he is bathing for pleasure (*ge'onim*). Alternatively, the prohibition acts as a reminder that it is Yom Kippur, to prevent one from squeezing out his cloak (*Tosafot Yeshanim*).

This is how Rav Yosef translated the verse – כִּדְמְתַרְגֵּם רַב יוֹסֵף: This is the Aramaic translation that we have today (*Targum Yonatan*). It is apparently referred to as Rav Yosef's translation, due to his expertise in the text.

Even the Angel of Death – אַף מַלְאַךְ הַמָּוֶת: It has been suggested that an additional allusion to this idea is found in the word *ani*, which is related to *aninut*, meaning mourning and pain (Rabbi Yoshiya Pinto).

LANGUAGE

Small boat [*burni*] – בּוּרְנִי: From the Greek λιβυρνίς, *liburnis*, or the Latin liburna. It refers to a small boat used for war or shipping that was sailed in the Adriatic Sea.

Reconstruction of a liburna

BACKGROUND

Warp and woof threads – חוּט שְׁתִי וְחוּט עֵרֶב: Even when weaving is done evenly, and the warp threads, those attached to the loom, are of the same type of thread as the woof, they are still somewhat different because of how they are used. The warp threads are usually both slimmer and stronger than the woof threads.

אָמַר רַבִּי פִּנְחָס מִשּׁוּם רַב הוּנָא צִפּוֹרָאָה: מַעְיָן הַיּוֹצֵא מִבֵּית קָדְשֵׁי הַקֳּדָשִׁים בַּתְּחִילָּה דּוֹמֶה לְקַרְנֵי חֲגָבִים, כֵּיוָן שֶׁהִגִּיעַ לְפֶתַח הֵיכָל נַעֲשֶׂה כְּחוּט שֶׁל שְׁתִי, כֵּיוָן שֶׁהִגִּיעַ לָאוּלָם נַעֲשֶׂה כְּחוּט שֶׁל עֵרֶב כֵּיוָן שֶׁהִגִּיעַ אֶל פֶּתַח עֲזָרָה נַעֲשֶׂה כְּפִי פַּךְ קָטָן. וְהַיְינוּ דִּתְנַן, רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב אוֹמֵר: מַיִם

The Gemara cites more *midrashim* about the river that will flow from the Holy of Holies. **Rabbi Pineḥas said in the name of Rav Huna of Tzippori: The spring that comes forth from inside the Holy of Holies** is **at first** very narrow **and resembles grasshoppers' antennae** in width. **Once it reaches the opening of the Sanctuary it becomes** as thick **as the thread of** the **warp; once it reaches the Entrance Hall** of the Sanctuary, **it becomes** as thick **as the thread of the woof,**[B] which is wider than the warp thread. **Once it reaches the opening of** the Temple **courtyard it becomes like the mouth of a small jug. This is** as we learned in a mishna: **Rav Eliezer ben Ya'akov says: Water,**

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NOTES

From this point forward it will grow in strength – מִכָּאן וְאֵילָךְ הָיָה מִתְגַּבֵּר: This is a hint to the way the future redemption will take place. It will begin slowly, until the Messiah, the descendant of David, arrives. Then the salvation will bring about the resurrection of the dead and the nullification of the Angel of Death (*Iyyun Ya'akov*).

She must sit – שֶׁצְּרִיכָה לֵישֵׁב: This is stated, since it has already been established that it is prohibited to stand in water that reaches the neck (see *Siaḥ Yitzḥak*). In the phrase "to the inhabitants of [*yoshvei*] Jerusalem" (Zechariah 13:1), *yoshvei* literally means "those who sit" and is an allusion to this (see *Ohel Moshe*).

HALAKHA

Crossing water on Shabbat – מַעֲבַר מַיִם בְּשַׁבָּת: It is permitted to cross water on Shabbat when wearing shoes, but not when wearing sandals. This is due to the concern that one may come to carry his sandals if they fall off (*Shulḥan Arukh*, *Oraḥ Ḥayyim* 301:4).

BACKGROUND

Lecture [*pirka*] – פִּירְקָא: The *pirka* was generally a lecture given by a Sage to his colleagues and their students. There was obvious importance given to a lecture that the Exilarch attended and occasionally delivered. All of the Sages in the vicinity felt obligated to be present at such lectures.

מְפַכִּין עֲתִידִין לִהְיוֹת יוֹצְאִין מִתַּחַת מִפְתַּן הַבַּיִת. מִכָּאן וְאֵילָךְ הָיָה מִתְגַּבֵּר וְעוֹלֶה עַד שֶׁמַּגִּיעַ לְפֶתַח בֵּית דָּוִד, כֵּיוָן שֶׁמַּגִּיעַ לְפֶתַח בֵּית דָּוִד – נַעֲשֶׂה כְּנַחַל שׁוֹטֵף, שֶׁבּוֹ רוֹחֲצִין זָבִין וְזָבוֹת נִדּוֹת וְיוֹלְדוֹת, שֶׁנֶּאֱמַר: ״בַּיּוֹם הַהוּא יִהְיֶה מָקוֹר נִפְתָּח לְבֵית דָּוִד וּלְיוֹשְׁבֵי יְרוּשָׁלָםִ לְחַטָּאת וּלְנִדָּה״.

in the future, will bubble from under the threshold of the Temple. From this point **forward,** the spring **will grow in strength**[N] **and rise until it reaches the opening of David's house,** i.e., his grave, which is outside of Jerusalem. **When it reaches the opening of David's house, it will become a flowing river in which *zavim* and *zavot*, menstruating women, and women after childbirth will bathe** to purify themselves. **As it is stated: "On that day there shall be a fountain opened for the house of David and to the inhabitants of Jerusalem for purification and for sprinkling"** (Zechariah 13:1).

אָמַר רַב יוֹסֵף: מִכָּאן רֶמֶז לְנִדָּה שֶׁצְּרִיכָה לֵישֵׁב עַד צַוָּארָהּ בַּמַּיִם. וְלֵית הִילְכְתָא כְּוָותֵיהּ.

Rav Yosef said: From here, there is an allusion that a menstruating woman must be able to **sit**[N] **up to her neck in water,** i.e., that this is the appropriate depth for waters of a ritual bath to purify. The Gemara comments: **But the *halakha* is not in accordance with his** opinion. Rather, the depth of the water is irrelevant. As long as the water can cover an entire adult body, the ritual bath is kosher.

(תֵּינַח יוֹם הַכִּפּוּרִים דְּלֵיכָּא מִנְעָל,) שַׁבָּת דְּאִיכָּא מִנְעָל מַאי? אָמַר נְחֶמְיָה חֲתָנֵיהּ דְּבֵי נְשִׂיאָה: אֲנָא חֲזֵיתֵיהּ לְרַבִּי אַמִּי וְרַבִּי אַסִּי דְּמָטוּ עוּרְקוּמָא דְּמַיָּא, וְעַבְרוּהָ, דֶּרֶךְ מַלְבּוּשׁ.

§ The Gemara investigates the permissibility of crossing water in order to fulfill a mitzva: It works out **well** that on **Yom Kippur** it is permitted because **there are no shoes,** and there is no problem going through water barefoot. However, on **Shabbat,**[H] **when there are shoes, what** is the *halakha*? Is one permitted to cross water wearing shoes? Is there a concern that his shoe might come off and he may pick it up, thereby violating the prohibition of carrying out? **Neḥemya, the son-in-law of the *Nasi*, said: I saw Rabbi Ami and Rabbi Asi come to a pool of water** that they had to cross on Shabbat, **and they crossed it while wearing** their shoes without removing them first.

תֵּינַח מִנְעָל, סַנְדָּל מַאי אִיכָּא לְמֵימַר? אָמַר רַב רִיחוּמִי: אֲנָא חֲזֵיתֵיהּ לְרָבִינָא דְּעָבַר דֶּרֶךְ מַלְבּוּשׁ. רַב אַשִׁי אָמַר: סַנְדָּל לְכַתְּחִלָּה לֹא.

The Gemara asks: It works out **well** that **shoes** are permitted, since one can tie them tightly, but **what is there to say** about **sandals?** Since they do not fit tightly on the foot, they might come off in the water. **Rav Riḥumi said: I saw Ravina cross** a river while **wearing** sandals on his feet. **Rav Ashi said: If he is** wearing **sandals,** he should **not** cross the water ***ab initio***, lest the sandal fall off his foot and he violate the prohibition of carrying on Shabbat by picking it up.

רֵישׁ גָּלוּתָא אִיקְּלַע לְהַגְרוֹנְיָא לְבֵי רַב נָתָן. רַפְרָם וְכוּלְּהוּ רַבָּנַן אָתוּ לְפִירְקָא, רָבִינָא לָא אֲתָא. לְמָחָר בָּעֵי רַפְרָם לְאַפּוֹקֵי לְרָבִינָא מִדַּעְתֵּיהּ דְּרֵישׁ גָּלוּתָא. אֲמַר לֵיהּ: מַאי טַעְמָא לָא אֲתָא מָר לְפִירְקָא? אֲמַר לֵיהּ: הֲוָה כָּאֵיב לִי כַּרְעַאי. אִיבָּעֵי לָךְ לְמֵיסַם מְסָאנֵי! גַּבָּא דְּכַרְעָא הֲוָה.

Incidental to this, the Gemara reports: **The Exilarch came to** deliver a lecture in **Rav Natan's study hall in Hagronya. Rafram and all the Sages came to the lecture,**[B] but **Ravina did not come. The next day,** when he came, **Rafram wanted to remove** any anger towards **Ravina from the mind** of **the Exilarch,** for missing the lecture. Rafram therefore asked Ravina: **What is the reason** that **the Master did not come to the lecture? He said to him: My foot hurt.** He said to him: **You should have put shoes on.** Ravina answered him: **It was the back of the foot** that hurt, so wearing shoes would have been hard for me.

אִיבָּעֵי לָךְ לְמִרְמָא סַנְדְּלָא. אֲמַר לֵיהּ: עוּרְקְמָא דְּמַיָּא הֲוָה בְּאוֹרְחָא. אִיבָּעֵי לָךְ לְמַעַבְרֵיהּ דֶּרֶךְ מַלְבּוּשׁ. אֲמַר לֵיהּ: לָא סָבַר לָהּ מָר לְהָא דְּאָמַר רַב אַשִׁי; סַנְדָּל לְכַתְּחִלָּה לָא?

Rafram said to Ravina: **You should have worn sandals,** which leave the heel exposed. **He said to him: There was a pool of water on the way** that I would have had to cross. **He said to him: You should have crossed it wearing** the sandals. **He said to him: Does the Master not hold** with that which **Rav Ashi said:**[N] One should **not** wear **sandals** when crossing a river on Shabbat, ***ab initio*****?** From this conversation, the Exilarch understood that Ravina meant no disrespect in not attending the lecture.

תָּנֵי יְהוּדָה בַּר גְּרוֹגָרוֹת: אָסוּר לֵישֵׁב עַל גַּבֵּי טִינָא בְּיוֹם הַכִּפּוּרִים. אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: וּבְטִינָא מְטַפַּחַת. אָמַר אַבַּיֵי: וּבְטוֹפֵחַ עַל מְנָת לְהַטְפִּיחַ. אָמַר רַב יְהוּדָה: מוּתָּר לְהִצְטַנֵּן בְּפֵירוֹת. רַב יְהוּדָה מִצְטַנֵּן בְּקָרָא.

§ The Gemara continues to discuss the laws of Yom Kippur: **Yehuda bar Gerogarot taught: It is prohibited to sit on** damp **clay on Yom Kippur. Rabbi Yehoshua ben Levi said:** This prohibition applies only when the **clay** is **dripping wet,** when one feels its wetness when touching it. **Abaye said** in clarification: It must be **dripping wet enough to make something else wet. Rav Yehuda said:** One is **permitted to cool off with fruit** on Yom Kippur,[H] and it is not considered bathing. Similarly, when **Rav Yehuda** suffered from the heat on Yom Kippur he **cooled off** by putting **a squash** on himself.

רַבָּה מִצְטַנֵּן בִּינוּקָא. רָבָא מִצְטַנֵּן בְּכָסָא דְּכַסְפָּא. אָמַר רַב פַּפָּא: כָּסָא דְּכַסְפָּא, מָלֵא – אָסוּר, חָסֵר – שָׁרֵי. דְּפַחְרָא, אִידִי וְאִידִי – אָסוּר, מִשּׁוּם דְּמִישְׁתַּחַל שָׁחֵיל. רַב אָמַר: כָּסָא דְּכַסְפָּא – חָסֵר נַמִּי אָסוּר, מִשּׁוּם דְּמִיזְדְּרִיב.

Rabba cooled off by placing **a baby** [***yanuka***][N] next to him, because a baby's body is cold. **Rava cooled off with a silver cup. Rav Pappa said:** If the **silver cup** is **full, it is prohibited;** however, if it is **not full, it is permitted.** With regard to **a ceramic** cup, both **this and that are prohibited, since** the water **seeps through** the cup, causing a violation of the prohibition of bathing. **Rav** Ashi **said: A silver cup that is not full is also prohibited because it can slip** [***mizderiv***][N] from his hand and spill.

זְעֵירָא בַּר חָמָא אוּשְׁפִּיזְכְנִין דְּרַבִּי אַמִי וְרַבִּי אַסִי וְרַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי וּדְכוּלְּהוּ רַבָּנַן דְּקֵיסָרֵי הֲוָה, אֲמַר לֵיהּ לְרַב יוֹסֵף בְּרֵיהּ דְּרַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: בַּר אַרְיָא! תָּא אֵימָא לָךְ מִילְּתָא מְעַלְּיְתָא דַּהֲוָה עָבֵיד אֲבוּךְ, מִטְפַּחַת הָיָה לוֹ בְּעֶרֶב יוֹם הַכִּפּוּרִים וְשׁוֹרֶה אוֹתָהּ בַּמַּיִם וְעוֹשֶׂה אוֹתָהּ כְּמִין כֵּלִים נְגוּבִין, וּלְמָחָר מְקַנֵּחַ בָּהּ פָּנָיו יָדָיו וְרַגְלָיו. עֶרֶב תִּשְׁעָה בְּאָב שׁוֹרֶה אוֹתָהּ בַּמַּיִם, וּלְמָחָר מַעֲבִירָהּ עַל גַּבֵּי עֵינָיו.

Ze'eira bar Ḥama, the **host** of the home where **Rabbi Ami, and Rabbi Asi, and Rabbi Yehoshua ben Levi, and all the Sages of Caesarea** stayed, **said to Rav Yosef, son of Rabbi Yehoshua ben Levi: Son of a lion, come, I will tell you** about **a wonderful custom that your father used to perform. He had a cloth that** he would prepare **on the day before Yom Kippur by soaking it in water and** wringing it out, **making it** almost **like a dried cloth. And the next day he wiped his face, hands, and feet with it.** On **the day before the Ninth of Av,** on which the prohibition of bathing is by rabbinic law and not Torah law, he would **soak the** cloth **in water and the next day pass it over his eyes.**

וְכֵן כִּי אֲתָא רַבָּה בַּר מָרִי אֲמַר: בְּעֶרֶב תִּשְׁעָה בְּאָב מְבִיאִין לוֹ מִטְפַּחַת וְשׁוֹרֶה אוֹתָהּ בַּמַּיִם, וּמַנִּיחָהּ תַּחַת מְרַאֲשׁוֹתָיו, וּלְמָחָר מְקַנֵּחַ פָּנָיו יָדָיו וְרַגְלָיו. בְּעֶרֶב יוֹם הַכִּפּוּרִים מְבִיאִין לוֹ מִטְפַּחַת וְשׁוֹרֶה אוֹתָהּ בַּמַּיִם, וְעוֹשֶׂה אוֹתָהּ כְּמִין כֵּלִים נְגוּבִין, וּלְמָחָר מַעֲבִירָהּ עַל גַּבֵּי עֵינָיו. אֲמַר לֵיהּ רַבִּי יַעֲקֹב לְרַבִּי יִרְמְיָה בַּר תַּחְלִיפָא: אִיפְּכָא אָמְרַתְּ לָן, וְאוֹתִיבְנָךְ סְחִיטָה.

Similarly, when Rabba bar Mari came from Eretz Yisrael **he said: The day before the Ninth of Av they bring one a cloth, and he** may **soak it in water**[H] **and place it under his head. The next day,** when only some moisture remains, **he** may **wipe his face, hands, and feet** with it. **On the day before Yom Kippur, they bring one a cloth, and he** may **soak it in water and** wring it out to **make it like a dried cloth. The next day, he** may **pass it over his eyes. Rabbi Ya'akov said to Rabbi Yirmeya bar Taḥlifa: You told us the opposite.**[N] What you told us about Yom Kippur was really what he did on the Ninth of Av, **and we objected to you** with regard to the prohibition of **wringing,** since Yom Kippur has the same prohibition of wringing that Shabbat has.

אָמַר רַב מְנַשְּׁיָא בַּר תַּחְלִיפָא אָמַר רַב עַמְרָם אָמַר רַבָּה בַּר בַּר חָנָה, שָׁאֲלוּ אֶת רַבִּי אֶלְעָזָר: זָקֵן וְיוֹשֵׁב בִּישִׁיבָה צָרִיךְ לִיטּוֹל רְשׁוּת לְהַתִּיר בְּכוֹרוֹת אוֹ אֵינוֹ צָרִיךְ?

§ **Rav Menashya bar Taḥalifa said** that **Rav Amram said** that **Rabba bar bar Ḥana said: They asked Rabbi Elazar** ben Pedat: Must **an Elder who sits** and studies Torah **in a yeshiva receive permission**[N] from the *Nasi* **to permit** him to render **firstborn animals permitted,**[H] like others who must get permission from the *Nasi* **to** render **firstborn animals permitted,**[N] **or not?** A firstborn animal may not be eaten until it has a blemish. Knowing which blemishes are permanent and permit the animal to be eaten and which are temporary is specialized knowledge.

NOTES

Does the Master not hold with that which Rav Ashi said – לָא סָבַר לָהּ מָר לְהָא דְּאָמַר רַב אַשִׁי: The medieval commentaries point out that the Gemara earlier reported that Ravina himself crossed a river in sandals. Why does it seem that here he does not allow it? One solution to the apparent contradiction is that the Gemara is citing two different scholars named Ravina, Ravina the Elder and his nephew. Alternatively, perhaps Ravina made the statement to pacify the Exilarch (*Tosafot Yeshanim*). Or, it is possible that Ravina changed his opinion after hearing the position of Rav Ashi (*Siaḥ Yitzḥak*).

By a baby [*yanuka*] – בִּינוּקָא: Commentaries explain that a baby was used because its skin is usually a little cold, or because one is permitted to bathe a baby to cool it off (*Min HaAnavim*). Others explain that *yanuka* is the name of a vessel with a long neck, and it is so named because one drinks from it by sucking [*yenika*] (*ge'onim*).

Slip [*mizderiv*] – מִיזְדְּרִיב: The root of this word, *zarav*, is found in the Bible (Job 6:17). Its meaning is connected to the word for stealing.

You told us the opposite – אִיפְּכָא אָמְרַתְּ לָן: The rationale to be more stringent on the Ninth of Av is because the day is one of mourning and sorrow (*Me'iri*), or due to concern that people will disregard rabbinic mitzvot (*Tosafot Yeshanim*).

Permission from the *Nasi* – רְשׁוּת מִן הַנָּשִׂיא: In the early generations, the Sages needed authority only to rule on monetary issues, not on *halakhot* concerning ritual. However, a reform was made requiring permission in that area too, in order to ensure that the student knew the material well enough to rule. In order to raise the stature of the *Nasi*, it was instituted that he would be the one to grant such permission.

Permitting firstborn animals – הַתָּרַת בְּכוֹרוֹת: In the times of the Temple, all firstborn animals were given to the priests. Unblemished ones were slaughtered in the Temple. Their blood was sprinkled on the altar, and the meat was given to the priests to eat. Blemished animals were given directly to the priests to eat. After the destruction of the Temple, all firstborn animals were given to the priests, but the animals were permitted to be eaten only if they were blemished. Since the priests had to take care of the animals but were not allowed to benefit from them until they became blemished, priests were sometimes suspected of intentionally causing the animals to become blemished.

HALAKHA

Cooling off on Yom Kippur – לְהִצְטַנֵּן בְּיוֹם הַכִּפּוּרִים: The prohibition of bathing on Yom Kippur does not include alternative ways of cooling off. One is therefore allowed to cool off using empty vessels, fruits, and babies. Cooling off using damp clay is prohibited, if the clay is wet enough to make something else wet by touching it. Furthermore, using a vessel that has water in it is prohibited, since it may spill and lead to bathing. It is prohibited to soak a cloth in water the day before and use it to cool off, since one may come to wring it out on Yom Kippur (Rema). However, if the cloth is dry and was already used the day before, one may wipe one's eyes with it on Yom Kippur (*Mishna Berura; Shulḥan Arukh*, *Oraḥ Ḥayyim* 613:9).

Cooling off with a cloth on the Ninth of Av – צִנּוּן בְּמִטְפַּחַת בְּתִשְׁעָה בְּאָב: The day before the Ninth of Av, one may soak a cloth in water and remove it from the water before the fast begins, in order to wipe oneself with it and cool off the next day (*Shulḥan Arukh*, *Oraḥ Ḥayyim* 554:14).

Permitting firstborn animals – הַתָּרַת בְּכוֹרוֹת: A priest is not trusted to rule that a firstborn in his possession became blemished. Others, however, even a relative or another priest, are trusted to give such testimony (*Shulḥan Arukh*, *Yoreh De'a* 314:3).

מַאי קָא מִיבָּעֵי לְהוּ? הָכִי קָא מִיבָּעֵי לְהוּ: כִּי הָא דְּאָמַר רַב אִידִי בַּר אָבִין: דָּבָר זֶה הִנִּיחוּ לָהֶם לְבֵי נְשִׂיאָה כְּדֵי לְהִתְגַּדֵּר בּוֹ – צָרִיךְ לִיטּוֹל רְשׁוּת, אוֹ דִּילְמָא כֵּיוָן דְּזָקֵן וְיוֹשֵׁב בִּישִׁיבָה – אֵין צָרִיךְ? עָמַד רַבִּי צָדוֹק בֶּן חֲלוּקָה עַל רַגְלָיו וְאָמַר: אֲנִי רָאִיתִי אֶת רַבִּי יוֹסֵי בֶּן זִימְרָא, שֶׁזָּקֵן וְיוֹשֵׁב בִּישִׁיבָה הָיָה, וְעָמַד בְּמַעְלָה מִזְּקֵנוֹ שֶׁל זֶה – וְנָטַל רְשׁוּת לְהַתִּיר בְּכוֹרוֹת.

The Gemara asks: **What are they asking?** What is the basis of the question? The Gemara explains: **This is what they are asking, like this** statement of **Rav Idi bar Avin,** who **said: This matter,** the authority of the *Nasi* to grant permission, **was given to the house of the *Nasi*[B] to raise its stature.** Therefore, **must permission be received,** since the request itself honors the *Nasi*? **Or, perhaps because** the individual in question **is an Elder who sits** and studies Torah **in a yeshiva, there is no need. Rav Tzadok ben Ḥaluka rose to his feet and said: I saw Rabbi Yosei ben Zimra, who was an Elder who sat in the yeshiva and who stood before the grandfather of this** current *Nasi*, **ask permission** from him **to permit firstborn animals.**

אֲמַר לֵיהּ רַבִּי אַבָּא: לֹא כָּךְ הָיָה מַעֲשֶׂה, אֶלָּא כָּךְ הָיָה מַעֲשֶׂה: רַבִּי יוֹסֵי בֶּן זִימְרָא כֹּהֵן הָיָה, וְהָכִי קָא מִיבַּעְיָא לֵיהּ: הֲלָכָה כְּרַבִּי מֵאִיר דְּאָמַר: הֶחָשׁוּד בְּדָבָר לֹא דָּנוֹ וְלֹא מְעִידוֹ, אוֹ דִּילְמָא הֲלָכָה כְּרַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל, דְּאָמַר: נֶאֱמָן הוּא עַל שֶׁל חֲבֵירוֹ וְאֵינוֹ נֶאֱמָן עַל שֶׁל עַצְמוֹ. וּפַשַׁט לֵיהּ: הֲלָכָה כְּרַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל.

Rabbi Abba said to him: The way you described it **was not how the incident was. Rather this was the incident: Rabbi Yosei ben Zimra was a priest, and he raised the following dilemma: Is the *halakha* in accordance with** the opinion of **Rabbi Meir,** who **said: One who is suspect in** a certain **area** may **not judge it and** may **not testify** about **it?** Priests are suspected of inflicting blemishes on firstborn animals because after the destruction of the Temple, even priests may not benefit from a firstborn animal until it becomes blemished. The question was not one of seeking permission from the *Nasi*, but it was a question of *halakha*. Are priests who are Torah scholars also suspected of inflicting blemishes? **Or perhaps the *halakha* is in accordance with** the opinion of **Rabban Shimon ben Gamliel,** who **said:** One who is suspect **is believed about his fellow but is not believed about himself. He resolved** the question for **him:** The ***halakha* is in accordance with** the opinion of **Rabban Shimon ben Gamliel.**

קָא מִבַּעְיָא לְהוּ: מַהוּ לָצֵאת בְּסַנְדָּל שֶׁל

§ **They raised** another **dilemma** before **them,** the same Sages mentioned: **What is** the *halakha* with regard to **going out in sandals made of**

BACKGROUND

Was given to the house of the *Nasi* – הִנִּיחוּ לָהֶם לְבֵי נְשִׂיאָה: Based on the Sages who were involved in this discussion, it seems that it took place during the period of Rabbi Yehuda Nesia, the grandson of Rabbi Yehuda HaNasi. In those generations, the leadership position was an honor inherited by the descendants of Hillel the Elder. However, most of the *Nesi'im* were not prominent Torah scholars; they served primarily as liaisons with the Romans and the true religious leaders were the heads of the yeshivot. Despite this, in order to give honor to their ancestors and to maintain the honor of the office of the *Nasi*, the *Nasi* was given honorary tasks such as granting the Sages the authority to rule in certain matters of *halakha*.

The testimony of Rabbi Tzadok ben Ḥaluka addressed the comparative status of Rabbi Yosei ben Zimra and Rabbi Yehuda HaNasi, both of whom lived two generations earlier. Although Rabbi Yehuda HaNasi was one of the greatest scholars of his time, Rabbi Yosei ben Zimra was considered to be greater than him both in years and in wisdom. Nevertheless, he asked permission from Rabbi Yehuda HaNasi.

שַׁעַם בְּיוֹם הַכִּפּוּרִים. עָמַד רַבִּי יִצְחָק בַּר נַחְמָנִי עַל רַגְלָיו וְאָמַר: אֲנִי רָאִיתִי אֶת רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי שֶׁיָּצָא בְּסַנְדָּל שֶׁל שַׁעַם בְּיוֹם הַכִּפּוּרִים, וְאָמִינָא לֵיהּ: בְּתַעֲנִית צִבּוּר מַאי? אֲמַר לֵיהּ: לָא שְׁנָא. אָמַר רַבָּה בַּר בַּר חָנָה: אֲנִי רָאִיתִי אֶת רַבִּי אֶלְעָזָר דְּמִן נִנְוֵה שֶׁיָּצָא בְּסַנְדָּל שֶׁל שַׁעַם בְּתַעֲנִית צִבּוּר, וְאָמִינָא לֵיהּ: בְּיוֹם הַכִּפּוּרִים מַאי? אֲמַר לֵיהּ: לָא שְׁנָא. רַב יְהוּדָה נָפֵיק בִּדְהִיטְנֵי, אַבָּיֵי נָפֵיק בִּדְהוּצֵי, רָבָא נָפֵיק (בִּדְיַבְלֵי), רַבָּה בַּר רַב הוּנָא כָּרֵיךְ סוּדָרָא אַכַּרְעֵיהּ וְנָפֵיק.

cork[B] on Yom Kippur?[H] Is it considered a shoe, and therefore it may not be worn on Yom Kippur, or not? **Rabbi Yitzḥak bar Naḥmani stood on his feet** to testify **and said: I saw that Rabbi Yehoshua ben Levi went out on Yom Kippur in cork sandals, and I said to him: What** is the law **on a communal fast[HN]** that is decreed in a time of drought, when shoes are similarly prohibited? Are reed sandals permitted? **He said to me:** It is **no different,** and such sandals are permitted even on a communal fast day. **Rabba bar bar Ḥana said: I saw Rabbi Elazar from Nineveh go out in cork sandals on a communal fast day, and I said to him: What** is the law **on Yom Kippur? He said to me:** It is **no different,** and it is permitted. The Gemara reports: **Rav Yehuda went out** on Yom Kippur **in reed sandals. Abaye went out in** sandals made of **palm fiber. Rava went out in** sandals braided with **reeds.** None of these sandals are considered to be shoes. **Rabba bar Rav Huna wrapped a scarf around his feet and went out.**

BACKGROUND

Cork – שַׁעַם: It seems that the cork mentioned here is the bark of the cork tree, from which corks are made nowadays. Though this tree naturally grows in the western basin of the Mediterranean Sea, it was brought to Israel and nearby countries as early as the time of the Gemara. The custom was to use cork on the soles of sandals.

HALAKHA

Wearing shoes on Yom Kippur – נְעִילַת הַסַּנְדָּל בְּיוֹם הַכִּפּוּרִים: It is prohibited to wear sandals or shoes made from leather on Yom Kippur, even if they are only covered in leather. However, shoes made of straw, cloth, or any other type of material are permitted. Some authorities prohibit shoes made from other materials if one does not feel afflicted by wearing them, but most authorities disagree with that ruling (see *Mishna Berura*; *Shulḥan Arukh*, *Oraḥ Ḥayyim* 614:2). The usual custom is to be lenient.

Wearing shoes on a communal fast – נְעִילַת הַסַּנְדָּל בְּתַעֲנִית צִבּוּר: Wearing leather shoes is prohibited on the Ninth of Av. If the shoes are made from cloth or other materials, they are permitted, as stated in the Gemara (*Shulḥan Arukh*, *Oraḥ Ḥayyim* 554:16). The same *halakha* applies to any communal fast day decreed when there is drought. However, nowadays there are no longer such communal fast days.

NOTES

Yom Kippur and a communal fast – יוֹם הַכִּפּוּרִים וְתַעֲנִית צִבּוּר: There are separate reasons to be stringent on each of these days. One must suffer on a communal fast, and therefore certain afflictions are required. However, the wearing of shoes is permitted. It is prohibited specifically on Yom Kippur because of a scriptural allusion. On the other hand, since the wearing of shoes on Yom Kippur is based on a scriptural allusion perhaps it includes even non-leather shoes (*Siaḥ Yitzḥak*).

מְתִיב רָמֵי בַּר חָמָא: הַקִּיטֵּעַ יוֹצֵא בְּקַב שֶׁלּוֹ, דִּבְרֵי רַבִּי מֵאִיר. וְרַבִּי יוֹסֵי אוֹסֵר. וְתָנֵי עֲלָהּ: וְשָׁוִין שֶׁאָסוּר לָצֵאת בּוֹ בְּיוֹם הַכִּפּוּרִים! אָמַר אַבַּיֵי: הָתָם דְּאִית בֵּיהּ כְּתִיתִין, וּמִשּׁוּם תַּעֲנוּג.

Rami bar Ḥama raised an objection: We learned that **an amputee** may **go out with his** wooden **prosthetic leg** on Shabbat,[H] since it is like a shoe; **these are the words of Rabbi Meir. But Rabbi Yosei prohibits it. And** a *baraita* **was taught in that regard** as an addendum to that mishna: **And they agree that it is prohibited to go out wearing it on Yom Kippur.**[H] As this indicates that even wooden shoes are prohibited, the materials worn by the aforementioned *amora'im* should also be prohibited. **Abaye said: There,** in the case of Yom Kippur, it is prohibited because **there are rags** in the prosthesis. The prohibition is not due to the shoes but **due to** the **pleasure** of the comfort, which is prohibited on Yom Kippur.

אֲמַר לֵיהּ רָבָא: וְאִי לָאו מָנָא הוּא – כְּתִיתִין מְשַׁוֵּי לֵיהּ מָנָא?! וְעוֹד: כָּל תַּעֲנוּג דְּלָאו מִנְעָל הוּא, בְּיוֹם הַכִּפּוּרִים מִי אָסוּר?! וְהָא רַבָּה בַּר רַב הוּנָא הֲוָה כָּרֵיךְ סוּדָרָא אַכַּרְעֵיהּ וְנָפֵיק. וְעוֹד: מִדְּקָתָנֵי סֵיפָא אִם יֵשׁ לוֹ בֵּית קִבּוּל כְּתִיתִין טָמֵא, מִכְּלָל דְּרֵישָׁא לָאו בִּדְאִית לֵיהּ כְּתִיתִין עָסְקִינַן!

Rava said to him: And if the prosthetic leg **is not a garment,** meaning that it is not a shoe, do the **rags make it into a garment?** Only shoes are forbidden, not other garments. **And furthermore, any** other kind of **pleasure that is not** the pleasure of wearing **shoes, is it prohibited on Yom Kippur?** Only certain afflictions are mandated on Yom Kippur; activities that are not specifically restricted by those afflictions are permitted. **And Rabba bar Rav Huna would wrap a scarf on his feet and go out,** demonstrating that the comfort provided by rags is permitted on Yom Kippur. **Furthermore,** the continuation of the *baraita* contradicts your explanation that the prohibition is due to the comfort provided by the rags. **From** the fact **that it teaches in the latter clause: If** the prosthetic leg **has a receptacle** designed **for rags it** is susceptible to **ritual impurity** like all wooden utensils which have receptacles,[N] **it may be inferred that in the first clause we are not dealing with** a prosthetic leg that **has** a hollow space designed for **rags.** Abaye's position is thereby rejected.

אֶלָּא אֲמַר רָבָא: לְעוֹלָם דְּכוּלֵּי עָלְמָא מִנְעָל הוּא, וּבְשַׁבָּת בְּהָא פְּלִיגִי; מָר סָבַר: גָּזְרִינַן דִּילְמָא מִשְׁתַּמֵּיט וְאָתֵי לְאַתּוֹיֵי אַרְבַּע אַמּוֹת, וּמָר סָבַר: לָא גָּזְרִינַן.

Rather, Rava said: Actually, according to everyone, a prosthetic leg **is** considered to be **a shoe, and with regard to Shabbat this is what they disagree about: One Sage,** Rabbi Yosei **holds that we decree** a prohibition of wearing a prosthetic leg on Shabbat **lest** the leg **slip off and one come to carry it four cubits** in the public domain; **and one Sage,** Rabbi Meir, **holds that we do not decree** such a rule.

תָּנוּ רַבָּנַן: תִּינוֹקוֹת מוּתָּרִין בְּכוּלָּן, חוּץ מִנְּעִילַת הַסַּנְדָּל. מַאי שְׁנָא נְעִילַת הַסַּנְדָּל – דְּאָמְרִי: אֱינָשֵׁי עֲבַדוּ לֵיהּ. הָנָךְ נַמִי, אָמְרִי: אֱינָשֵׁי עֲבַדוּ לֵיהּ. רְחִיצָה וְסִיכָה – אֵימַר מֵאֶתְמוֹל עָבְדִי לֵיהּ!

§ **The Sages taught: Young children**[H] **are permitted** to perform **all of** the prohibited activities on Yom Kippur,[N] **except for wearing shoes.** The Gemara asks: **What is different** about **wearing shoes?** It is **because** observers who see a child wearing shoes **will say** that **adults did this for him,** i.e., put them on for him, since he cannot do it for himself. But if that is the reason, with regard to **those** other prohibitions **also,** like bathing and smearing oil, **they will say** that **adults did this for him,** and children should be prohibited from those activities as well. The Gemara explains: With regard to bathing and smearing oil, **they** could **say that they did this for him yesterday,** since one cannot be certain when the child was bathed.

סַנְדָּל נַמִי, אֵימַר מֵאֶתְמוֹל עָבְדִי לֵיהּ. סַנְדָּל לָא אֶפְשָׁר דְּמֵאֶתְמוֹל עָבְדִי לֵיהּ, דְּאָמַר שְׁמוּאֵל: הַאי מַאן דְּבָעֵי לְמִיטְעַם טַעְמָא דְּמִיתוּתָא – לִיסַיֵּים מְסָאנֵי וְלִיגְנֵי.

The Gemara asks: If so, we could **say** this with regard to **shoes as well. They** could **say that they did this for him yesterday.** The Gemara answers: In the case of **shoes, it is impossible** to say an adult **did it for him yesterday,** since the child would not have worn shoes at night. **As Shmuel said: He who desires a taste of death should put on shoes and go to sleep.**

וְהָא מוּתָּרִין לְכַתְּחִלָּה קָתָנֵי! אֶלָּא: הָנָךְ דְּלָאו רְבִיתַיְיהוּ – גָּזְרוּ בְּהוּ רַבָּנַן, הָנָךְ דִּרְבִיתַיְיהוּ הוּא – לָא גָּזְרוּ בְּהוּ רַבָּנַן. דְּאָמַר אַבַּיֵי, אֲמַרָה לִי אֵם: רְבִיתֵיהּ דִּינוּקָא – מַיָּא חֲמִימֵי וּמִשְׁחָא. גָּדַל פּוּרְתָּא – בֵּיעֲתָא בְּכוּתָּחָא, גָּדַל פּוּרְתָּא – תַּבּוּרֵי מָאנֵי. כִּי הָא דְּרַבָּה זְבִין לְהוּ מָאנֵי גְּזִיזֵי דְּפַחָרָא לִבְנֵיהּ, וּמְתַבְּרִי לְהוּ.

The Gemara asks: **But** the mishna **is teaching** that **they are permitted** to wear shoes ***ab initio***. If so, it is permitted for an adult to perform these acts for a child even on the day of Yom Kippur, and the observer will not think that the adult has done anything wrong. **Rather,** we must explain the mishna as follows: **The Sages decreed** against performing **those** actions **that are not** necessary **for** the child's **growth,** but **the Sages did not decree** against performing **those** actions **that are** necessary **for** the child's **growth. As Abaye said:** My **mother told me:**[P] **A child's growth** requires **hot water and oil** for smearing. When **he grows a little,** he must eat **egg with *kutaḥa*,**[B] a pickled dip made with milk. **When he grows a little** more, he must have **vessels to break,** since he will enjoy breaking them. This is like **Rabba** who **bought cracked ceramic vessels**[N] **for his children, and they broke them** for their enjoyment.

HALAKHA

A prosthetic leg on Shabbat – קַב הַקִּיטֵּעַ בְּשַׁבָּת: Since a prosthetic leg is used just to provide the appearance of a leg, it is prohibited to walk into the public domain wearing one on Shabbat, lest it fall off and be carried. This follows Rabbi Yosei's opinion (*Shulḥan Arukh*, *Oraḥ Ḥayyim* 301:15).

A prosthetic leg on Yom Kippur – קַב הַקִּיטֵּעַ בְּיוֹם הַכִּפּוּרִים: If a prosthetic leg is covered in leather it is considered a type of shoe, and it may not be worn on Yom Kippur (*Shulḥan Arukh*, *Oraḥ Ḥayyim* 614:2).

Young children on Yom Kippur – תִּינוֹקוֹת בְּיוֹם הַכִּפּוּרִים: Young children are permitted to eat, drink, bathe, and smear oil on Yom Kippur; but they are not allowed to wear leather shoes, as a single day without wearing shoes will not cause children to suffer unduly. This ruling applies only to a child old enough to understand the mitzvot somewhat; a very young child may wear shoes. During times when children are not bathed or smeared with oil every day, it is appropriate to refrain from these activities on Yom Kippur (see *Mishna Berura*; *Shulḥan Arukh*, *Oraḥ Ḥayyim* 616:1).

NOTES

The prosthetic leg is impure – הַקַּב טָמֵא: According to the *halakhot* of ritual purity and impurity, raw materials other than food and drink can become impure only if they are fashioned into vessels. Depending on the material, there is a range of definitions as to what constitutes a vessel in this area of law. For example, wooden utensils can become impure only if they have a hollow space in them; completely flat objects cannot be impure. Consequently, a prosthetic leg with a hollow space into which rags are placed is subject to impurity.

Young children are permitted to perform all of them – תִּינוֹקוֹת מוּתָּרִין בְּכוּלָּן: There are different opinions within the *halakha* with regard to young children. Children who have not reached the age of maturity are not obligated to fulfill mitzvot by Torah law. However, even before children reach this age, they must be educated by their parents, little by little, to follow *halakha*. Even so, there is no obligation to force very young children to keep the mitzvot.

In some situations, it is prohibited for adults to directly enable children to violate the *halakha*. For example, a parent may not directly feed a child non-kosher food. With regard to Yom Kippur, there is a question as to whether parents are permitted to do things for their children that they may not do for themselves. Since there is a fear of endangering the child through abstinence, the Gemara concludes that not only are children permitted to eat and drink, but that adults must make sure that they do so.

Cracked ceramic vessels – מָאנֵי גְּזִיזֵי: Rabba's statement teaches about the prohibition against wanton destruction. Rabba bought his children pieces of broken pottery to smash rather than allowing them to break whole and usable utensils.

PERSONALITIES

My mother told me – אֲמַרָה לִי אֵם: Abaye quotes the wisdom of his mother throughout the Gemara. However, this woman was not his biological mother, since it is known that she died during his birth. It seems that the woman he called mother was the wife of his uncle, Rabba bar Naḥmani, who raised him. Abaye cites much of her advice for daily life and rearing children.

BACKGROUND

***Kutaḥa* – כּוּתָּחָא:** In Hebrew this is *kutaḥ*, a dip used in Babylonia. It was made mostly from bread crumbs and sour milk, with additional spices sprinkled in.

״הַמֶּלֶךְ וְהַכַּלָּה יִרְחֲצוּ אֶת פְּנֵיהֶם״. מַתְנִיתִין מַנִּי – רַבִּי חֲנַנְיָא בֶּן תְּרַדְיוֹן הִיא. דְּתַנְיָא: הַמֶּלֶךְ וְהַכַּלָּה לֹא יִרְחֲצוּ אֶת פְּנֵיהֶם. רַבִּי חֲנַנְיָא בֶּן תְּרַדְיוֹן אוֹמֵר מִשּׁוּם רַבִּי אֱלִיעֶזֶר: הַמֶּלֶךְ וְהַכַּלָּה יִרְחֲצוּ אֶת פְּנֵיהֶם. הֶחָיָה לֹא תִּנְעוֹל אֶת הַסַּנְדָּל. רַבִּי חֲנַנְיָא בֶּן תְּרַדְיוֹן אוֹמֵר מִשּׁוּם רַבִּי אֱלִיעֶזֶר: הֶחָיָה תִּנְעוֹל אֶת הַסַּנְדָּל.

§ We learned in the mishna that according to Rabbi Eliezer, **the king and the bride** may **wash their faces** on Yom Kippur. The Gemara asks: **Who is** the *tanna* of **the mishna?**[N] The Gemara answers: It is the opinion of **Rabbi Ḥananya ben Teradyon, as it was taught** in a *baraita*: **The king and the bride** may **not wash their faces** on Yom Kippur. **Rabbi Ḥananya ben Teradyon says in the name of Rabbi Eliezer: A king and a bride** may **wash their faces.** The Rabbis said: **A new mother** may **not wear shoes** on Yom Kippur. **Rabbi Ḥananya ben Teradyon says in the name of Rabbi Eliezer: A new mother** may **wear shoes.**

מַאי טַעְמָא מֶלֶךְ – מִשּׁוּם דִּכְתִיב: ״מֶלֶךְ בְּיָפְיוֹ תֶּחֱזֶינָה עֵינֶיךָ״. כַּלָּה מַאי טַעְמָא – כְּדֵי שֶׁלֹּא תִּתְגַּנֶּה עַל בַּעְלָהּ. אֲמַר לֵיהּ רַב לְרַבִּי חִיָּיא: כַּלָּה עַד כַּמָּה? אֲמַר לֵיהּ, כִּדְתַנְיָא: אֵין מוֹנְעִין תַּכְשִׁיטִין מִן הַכַּלָּה כָּל שְׁלֹשִׁים יוֹם.

The Gemara asks: According to Rabbi Eliezer's opinion, **what is the reason** that **the king** may wear shoes? **Because it is written: "Your eyes shall see the king in his beauty"**[N] (Isaiah 33:17). A king should always look regal before his nation. **What is the reason** that **a bride** may wash her face? **So that she should not** appear **repulsive to her husband.** Since it is only the beginning of their marriage, her husband may be disgusted at seeing her otherwise. **Rav said to Rabbi Ḥiyya: For how long** after her wedding is a woman considered **a bride? He said to him: As it was taught** in a *baraita*: If she becomes a mourner, **we do not prevent the bride from wearing perfumes**[H] during **the entire** first **thirty days** of her marriage. This shows that for the first thirty days, her appearance is most critical.

הֶחָיָה תִּנְעוֹל אֶת הַסַּנְדָּל – מִשּׁוּם צִינָּה.

A new mother may **wear shoes.** What is the reason for this? **Due to the cold** there is concern that she will become ill, as she is weak from the birth.

אָמַר שְׁמוּאֵל: אִם מֵחֲמַת סַכָּנַת עַקְרָב – מוּתָּר.

Shmuel said: If a man is worried about walking barefoot on Yom Kippur **due to the danger of scorpions,**[H] **he is permitted** to wear shoes, since one need not put himself in danger.

״הָאוֹכֵל כְּכוֹתֶבֶת הַגַּסָּה״. בָּעֵי רַב פָּפָּא:

§ We learned in the mishna: On Yom Kippur, **one who eats** food the **volume of a large date** is liable. **Rav Pappa asked:**

NOTES

Who is the *tanna* of the mishna – מַתְנִיתִין מַנִּי: This question should not be understood as the usual attempt to clarify which Sage composed a specific mishna, since here Rabbi Eliezer is clearly identified as the author of the mishna. Rather, the issue here is whether all the views in the mishna with regard to the king, bride, and new mother are the opinion of only Rabbi Eliezer, or whether the Rabbis agree with Rabbi Eliezer in the first two cases. The Gemara therefore brings proof from the *baraita* that all three cases are the opinion only of Rabbi Eliezer and that the Rabbis argue with him on each issue (*Siaḥ Yitzḥak*). Furthermore, although the mishna is clearly the opinion of Rabbi Eliezer, the Gemara clarifies that it also is in accordance with the opinion of Rabbi Ḥananya ben Teradyon.

The king in his beauty – מֶלֶךְ בְּיוֹפְיוֹ: It is a positive mitzva to instate a king who holds the people in awe. If the king's appearance is not impressive, this will detract from the fear he can instill in his subjects (*Sefer HaHashlama*).

HALAKHA

We do not prevent the bride from wearing perfumes – אֵין מוֹנְעִין תַּכְשִׁיטִין הַכַּלָּה: A single woman may not adorn herself during her entire period of mourning, but a married woman is prohibited from adorning herself only during the first seven days of mourning. A bride who lost a close relative within thirty days of her wedding may adorn herself even during the first seven days of mourning. This follows the opinion of the Rosh, as stated in his commentary on tractate *Ketubot* (*Be'er Hagola*; *Shulḥan Arukh*, *Yoreh De'a* 381:6).

Due to the danger of scorpions – מֵחֲמַת סַכָּנַת עַקְרָב: One is permitted to wear shoes to protect himself from scorpions or similar dangers and even to avoid getting dirty from mud (*Shulḥan Arukh*, *Oraḥ Ḥayyim* 614:4, and in the comment of the Rema).

Perek **VIII**
Daf **79** Amud **a**

כְּכוֹתֶבֶת שֶׁאָמְרוּ בְּגַרְעִינָתָהּ אוֹ בְּלֹא גַּרְעִינָתָהּ? בָּעֵי רַב אַשִׁי: עֶצֶם כִּשְׂעוֹרָה, בִּקְלִיפָּתָהּ אוֹ בְּלֹא קְלִיפָּתָהּ, בְּלַחָה אוֹ בִּיבֵשָׁה? רַב אַשִׁי לָא מִבַּעְיָא לֵיהּ הָא דְּרַב פָּפָּא – גַּסָּה אִיתְּמַר, כָּל כַּמָּה דְּגַסָּה. רַב פָּפָּא לָא מִבַּעְיָא לֵיהּ הָא דְּרַב אַשִׁי; לַחָה – שִׁבּוֹלֶת מִיקְּרֵי, שֶׁלֹּא בִּקְלִיפָּתָהּ – אוּשְׁלָא מִיקְּרֵי.

The large date-bulk[H] **that they said** is the measure that determines liability for eating on Yom Kippur, does this refer to the volume of a large date **with its pit or without its pit?**[N] **Rav Ashi asked** a similar question: The mishna that states that **a bone** that is **a barley-grain-bulk** imparts ritual impurity, does this refer to the volume of a barley grain **with its husk or without its husk?** And is that referring to **a wet** kernel **or a dry** one? The Gemara clarifies: **Rav Ashi did not ask** the question **that Rav Pappa** asked, regarding the size of the date-bulk on Yom Kippur because the answer was clear to him. Since **it is stated** in the mishna: **Large,** it means **as large as possible,** which must include the pit. Conversely, **Rav Pappa did not ask** the question **that Rav Ashi** asked regarding the size of the barley-grain-bulk because the answer was clear to him. **Wet** barley **is called** ***shibbolet*** and not barley; **without its shell** it is no longer called barley but **is called** ***ushla.*** Therefore, the mishna must be referring to dry barley within its shell.

HALAKHA

Volume of a date-bulk – שִׁיעוּר כּוֹתֶבֶת: A date-bulk is slightly less than an egg-bulk. The *halakha* is in accordance with the opinion of Rav Ashi, that a large date-bulk is equivalent to the volume of a large date including its pit (see *Baḥ*; *Shulḥan Arukh*, *Oraḥ Ḥayyim* 612:1).

NOTES

Volume of a large date and the volume of its pit – שִׁיעוּר כּוֹתֶבֶת הַגַּסָּה וְשִׁיעוּר גַּרְעִינָתָהּ: *Tosafot* ask why the Gemara poses this question when the mishna explicitly states that the pit is included. The commentator explains that the conjunctive *vav*, translated here as the word and, might actually mean or, so that the mishna does not read: The date and its pit, but rather: The date or its pit. In other words, the volume is the amount of food equal to a large date or its pit, which are roughly the same size. Rav Nissim Gaon, cited in the *Arukh*, explains this differently: Since a date has three parts, the fruit, the pit, and the space between them, the Gemara is asking whether just the fruit and the pit are measured, or whether the space between them is included as well. This issue is also discussed in the Jerusalem Talmud, but a different conclusion is reached there (see *Baḥ*).

אָמַר (רָבָא) אָמַר רַב יְהוּדָה: כּוֹתֶבֶת הַגַּסָּה שֶׁאָמְרוּ – יְתֵירָה מִכַּבֵּיצָה, וְקִים לְהוּ לְרַבָּנַן דִּבְהָכִי מִיַּתְּבָא דַּעֲתֵיהּ, בְּצִיר מֵהָכִי – לָא מִיַּתְּבָא דַּעֲתֵיהּ. מֵיתִיבִי: מַעֲשֶׂה וְהֵבִיאוּ לְרַבָּן יוֹחָנָן בֶּן זַכַּאי לִטְעוֹם אֶת הַתַּבְשִׁיל, וּלְרַבָּן גַּמְלִיאֵל שְׁתֵּי כּוֹתָבוֹת וּדְלִי שֶׁל מַיִם, וְאָמְרוּ: הַעֲלוּם לַסּוּכָּה, וְתָנֵי עֲלָהּ: לֹא מִפְּנֵי שֶׁהֲלָכָה כָּךְ, אֶלָּא שֶׁרָצוּ לְהַחְמִיר עַל עַצְמָן.

Rava said that **Rav Yehuda said: The volume of a large date that they said** is **larger than an egg-bulk. The Sages have an** accepted **tradition that with this** amount of food, the **mind** of the one who eats **is settled,**[N] and he is not afflicted. **Less than** this amount, **the mind is not settled.** The Gemara **raises an objection** from what we have learned: **An incident** happened on the festival of *Sukkot*. **They brought a cooked dish to Rabban Yoḥanan ben Zakkai to taste, and** they brought **to Rabban Gamliel two dates and a tankard**[B] **of water.** Rabban Yoḥanan ben Zakkai and Rabban Gamliel **said** to them: **Bring them up to the** ***sukka***, and we will eat there. **And** a *baraita* **was taught in** that **regard:** They **did not** act this way **because that is the** ***halakha***, that such food must be eaten in the *sukka*. **Rather, they wished to be stringent upon themselves** and not eat anything outside of the *sukka*.

וּכְשֶׁנָּתְנוּ לוֹ לְרַבִּי צָדוֹק אוֹכֶל פָּחוֹת מִכַּבֵּיצָה, נְטָלוֹ בְּמַפָּה, וַאֲכָלוֹ חוּץ לַסּוּכָּה, וְלֹא בֵּירֵךְ אַחֲרָיו.

On the other hand, the Gemara reports: **And when they gave Rabbi Tzadok**[N] **food** that was **less than an egg-bulk** to eat, **he held it in a cloth**[N] and did not wash his hands. **And he ate it outside of the** ***sukka*** **and did not recite** Grace after Meals **afterward.**

NOTES

With this amount the mind is settled – דִּבְהָכִי מִיַּתְּבָא דַּעֲתֵיהּ: Although the Torah's measures are *halakha* transmitted to Moses from Sinai, the Gemara here suggests that the *halakha* only taught that there were different measures, and that it was up to the Sages to define the size of each measure. Therefore, the Gemara seeks a reason for this measure (*Davar Belto*).

The incident of Rabbi Tzadok – מַעֲשֶׂה רַבִּי צָדוֹק: This incident was brought to show the other side of these *halakhot*. Just as some Sages wished to show how stringent they were, Rabbi Tzadok wished to illustrate the decree to which the law could be lenient in certain circumstances.

He held it in a cloth – נְטָלוֹ בְּמַפָּה: Rashi explains that Rabbi Tzadok did not want to touch the food with his hands due to his great sensitivity. *Tosafot*, however, explain that he ate food only if he was pure enough to eat *teruma*. In order not to become impure, he avoided touching food with his hands.

BACKGROUND

Tankard [*deli*] **– דְּלִי:** Although the word *deli* usually means pail, it seems there was also a smaller utensil with the same name, that may have been used to draw water from larger vessels in the house. It was also used as a large mug for drinking.

Perek **VIII**
Daf **79** Amud **b**

הָא כַּבֵּיצָה – בָּעֵי סוּכָּה. וְאִי סָלְקָא דַּעְתָּךְ כּוֹתֶבֶת הַגַּסָּה שֶׁאָמְרוּ יְתֵירָה מִכַּבֵּיצָה, הָשְׁתָּא שְׁתֵּי כּוֹתָבוֹת בְּלֹא גַּרְעִינָן – לֹא הָווּ כַּבֵּיצָה, כּוֹתֶבֶת הַגַּסָּה וְגַרְעִינָתָהּ מִי הָוְיָא יְתֵירָה מִכַּבֵּיצָה?! אָמַר רַבִּי יִרְמְיָה: אִין, שְׁתֵּי כּוֹתָבוֹת בְּלֹא גַּרְעִינָתָן – לֹא הָווּ כַּבֵּיצָה, כּוֹתֶבֶת הַגַּסָּה וְגַרְעִינָתָהּ – הָוְיָא יְתֵירָה מִכַּבֵּיצָה. אָמַר רַב פַּפָּא: הַיְינוּ דְּאָמְרִי אֱינָשֵׁי: תְּרֵי קַבֵּי דְּתַמְרֵי, חַד קַבָּא דְּקַשְׁיָיתָא וּסְרִיחַ.

The Gemara clarifies: Food that has the volume of **an egg-bulk is required** to be eaten in a ***sukka***.[N] **If it should enter your mind** to say that the **volume of the large date that they spoke of is larger than** the volume of **an egg-bulk,** there is a contradiction. **Now,** comparing the two episodes, it seems that **two dates without their pits are not** the volume of **an egg.** If so, **can the volume of a large date and its pit** be **greater than that of an egg-bulk? Rav Yirmeya said: Yes,** although **two dates without their pits are not equal** to **an egg-bulk, the volume of a large date and its pit are larger than an egg-bulk,** since date pits are very large. **Rav Pappa said: This** explains the folk saying **that people say:** In **two** ***kav*** **of dates** there is **one** ***kav*** **and more of pits,** meaning that the volume of the pit is larger than that of the fruit itself.

רָבָא אָמַר: הָתָם הַיְינוּ טַעְמָא מִשּׁוּם דְּהָווּ לְיהּ פֵּירֵי, וּפֵירֵי לָא בָּעוּ סוּכָּה. מֵיתִיבִי, אָמַר רַבִּי: כְּשֶׁהָיִינוּ לוֹמְדִים תּוֹרָה אֵצֶל רַבִּי אֶלְעָזָר בֶּן שַׁמּוּעַ הֵבִיאוּ לְפָנֵינוּ תְּאֵנִים וַעֲנָבִים, וַאֲכַלְנוּם אֲכִילַת עֲרַאי חוּץ לַסּוּכָּה. אֲכִילַת עֲרַאי – אִין, אֲכִילַת קֶבַע – לָא! אֵימָא: אֲכַלְנוּם כַּאֲכִילַת עֲרַאי חוּץ לַסּוּכָּה.

Rava said: This entire line of questioning has no basis: **There,** in the incident of the *sukka*, **this is the reasoning** that the *halakha* permits eating the dates outside of the *sukka*, **due to** the fact that dates **are fruit, and fruit need not** be eaten in **a** ***sukka***[H] but may be eaten outside of a *sukka*. The Gemara **raises an objection. Rabbi** Yehuda HaNasi **said: When we would learn Torah with Rabbi Elazar ben Shamua, they brought before us figs and grapes, and we ate them as a casual meal outside of the** ***sukka***. The Gemara analyzes this: This implies that in the case of **a casual meal, yes,** it may be eaten outside of a *sukka*; but **a fixed meal** may **not** be eaten outside of a *sukka*. Therefore, a meal consisting of fruit must be eaten in a *sukka*. The Gemara rejects this: That is the wrong inference. Instead, **say we ate them as if** they were **a casual meal,** which may be eaten **outside of the** ***sukka***, meaning that eating fruit is always considered a snack.

אִי בָּעֵית אֵימָא: אֲכַלְנוּם אֲכִילַת קֶבַע, וְאָכַלְנוּ פַּת אֲכִילַת עֲרַאי בַּהֲדַיְיהוּ חוּץ לַסּוּכָּה.

If you wish, say instead that it can be understood in this way: **We ate** that fruit **as a fixed meal, and we ate bread as a casual meal with** the fruit, to temper their sweetness, **outside of the** ***sukka***.

NOTES

The volume of an egg-bulk is required to be eaten in a ***sukka*** **– הָא כַּבֵּיצָה בָּעֵי סוּכָּה:** In tractate *Sukka,* this reasoning is refuted, although it seems that the argument cited there is forced. This Gemara is more logical (*Tosafot Yeshanim*; *Tosefot Rid*).

HALAKHA

Fruit need not be eaten in a ***sukka*** **– פֵּירֵי לָא בָּעוּ סוּכָּה:** One should eat and drink in the *sukka* all seven days of the holiday. However, it is permitted to snack outside of a *sukka*. For bread to be considered a snack, it must be less than the volume of an egg-bulk. It is permitted to drink and to eat fruit outside of a *sukka*, but it is praiseworthy to be stringent and eat all food inside the *sukka* (*Shulḥan Arukh*, *Oraḥ Ḥayyim* 639:2).

לֵימָא מְסַיַּיע לֵיהּ: לְפִיכָךְ אִם הִשְׁלִים בְּמִינֵי תַּרְגִּימָא – יָצָא. וְאִי סָלְקָא דַּעְתָּךְ פֵּירֵי בָּעוּ סוּכָּה – לִיתְנֵי פֵּירוֹת! מַאי מִינֵי תַּרְגִּימָא – פֵּירוֹת. וְאִיבָּעֵית אֵימָא: בְּאַתְרָא דְּלָא שְׁכִיחִי פֵּירֵי.

The Gemara suggests: **Let us say that** this *baraita* **supports** Rava. It teaches: **Therefore, if one completed** consuming the amount that one is required to eat in the *sukka* **with types of sweets,**[N] **he has fulfilled** his obligation of sitting in the *sukka*. **If it should enter your mind** to say that **fruit** is **required** to be eaten in **a *sukka*,** then it should not say sweets; **let it teach fruit.** The Gemara rejects this proof: **What** do the words **types of sweets** mean? It means **fruit.** Therefore, this *baraita* is not a support for Rava's opinion. **And if you wish, say** that this *baraita* is referring to **a place where fruits are uncommon,** and therefore other sweet foods are eaten, but fruit can similarly complete the requirement. Consequently, no support can be brought from here.

רַב זְבִיד אָמַר: כּוֹתֶבֶת הַגַּסָּה שֶׁאָמְרוּ חֲסֵרָה מִכַּבֵּיצָה. דִּתְנַן, בֵּית שַׁמַּאי אוֹמְרִים: שְׂאוֹר בִּכְזַיִת, חָמֵץ בְּכַכּוֹתֶבֶת.

Until now, the Gemara has assumed that the volume of a large date is more than that of an egg. **Rav Zevid** disagreed with what was mentioned earlier and **said:** This is not so. Rather, **the volume of a large date that they spoke** of **is less than an egg-bulk, as we learned** in a mishna: **Beit Shammai say:** With regard to **leaven,** the sourdough used to make dough rise, ownership of **the volume of an olive-bulk** violates the prohibitions in the following verses stated regarding Passover: "And no leavened bread shall be seen with you" (Exodus 13:7) and "Seven days shall there be no leaven found in your houses" (Exodus 12:19). However, the amount of **leavened bread**[N] that must be owned to violate the prohibition **is the volume of a large date.**

וְהָוֵינַן בָּהּ: מַאי טַעְמָא דְּבֵית שַׁמַּאי? נִכְתּוֹב רַחֲמָנָא חָמֵץ, וְלָא בָּעֵי שְׂאוֹר, וַאֲנָא אָמֵינָא: וּמָה חָמֵץ שֶׁאֵין חִימּוּצוֹ קָשֶׁה – אָסוּר בִּכְזַיִת, שְׂאוֹר שֶׁחִימּוּצוֹ קָשֶׁה – לֹא כׇּל שֶׁכֵּן. מִדְּפַלְגִינְהוּ רַחֲמָנָא – לִימְּדָה לְךָ: שִׁיעוּרוֹ שֶׁל זֶה לֹא כְּשִׁיעוּרוֹ שֶׁל זֶה שְׂאוֹר בִּכְזַיִת וְחָמֵץ בְּכַכּוֹתֶבֶת.

The Gemara continues. **And we discussed it: What is the reason** for the opinion **of Beit Shammai?** If both leaven and leavened bread had the same measure that determines liability, **let the Merciful One write** only: **"Leavened bread," and** He would **not need** to write: **"Leaven." I would say,** based on logic: **If leavened bread, whose leavening ability is** not as **strong, is prohibited** at **an olive-bulk, all the more so** should **not leaven, whose leavening ability is strong** because it causes dough to rise, be also prohibited at an olive-bulk? Since **the Merciful One distinguishes** between **them** and states both "leaven" and "leavened bread," this **taught you** that **the measure for one is not** the same as **the measure for the other.** The measure that determines liability for **leaven** is **an olive-bulk,** like in the case of most prohibitions from the Torah, and the measure that determines liability for **leavened bread,** whose leavening ability is weaker, is the **volume of a large date.**

וְאִי סָלְקָא דַּעְתָּךְ כּוֹתֶבֶת הַגַּסָּה שֶׁאָמְרוּ יְתֵירָה מִכַּבֵּיצָה, מִכְּדִי בֵּית שַׁמַּאי אַשִּׁיעוּרָא דְּנָפֵישׁ מִכְּזַיִת קָא מְהַדְּרִי – לִיתְנֵי כַּבֵּיצָה! וְאִי נַמִּי כִּי הֲדָדֵי נִינְהוּ – נִיתְנֵי כַּבֵּיצָה! אֶלָּא לָאו שְׁמַע מִינָּהּ: כּוֹתֶבֶת פְּחוּתָה מִכַּבֵּיצָה.

The Gemara clarifies: **And if it should enter your mind** to say: **The volume of the large date that they spoke** of **is greater than an egg-bulk, since Beit Shammai are searching for the measure** one size **larger than an olive-bulk,**[N] as they proved that leavened bread must have a larger measure than an olive-bulk, and if the measure one size larger than an olive-bulk is an egg-bulk, then **let them teach an egg-bulk** and not a date. **Alternatively, if they are** exactly **the same** volume, and the volume of a large date has the same volume as an egg-bulk, **they should have taught an egg-bulk,** which is the more commonly used measure. **Rather,** must one **not conclude from here that the volume of a large date is less than an egg-bulk?**

NOTES

Sweet foods, fruit – **מִינֵי תַּרְגִּימָא, פֵּירוֹת**: It seems that the Gemara maintains that the word fruit here is referring only to the seven species for which Eretz Yisrael is praised. According to this explanation, the Gemara's claim that in some places fruit is uncommon is better understood, since, although some fruit is found everywhere, these seven species are not universally available (*Tosefot Rid*).

Leaven and leavened bread – **שְׂאוֹר וְחָמֵץ**: The Gemara where this discussion originally appears gives a reason for Beit Hillel's approach. It raises an argument against Beit Shammai's opinion that the prohibited volume of leaven should be smaller than the prohibited volume of leavened bread: Leaven is not edible but leavened bread is. However, the discussion here is not about the prohibition of consuming these foods on Passover, since according to both opinions one is liable for consuming the size of an olive-bulk of either leaven or leavened bread. Rather, the subject here is the following prohibition: It shall not be seen and it shall not be found. Therefore, the Gemara states that leaven, which has greater leavening ability than leavened bread, should have a smaller measure that determines liability (*Tosefet Yom HaKippurim*).

The measure one size larger than an olive-bulk – **אַשִּׁיעוּרָא דְּנָפֵישׁ מִכְּזַיִת**: *Tosafot* point out that the Torah uses another measure, a dried fig-bulk, which is between the volume an olive-bulk and a large date. Nevertheless, a dried fig-bulk is not a measure used with regard to prohibitions of eating. Therefore, the Gemara sought a measure most similar to that of an olive-bulk, either an egg-bulk, which is the amount required for satisfaction, or the volume of a large date, which is the amount required to settle one's mind (see *Tosafot Yeshanim*).

מְמַאי? דִּילְמָא לְעוֹלָם אֵימָא לָךְ: כּוֹתֶבֶת הַגַּסָּה שֶׁאָמְרוּ – יְתֵירָה מִכַּבֵּיצָה, הָא סְתָמָא – כַּבֵּיצָה. וְאִי נַמִּי: כִּי הֲדָדֵי נִינְהוּ וַחֲדָא מִינַּיְיהוּ נָקַט.

The Gemara rejects this: **From where** is your proof? **Perhaps I could actually say to you** that the measure of **the volume of a large date that they said is larger than an egg-bulk;** however, the volume of a date of **normal** size is the same as **an egg-bulk,** and Beit Shammai were referring to a normal-sized date. **Alternatively,** say **that** the volume of a large date and an egg-bulk **are equal, and** the mishna **chose** to use **one of them.**[N] Either way, there is no proof from here that the volume of a large date is greater than an egg-bulk.

אֶלָּא מֵהָכָא: עַד כַּמָּה מְזַמְּנִין? עַד כַּזַּיִת, דִּבְרֵי רַבִּי מֵאִיר. רַבִּי יְהוּדָה אוֹמֵר: עַד כַּבֵּיצָה. בְּמַאי קָא מִיפַּלְגִי? רַבִּי מֵאִיר סָבַר: ״וְאָכַלְתָּ״ זוֹ אֲכִילָה, ״וְשָׂבָעְתָּ״ – זוֹ שְׁתִיָּה. וַאֲכִילָה בִּכְזַיִת. וְרַבִּי יְהוּדָה סָבַר: ״וְאָכַלְתָּ וְשָׂבָעְתָּ״ – אֲכִילָה שֶׁיֵּשׁ בָּהּ שְׂבִיעָה, וְאֵי זֶה – זֶה כַּבֵּיצָה.

Rather, it cannot be proven from here. Proof can be found **from here: How much** must one eat **to obligate** those with whom he ate in **an invitation** [*zimmun*][H] for Grace After Meals? **An olive-bulk** of food suffices to obligate those with whom they ate in a *zimmun*; these are **the words of Rabbi Meir. Rabbi Yehuda says: An egg-bulk** is the minimum measure to obligate those with whom they ate in a *zimmun*.[N] The Gemara clarifies: **With regard to what do they disagree? Rabbi Meir holds** that the verse "And you shall eat and be satisfied and bless the Lord your God" (Deuteronomy 8:10) should be understood as follows: **"And you shall eat"; this** is referring to **eating. "And be satisfied"; this** is referring to **drinking.** The definition of **eating** throughout the Torah is consuming **an olive-bulk. Rabbi Yehuda holds: "And you shall eat and be satisfied"** is referring to **eating that causes satisfaction, and what is that?** The volume of **an egg-bulk.** Less than that amount of food is not satisfying.

וְאִי סָלְקָא דַּעְתָּךְ כּוֹתֶבֶת הַגַּסָּה שֶׁאָמְרוּ יְתֵירָה מִכַּבֵּיצָה – הַשְׁתָּא כַּבֵּיצָה שַׂבּוּעֵי מַשְׂבְּעָא, דַּעְתָּא לָא מִיַּתְבָא?! אֶלָּא לָאו שְׁמַע מִינַּהּ: כּוֹתֶבֶת הַגַּסָּה שֶׁאָמְרוּ פָּחוֹת מִכַּבֵּיצָה, כַּבֵּיצָה – מַשְׂבְּעָא, כַּכּוֹתֶבֶת – מִיַּתְבָא דַּעְתֵּיהּ.

And if it should enter your mind to say that **the volume of the large date that they spoke** of **is larger than an egg-bulk,** the following question can be asked: **Now** that we have said that the volume of **an egg-bulk satisfies,** can we say that **it does not settle the mind,** and thereby remove the affliction of Yom Kippur? **Rather,** must one **not conclude from** this that **the volume of a large date that they said is less than the size of an egg-bulk?** Eating the larger amount **of an egg-bulk satisfies** a person, but eating **the volume of a large date** only **settles his mind.**

תַּנְיָא, רַבִּי אוֹמֵר:

It was taught in a *baraita*: **Rabbi** Yehuda HaNasi **says:**

Perek **VIII**
Daf **80** Amud **a**

כׇּל הַשִּׁיעוּרִין כּוּלָּן בִּכְזַיִת, חוּץ מִטּוּמְאַת אוֹכָלִין, שֶׁשִּׁינָּה הַכָּתוּב בְּמַשְׁמָעָן וְשִׁינּוּ חֲכָמִים בְּשִׁיעוּרָן. וּרְאָיָה לַדָּבָר יוֹם הַכִּפּוּרִים. מַאי שִׁינָּה הַכָּתוּב בְּמַשְׁמָעוֹ – מִ״לֹּא תְעוּנֶּה״, וּמַאי שִׁינּוּ חֲכָמִים בְּשִׁיעוּרֵיהּ – כַּכּוֹתֶבֶת.

All the measures in the Torah connected to eating are the volume of **an olive-bulk,**[H] **except for** the amount of **food** that renders objects **impure, because the verse changed its expression** in this case, **and the Sages altered the measure**[N] accordingly. **The proof of this,** that the Sages gave it a different measure because the verse used different language for it, is from **Yom Kippur.** Also in the case of Yom Kippur the Sages assigned a different measure because the verse used a different phrase. The Gemara asks: **How did the** Sages learn that the **verse changed its expression?** They learned **from:** "Any soul which **shall not be afflicted"** (Leviticus 23:29). The verse does not state: Any soul that shall eat, but rather: "Any soul which shall not be afflicted." **How did the Sages change its measure?** One does not violate the prohibition unless he has eaten **the volume of a large date-bulk,** as opposed to the usual olive-bulk.

NOTES

The Sages altered the measure – שִׁינּוּ חֲכָמִים בְּשִׁיעוּרָן: The commentaries discuss (see *Tosefet Yom HaKippurim*) the terminology employed here, which gives the impression that the Sages determined the size of measures. That approach seems to contradict a statement of the Gemara later in the discussion that all measures are *halakha* transmitted to Moses from Sinai. One resolution suggests that the measures themselves, e.g., an olive-bulk and an egg-bulk, were given to Moses at Sinai, but they were not linked to specific transgressions. It was the Sages who defined which measure is appropriate for which transgression (Rabbi Tzvi Hirsch Chajes).

NOTES

They are equal and the mishna chose one of them – כִּי הֲדָדֵי נִינְהוּ וַחֲדָא מִינַּיְיהוּ נָקַט: The measure of a date was chosen, although it is equal to the more standard measure of an egg-bulk, because the first measure that determines liability, an olive-bulk for the prohibition of leaven, was based on one of the seven fruits of the land. The second measure that determines liability, for leavened bread, should be as well (*Tosefet Yom HaKippurim*).

An olive-bulk…an egg-bulk – עַד כַּזַּיִת עַד כַּבֵּיצָה: It seems that both approaches are referring to the rabbinic requirement to recite Grace after Meals. The Torah obligation applies only to one who has eaten and is full; however, the Sages established different, specific measures for eating and for satisfaction (*Tosafot Yeshanim*).

HALAKHA

The measure of food that requires a *zimmun* – שִׁיעוּר לְזִימּוּן: One who eats less than the volume of an olive-bulk may not join a *zimmun* (*Shulḥan Arukh*, *Oraḥ Ḥayyim* 196:4).

HALAKHA

All the measures are the volume of an olive-bulk – כׇּל הַשִּׁיעוּרִין כּוּלָּן בִּכְזַיִת: The measure for all prohibited foods in the Torah is the bulk of a medium-sized olive. This applies to transgressions punishable by lashes, *karet*, and death at the hand of Heaven. Excluded, however, are those cases where the verse employs unusual language (Rambam *Sefer Kedusha*, *Hilkhot Ma'akhalot Assurot* 14:1).

וּמַאי רְאָיָה לַדָּבָר יוֹם הַכִּפּוּרִים? דְּאִי מֵהָתָם – הֲוָה אָמֵינָא: אוֹרְחָא דִּקְרָא הוּא.

The Gemara asks: **And what** does the *baraita* mean when it says: **A proof for this**[N] is from **Yom Kippur?** Why is the verse pertaining to ritual impurity not sufficient to show that the Sages changed the measure based on the different words in the verse? The Gemara answers: **If** we learned it only from **there,** the case of impurity, **I would have said that that is the style of the verse,** and no *halakha* can be derived from it. Therefore, the verse pertaining to Yom Kippur teaches that whenever a verse deviates from the usual language, it implies a change in the *halakha* as well.

טוּמְאַת אוֹכָלִין כְּבֵיצָה מְנָלַן? אֲמַר רַבִּי אַבָּהוּ אֲמַר רַבִּי אֶלְעָזָר: דְּאָמַר קְרָא: ״מִכָּל הָאוֹכֶל אֲשֶׁר יֵאָכֵל״ – אוֹכֶל הַבָּא מֵחֲמַת אוֹכֶל, וְאֵיזֶה זֶה – בֵּיצַת תַּרְנְגוֹלֶת. וְאֵימָא גְּדִי! מְחוּסַּר שְׁחִיטָה, – וְאֵימָא בֶּן פְּקוּעָה! טָעוּן קְרִיעָה.

§ The Gemara asks: **From where do we** derive that the measure for **impure foods** is **the volume of an egg-bulk?**[H] **Rabbi Abbahu said that Rabbi Elazar said that the verse states: "Of all food** [*okhel*] **which may be eaten** [*ye'akhel*]**,** on which water comes shall be ritually impure" (Leviticus 11:34). The double usage of the root *akhal* teaches that the ritual impurity of food applies even to the amount which can be described as **food that comes on account of food,** i.e., food that comes from another food. **And which** food **is that? A chicken egg.** The Gemara asks: **And say** it is referring to **a kid,** which comes from a mother goat, and is therefore also food that comes from another food. The Gemara answers: **It lacks ritual slaughter.** The young goat is not yet food, since it is not edible until it has been slaughtered. The Gemara asks further: **And say** it is referring to **a *ben pekua*.**[N] Since the slaughter of its mother made it fit to eat, the fetus itself need not be slaughtered, even if it survives and continues to live independently of its mother. The Gemara answers: The calf still **requires cutting,**[N] since it cannot be eaten live, but it does not require ritual slaughter.

וְאֵימָא בֵּיצַת בַּר יוֹכָנִי! תָּפַסְתָּ מְרוּבֶּה לֹא תָּפַסְתָּ, תָּפַסְתָּ מוּעָט – תָּפַסְתָּ. וְאֵימָא בֵּיעֲתָא דְּצִיפּוֹרְתָּא, דְּזוּטָר טוּבָא!

The Gemara asks: Even if we claim that the measure for impure foods is an egg-bulk, one could **say** it is referring to the giant **egg-bulk** of the bird called ***bar yokhani*.** The Gemara answers: **If you grasped many, you did not grasp anything; if you grasped few, you grasped something.** This means that in a case of doubt, take the smaller number, as it is included in the larger number. Therefore, the correct measure is the volume of a chicken egg. The Gemara questions this: If so, **say** it is referring to **a very small bird's egg.** Consequently, no proof can be brought from the verse that the volume of a chicken egg is the measure for ritual impurity.

רַבִּי אַבָּהוּ דִּידֵיהּ אָמַר: ״מִכָּל הָאוֹכֶל אֲשֶׁר יֵאָכֵל״ – אוֹכֶל שֶׁאַתָּה אוֹכְלוֹ בְּבַת אַחַת, וְשִׁיעֲרוּ חֲכָמִים: אֵין בֵּית הַבְּלִיעָה מַחֲזִיק יוֹתֵר מִבֵּיצַת תַּרְנְגוֹלֶת,

Rabbi Abbahu himself said: The verse states: **"Of all food which may be eaten."** This is referring to **food that you** can **eat at one time. The Sages estimated: The esophagus cannot hold more** than the volume of **a chicken's egg,** and therefore this is the measure used for the ritual impurity of foods.

אֲמַר רַבִּי אֶלְעָזָר: הָאוֹכֵל חֵלֶב בַּזְּמַן הַזֶּה צָרִיךְ שֶׁיִּכְתּוֹב לוֹ שִׁיעוּר, שֶׁמָּא יָבֹא בֵּית דִּין אַחֵר וְיַרְבֶּה בְּשִׁיעוּרִין.

Incidental to the discussion on Torah measures, **Rabbi Elazar said: One who** unwittingly **eats** forbidden **fat** even **today must write down the** exact **measure** that he ate, **lest another court come** in the future **and increase the measure.**

מַאי יַרְבֶּה בְּשִׁיעוּרִין? אִי נֵימָא דִּמְחַיְּיבִי קָרְבָּן אַכַּזַּיִת קָטָן – וְהָתַנְיָא: ״אֲשֶׁר לֹא תֵעָשֶׂינָה בִּשְׁגָגָה וְאָשֵׁם״ הַשָּׁב מִידִיעָתוֹ – מֵבִיא קָרְבָּן עַל שִׁגְגָתוֹ,

The Gemara asks: **What does** it mean to **increase the measure? If we say** that a future court **will obligate** him to bring **an offering** even for the **bulk** of **a small olive,** which is less than what is considered an olive-bulk today, he would not be liable to bring a guilt-offering. **Wasn't it taught** in a *baraita*: It was said with regard to guilt-offerings: "And if any one of the common people sin through error, in doing any of the things which the Lord has commanded **not to be done, and be guilty**" (Leviticus 4:27)? This teaches that **one who repents due to his awareness,**[N] i.e., one who repents following becoming aware that he performed a transgression, **brings an offering for his unwitting** transgression.

NOTES

And what does the *baraita* mean when it says a proof for this – מַאי רְאָיָה לַדָּבָר: One commentator suggests that the term: Proof for this, indicates that the proof is not so clear, but that there is support for the approach. Therefore, the Gemara asks why the proof is insufficient. The response is that the Yom Kippur text is a weak proof, since the language used there is totally different. Eating is not mentioned there at all. This is not so with regard to impure foods (Rabbi Elyakim).

Ben pekua – בֶּן פְּקוּעָה: All organs of a slaughtered animal may be eaten. Given this, if a pregnant animal is slaughtered and a live fetus is found in its womb, the fetus is called a child of an animal who was ripped open [*ben pekua*], and it has the status of the mother's organs. Even if it is a viable animal and continues to live normally, it is considered already slaughtered based on its mother. It does not require an additional slaughtering to be eaten.

Requires cutting – טָעוּן קְרִיעָה: One explanation of this phrase is that the *ben pekua* is alive, and the required cutting refers to slitting the throat of the animal, meaning that it must be killed before it can be eaten. Alternatively, the Gemara may be referring to a *ben pekua* that is already dead, and the cutting required is in order to prepare it for consumption, since nobody would eat it as it is (Rav Shmuel Strashun; see *Ohel Moshe*).

One who repents due to his awareness – הַשָּׁב מִידִיעָתוֹ: An example of this is one who habitually violates a particular *halakha* intentionally, but one time he transgressed unwittingly. When he later wishes to repent he is not obligated to bring an offering for his unwitting transgression. This is due to the fact that, at the time that he transgressed unwittingly, even had he become aware of his transgression he would not have repented. The *baraita* derives from the verse (Leviticus 4:27) that in such a case one does not bring an offering for the unwitting transgression.

HALAKHA

Impure foods the volume of an egg-bulk – טוּמְאַת אוֹכָלִין כְּבֵיצָה: Food of any size can become impure, but to transfer ritual impurity to something else it must be the bulk of an egg without its shell. This ruling is in accordance with the Gemara here and in tractate *Eiruvin* (Rambam *Sefer Tahara, Hilkhot Tumat Okhalin* 4:1 and *Kesef Mishne there*).

לֹא שָׁב מִידִיעָתוֹ – אֵין מֵבִיא קָרְבָּן עַל שִׁגְגָתוֹ.

However, **one who does not repent due to his awareness** that he sinned **does not bring an offering for his unwitting** action. Similarly, if one eats less than an olive-bulk, based on the current measures, he will not be obligated to bring a guilt-offering in the future if the measures change, even if the amount that he ate equals the volume of a revised olive-bulk. This is because the individual would not be bringing his offering because he became aware he had sinned, but because the Torah measures had been changed.

אֶלָּא, דְּלָא מְחַיְּיבִי קָרְבָּן עַד דְּאִיכָּא כַּזַּיִת גָּדוֹל.

Rather, it should be explained as follows: It is possible that in the future a court **will not obligate** one to bring **an offering until he has** eaten the bulk **of a large olive,** which is more than today's amount. One should write down how much he ate, since in the future a court might rule that the amount he ate is less than the size of an olive, and therefore he will not be obligated to bring an offering.[N]

וּלְמַאי דְּסָלֵיק אַדַּעְתֵּיהּ מֵעִיקָּרָא דִּמְחַיְּיבִי קָרְבָּן אַכַּזַּיִת קָטָן, מַאי ״יִרְבֶּה בְּשִׁיעוּרִין״ – שֶׁמָּא יִרְבֶּה בְּקָרְבָּנוֹת מֵחֲמַת שִׁיעוּרִין.

The Gemara returns to its first suggestion: **According to what entered his mind initially,** that in the future a court might **obligate** him to bring **an offering** for the bulk of a **small olive, what** is the meaning of **increase the measure?** Rabbi Elazar should have said decrease the measure. The Gemara answers: The statement may have meant that **perhaps there will be an increase in offerings** that are brought **due to** the smaller **measure** for liability.

אָמַר רַבִּי יוֹחָנָן: שִׁיעוּרִין וְעוֹנָשִׁין הֲלָכָה לְמֹשֶׁה מִסִּינַי. עוֹנָשִׁין? מִכְתָּב כְּתִיבִי! אֶלָּא הָכִי קָאָמַר: (אָמַר רַבִּי יוֹחָנָן,) שִׁיעוּרִים שֶׁל עוֹנָשִׁין הֲלָכָה לְמֹשֶׁה מִסִּינַי.

With regard to this topic, **Rabbi Yoḥanan said: Measures and punishments are *halakha*** transmitted **to Moses from Sinai.** The Gemara expresses surprise at this: **The punishments** for all transgressions **are written** explicitly in the Torah, and therefore are not part of an oral transmission from Moses. **Rather, this is** what was **said: Rabbi Yoḥanan said: Measures** that determine liability **for punishments**[H] **are *halakha*** transmitted **to Moses from Sinai.**

תַּנְיָא נַמִי הָכִי: שִׁיעוּרִין שֶׁל עוֹנָשִׁין הֲלָכָה לְמֹשֶׁה מִסִּינַי, אֲחֵרִים אוֹמְרִים: בֵּית דִּינוֹ שֶׁל יַעְבֵּץ תִּיקְּנוּם, וְהָכְתִיב: ״אֵלֶּה הַמִּצְוֹת״ – שֶׁאֵין נָבִיא רַשַּׁאי לְחַדֵּשׁ דָּבָר מֵעַתָּה! אֶלָּא: שְׁכָחוּם וְחָזְרוּ וִיסָּדוּם.

The Gemara comments: **This was also taught** in a *baraita*: **Measures of punishments are *halakha*** transmitted **to Moses from Sinai. Others say:** These measures **were instituted by the court of Jabez.**[N] The Gemara questions this: How can this be? **Isn't it written: "These are the mitzvot which the Lord commanded Moses for the children of Israel at Mount Sinai"** (Leviticus 27:34). The word "these" underscores **that a prophet is not permitted to introduce** any new **element** related to the Torah and its mitzvot **from here on. Rather,** over the course of time, the people **forgot** the measures; subsequently the prophets **reestablished** the measures and taught them to the masses.

״הַשּׁוֹתֶה מְלֹא לוּגְמָיו״. אָמַר רַב יְהוּדָה אָמַר שְׁמוּאֵל: לֹא מְלֹא לוּגְמָיו מַמָּשׁ, אֶלָּא כׇּל שֶׁאִילּוּ יְסַלְּקֶנּוּ לְצַד אֶחָד וְיֵרָאֶה כִּמְלֹא לוּגְמָיו. וְהָא אֲנַן תְּנַן מְלֹא לוּגְמָיו! אֵימָא: כִּמְלֹא לוּגְמָיו.

§ We learned in the mishna that **one who drinks a cheekful** on Yom Kippur is liable. **Rabbi Yehuda said** that **Shmuel said: This does not** mean two **cheeks actually full. Rather,** the measure that determines liability is the volume of liquid **if one pushes** the drink **to one side** of his mouth, **and it appears as though his cheek were full.** The Gemara questions this: **Didn't we learn** in the mishna: **A cheekful,** in the plural form, meaning two cheeks full? The Gemara answers: **Say: Like** two **cheeks full** in appearance. If viewed from only one side, one whose cheek is full appears as if his entire mouth is full.[H]

NOTES

One who repents due to his awareness – הַשָּׁב מִידִיעָתוֹ: An example of this is one who habitually violates a particular *halakha* intentionally, but one time he transgressed unwittingly. When he later wishes to repent he is not obligated to bring an offering for his unwitting transgression. This is due to the fact that, at the time that he transgressed unwittingly, even had he become aware of his transgression he would not have repented. The *baraita* derives from the verse (Leviticus 4:27) that in such a case one does not bring an offering for the unwitting transgression.

Repentance and the changing of measures – שָׁב מִידִיעָתוֹ וְשִׁנּוּי הַשִּׁעוּרִים: Later commentaries identified two major problems with this passage. Firstly, tractate *Horayot* teaches that even if the transgression is based on a mistaken ruling from the court, subsequent repentance is nevertheless considered to be due to one's awareness. Secondly, according to Rabbi Yoḥanan, even a half-measure is prohibited, in which case one would have repented even if there had not been a later change of measure. These questions were answered in several ways, the primary solution being that one must differentiate between a mistake made by the court with regard to a matter of law and a court changing measures. With regard to the half-measure, the issue of repentance does not apply to the bringing of an offering but only to the recognition of sin (see *Tosefet Yom HaKippurim; Gevurat Ari; Derakhekha Shalom; Nimmukei Ḥayyim*).

The court of Jabez – בֵּית דִּינוֹ שֶׁל יַעְבֵּץ: Jabez is listed in the book of Chronicles among the sons of Judah (I Chronicles 2:55, 4:9–10). From the context, it seems he was among the leaders of the Jewish people in his generation. Some authorities say that Jabez is an alternative name for Othniel ben Kenaz, mentioned in the book of Judges (Rashi). The text is referring to: "And the families of the scribes that dwelt at Jabez," which suggests this individual led the scribes, who were the sages of his time.

HALAKHA

The measures for punishments – שִׁיעוּרֵי עוֹנָשִׁים: All the measures assigned to prohibited foods and all measures in the Torah are *halakhot* transmitted to Moses from Sinai, in accordance with the Gemara here (Rambam *Sefer Kedusha, Hilkhot Ma'akhalot Assurot* 14:2).

The measure for the prohibition of drinking on Yom Kippur – שִׁיעוּר אִיסּוּר שְׁתִיָּה בְּיוֹם הַכִּפּוּרִים: One who drinks a cheekful on Yom Kippur is liable. The exact measure depends on the size of the person. A cheekful does not refer to filling both sides of the mouth, but rather is the amount that gives one the appearance of a full mouth when the liquid is pushed to one side of the mouth. For an average-sized person, the measure is smaller than a quarter-*log* (*Shulḥan Arukh, Oraḥ Ḥayyim* 612:9).

NOTES

A cheekful and a quarter-*log* – מְלֹא לוּגְמָיו וּרְבִיעִית: See *Tosafot*. According to the Rid, the terminology of the Gemara and logic dictate that even filling both cheeks is less than a quarter-*log*. Therefore, Rav Hoshaya's question does not specifically relate to Shmuel's opinion, but to all the approaches, since even the basic meaning of the words of the *baraita* imply that this is one of Beit Shammai's leniencies.

מֵיתִיבִי: כַּמָּה יִשְׁתֶּה וִיהֵא חַיָּיב? בֵּית שַׁמַּאי אוֹמְרִים: רְבִיעִית, וּבֵית הִלֵּל אוֹמְרִים: מְלֹא לוּגְמָיו. רַבִּי יְהוּדָה אוֹמֵר מִשּׁוּם רַבִּי אֱלִיעֶזֶר: כִּמְלֹא לוּגְמָיו, רַבִּי יְהוּדָה בֶּן בְּתֵירָא אוֹמֵר: כְּדֵי גְּמִיעָה!

The Gemara **raises an objection** to this from a *baraita*: **How much** does one need to **drink** on Yom Kippur **to be liable? Beit Shammai say: A quarter-*log*, and Beit Hillel say:** Two **cheeks full. Rabbi Yehuda says in the name of Rabbi Eliezer: Like** two **cheeks full** in appearance from the side, i.e. a single cheekful. **Rabbi Yehuda ben Beteira says:** The **amount** that one can **swallow** in one gulp. In this *baraita*, Beit Hillel's opinion is that the measure for drinking on Yom Kippur is a cheekful. This implies that a cheekful means an actual cheekful.

מִי עֲדִיפָא מִמַּתְנִיתִין, דְּאוֹקִימְנָא כְּדֵי שֶׁיֵּרָאֶה – הָכִי נַמִי – כְּדֵי שֶׁיֵּרָאֶה. אִי הָכִי הַיְינוּ רַבִּי אֱלִיעֶזֶר! אִיכָּא בֵּינַיְיהוּ מְלֹא לוּגְמָיו דָּחוּק.

The Gemara expresses surprise: **Is** the *baraita* **preferable to the mishna? Since it was established** that the measure in the mishna is **so that it appears** like a cheekful, **so too,** the *baraita* can be explained as meaning an amount **that looks like** two cheeks full. The Gemara questions further: **If so,** Beit Hillel require an amount that appears like two cheeks full; **this is** identical with the opinion of **Rabbi Eliezer,** who says: Like two cheeks full. The Gemara answers: We could say that the practical difference **between them** is evident in the case of **a paltry cheekful,** which is not a complete mouthful but slightly less. According to Beit Hillel, one is not liable unless he drinks a full cheekful; but according to Rabbi Eliezer, one is liable even for a paltry mouthful.

מַתְקִיף לָהּ רַב הוֹשַׁעְיָא: אִם כֵּן הֲוָה לֵיהּ מִקּוּלֵּי בֵּית שַׁמַּאי וּמֵחוּמְרֵי בֵּית הִלֵּל! אֲמַר לֵיהּ:

Rav Hoshaya strongly objects to this understanding: **If so,** if Beit Hillel's measure is a single cheekful, then **this is** an instance of **Beit Shammai's leniencies and Beit Hillel's stringencies,** since the measure of a quarter-*log* is larger than a single cheekful.[N] If so, why isn't this debate listed in tractate *Eduyyot*, which lists all the cases where Beit Shammai are more lenient than Beit Hillel? **He said to him:**

Perek **VIII**
Daf **80** Amud **b**

NOTES

What is different with regard to eating – מַאי שְׁנָא אֲכִילָה: The connection between this question and the previous statement is as follows: At first, the Gemara thought that a cheekful is a fixed measure, based on the mouth of an average person and applying equally to a large and small person. However, once the Gemara explained that this measure varies from person to person, the question is posed as to why this should be only for drinking and not for eating (*Tosefet Yom HaKippurim; Siaḥ Yitzḥak*).

Everyone of average size has his mind greatly settled – כּוּלֵּי עָלְמָא טוּבָא: It seems that this does not mean that the mind is settled only at the moment of eating. Rather, the food sits in one's stomach, and as such his mind is settled. Therefore, even Og, king of Bashan, in whom a small amount of food is digested quickly, has a settled mind for a short time (*Tosefet Yom HaKippurim*).

כִּי אִתְּשִׁיל – בְּעוֹג מֶלֶךְ הַבָּשָׁן אִתְּשִׁיל, דְּהָווּ לֵיהּ בֵּית שַׁמַּאי לְחוּמְרָא.

When this question with regard to the measure of liquid **was asked,** it was not asked about an average-sized person, for whom a mouthful is smaller than a quarter-*log*. Rather, **the question was asked** even **about Og, king of Bashan,** in which case, **it is Beit Shammai** who are **stringent,** for Og's cheekful is much more than a quarter-*log*.

מַתְקִיף לָהּ רַבִּי זֵירָא: מַאי שְׁנָא אֲכִילָה – דְּכָל חַד וְחַד בְּכַכּוֹתֶבֶת, וּמַאי שְׁנָא שְׁתִיָּה דְּכָל חַד וְחַד בְּדִידֵיהּ? אֲמַר לֵיהּ אַבַּיֵי: קִים לְהוּ לְרַבָּנַן בְּכַכּוֹתֶבֶת דִּבְהָכִי מִיַּתְּבָא דַּעְתֵּיהּ, בְּצִיר מֵהָכִי – לָא מֵיתְּבָא. בִּשְׁתִיָּה – בְּדִידֵיהּ מֵיתְּבָא דַּעְתֵּיהּ, בְּדְחַבְרֵיהּ לָא מֵיתְּבָא דַּעְתֵּיהּ.

Rabbi Zeira strongly objects to this *halakha* with regard to the measure for liability for drinking: **What is different** with regard to **eating,**[N] in **that all people** have the same measure, the **volume of a large date; and what is different** with regard to **drinking, where each and every** person is liable **according to his own measure,** i.e., every individual's measure depends on the size of his own mouth? **Abaye said to him: The Sages have** an accepted **tradition** with regard to **the volume of the large date, that** eating **this** amount **settles his mind,** but **less than this** amount **does not settle** his mind. However, with regard to **drinking, his mind is settled with** the amount of **his own** cheekful, **but his mind is not settled** with the cheekful **of his fellow** who is smaller than him.

מַתְקִיף לָהּ רַבִּי זֵירָא: וְכָל הָעוֹלָם כּוּלּוֹ בְּכַכּוֹתֶבֶת, וְעוֹג מֶלֶךְ הַבָּשָׁן בְּכַכּוֹתֶבֶת? אֲמַר לֵיהּ אַבַּיֵי: קִים לְהוּ לְרַבָּנַן דִּבְהָכִי מֵיתְּבָא דַּעְתֵּיהּ, בְּצִיר מֵהָכִי – לָא מֵיתְּבָא דַּעְתֵּיהּ. מִיהוּ, כּוּלֵּי עָלְמָא – טוּבָא, וְעוֹג מֶלֶךְ הַבָּשָׁן – פּוּרְתָּא.

Rabbi Zeira strongly objects to this for a different reason: **Is everyone** of average size satisfied **with** eating **the volume of a large date, and** even **Og, king of Bashan,** is also satisfied **with the volume of a large date?** If not, there should also be relative measures for eating. **Abaye said to him: The Sages have** an accepted **tradition that this** amount **settles his mind,** but **less than this** amount **does not settle his mind. However, everyone** of average size has his mind **greatly** settled,[N] whereas **Og, king of Bashan,** has his mind only **a little** settled. But even so, this measure settles the mind of any person and relieves his affliction.

מַתְקִיף לָהּ רַבִּי זֵירָא: בָּשָׂר שָׁמֵן – בְּכַכּוֹתֶבֶת, וְלוּלְבֵי גְּפָנִים בְּכַכּוֹתֶבֶת?! אֲמַר לֵיהּ אַבָּיֵי: קִים לְהוּ לְרַבָּנַן דִּבְהָכִי מֵיתְבָא דַּעְתֵּיהּ, בְּצִיר מֵהָכִי לָא מֵיתְבָא דַּעְתֵּיהּ. מִיהוּ, בָּשָׂר שָׁמֵן – טוּבָא, לוּלְבֵי גְּפָנִים – פּוּרְתָּא.

Rabbi Zeira strongly objects to this further: If it is on account of settling one's mind, the following question can be raised: If one ate **fatty meat,** his mind would be settled with the **volume of a large date,** but if he ate edible **grapevine shoots,** would his mind similarly settled **with the volume of a large date? Abaye said to him: The Sages have** an accepted **tradition that with this** measure **one's mind is settled,** but **with less than** measure **his mind is not settled. However,** with **fatty meat,** his mind is **greatly** settled; if one ate the same measure of **grapevine shoots,** his mind is only **a little** settled.

מַתְקִיף לָהּ רָבָא: כַּזַּיִת בִּכְדֵי אֲכִילַת פְּרָס, וְכוֹתֶבֶת בִּכְדֵי אֲכִילַת פְּרָס? אֲמַר לֵיהּ אַבָּיֵי: קִים לְהוּ לְרַבָּנַן דִּבְהָכִי מֵיתְבָא דַּעְתֵּיהּ, בִּטְפֵי מֵהָכִי – לָא מֵיתְבָא דַּעְתֵּיהּ.

Rava strongly objects to this: For all prohibitions of eating, the measure that determines liability is the volume **of an olive-bulk** consumed **within** the time it takes **to eat a half-loaf of bread.** All forbidden food eaten within that period combines to the measure of an olive-bulk. However, one who eats an olive-bulk over a longer period is exempt. Yet, on Yom Kippur one who eats the **volume of a large date,** which is a larger measure, is culpable if this amount is eaten **within** the time it would take **to eat a half-loaf of bread.** This appears to be a leniency, since one must eat a larger measure in the same time period of time. Why is there not a longer period of time for liability on Yom Kippur, to reflect the larger measure? **Abaye said to him: The Sages have** an accepted **tradition that** one who eats within **this** duration of time, **his mind is settled; but** one who eats within **a longer** duration of time, **his mind is not settled,** and he remains in a state of affliction.

מַתְקִיף לָהּ רָבָא: (בְּכוֹתֶבֶת) בִּכְדֵי אֲכִילַת פְּרָס חֲצִי פְּרָס בִּכְדֵי אֲכִילַת פְּרָס? אֲמַר לֵיהּ רַב פַּפָּא: הַנַּח לְטוּמְאַת גְּוִיָּה, דְּלָאו דְּאוֹרַיְיתָא הִיא.

Rava strongly objects to this: The measure for liability for eating on Yom Kippur is the **volume of a large date** consumed **within** the time it takes **to eat a half-loaf of bread;** but the measure for eating impure foods that render one ritually impure is **half of a half-loaf,** which is two egg-bulks, a much larger volume, and this must also be consumed **within** the time it takes **to eat a half-loaf of bread**[N] **Rav Pappa said to him:** Do not raise a challenge from here. **Leave** aside **ritual impurity of the body**[NH] contracted through consuming impure foods **because that is not by Torah law** but by rabbinic law. The Sages were lenient in this matter. If one does not consume that amount of impure food within this time period, he is not rendered impure.

וּמִי אֲמַר רַב פַּפָּא הָכִי? וְהָכְתִיב: "וְלֹא תִטַּמְּאוּ בָּהֶם וְנִטְמֵתֶם בָּם" וְאָמַר רַב פַּפָּא: מִכָּאן שֶׁטּוּמְאַת גְּוִיָּה דְּאוֹרַיְיתָא! מִדְּרַבָּנַן, וּקְרָא אַסְמַכְתָּא בְּעָלְמָא.

The Gemara challenges this: **But did Rav Pappa** actually **say that** the rendering of ritual impurity of the body through the consumption of impure foods is by rabbinic law? **But** he appears to say the opposite in another statement: **Isn't it written:** "You shall not make yourselves detestable with any creeping thing that creeps, **neither shall you make yourselves impure with them, that you should be impure thereby"** (Leviticus 11:43). **And Rav Pappa said: From here,** from the Torah's usage of the word "impure" with regard to the prohibition of eating, we learn that **ritual impurity of the body is by Torah law.** The Gemara answers: Rav Pappa did not mean that the law is actually Torah law. The law is indeed **rabbinic** law, **and the verse** brought as proof **is a mere support.**

"כׇּל הָאוֹכָלִין". אֲמַר רַב פַּפָּא: אָכַל אוּמְצָא וּמִילְחָא – מִצְטָרֵף, וְאַף עַל גַּב דְּלָאו אֲכִילָה הִיא, כֵּיוָן דְּאָכְלִי אֱינָשֵׁי – מִצְטָרְפִין. אָמַר רֵישׁ לָקִישׁ: צִיר שֶׁעַל גַּבֵּי יָרָק מִצְטָרֵף לְכַכּוֹתֶבֶת בְּיוֹם הַכִּפּוּרִים. פְּשִׁיטָא! מַהוּ דְּתֵימָא: מַשְׁקֶה הוּא, קָא מַשְׁמַע לָן: כׇּל אַכְשׁוּרֵי אוֹכְלָא – אוֹכְלָא הוּא.

§ We learned in the mishna: **All** types of **foods** combine[H] to form a measure of liability with regard to eating on Yom Kippur. **Rav Pappa said:** If one **ate meat and** the **salt** that was on it, these **combine** to make the volume of a large date. **Although** consuming salt alone **is not** considered **eating, since people do eat** meat with salt together, **they combine** into one measure. Similarly, **Reish Lakish said: Brine on a vegetable combines** with the vegetable to make the **volume of a large date** with regard to the prohibition of eating **on Yom Kippur.**[N] The Gemara expresses surprise at this: **It** is **obvious.** Why should the brine not combine with the vegetable, considering that it is itself food? The Gemara answers: **Lest you say** that brine is **a beverage,** and food and drinks do not combine, **it teaches us** that **any item that prepares food** for eating **is** considered **a food.**

NOTES

Half of a half-loaf of bread in the time it takes to eat a half-loaf – חֲצִי פְּרָס בִּכְדֵי אֲכִילַת פְּרָס: The first challenge was with respect to Yom Kippur. The Gemara answered: Because the term affliction is stated, whether or not any given type of eating is prohibited depends upon the satisfaction derived from it. However, Rava's challenge is with respect to ritual impurity, which does not depend upon satisfaction. If so, he asks, why did the Sages establish the measure of half of a half-loaf in the time it takes to eat a half-loaf (*Me'il Shmuel*)?

Ritual impurity of the body – טוּמְאַת הַגְּוִיָּה: Ritually impure foods and beverages render other foods and beverages impure, but not vessels or people. However, in order to prevent people from eating impure food while they drink *teruma* beverages, the Sages decreed a measure of food that can transfer second-degree ritual impurity to a person. The Sages fixed the amount of food that causes this impurity at half of a half-loaf of bread (see *Tosafot*). In tractate *Eiruvin*, there is a disagreement between the *tanna'im* about the measure of this loaf.

A vegetable and brine on Yom Kippur – יָרָק וְצִיר בְּיוֹם הַכִּפּוּרִים: Reish Lakish emphasizes that this rule is for Yom Kippur, when the essential factor is settling the mind. With regard to other forbidden foods in other contexts, brine has the status of a drink and does not combine (*Tosefet Yom HaKippurim*).

HALAKHA

Ritual impurity of the body – טוּמְאַת גְּוִיָּה: The Sages decreed that one who ingests impure food or drink contracts impurity to the second degree and must immerse himself to be purified (Rambam *Sefer Tahara, Hilkhot She'ar Avot HaTumot* 8:10).

All foods combine – כׇּל הָאוֹכָלִין: All types of food combine to reach the measure of a large date, including salt with meat and brine with a vegetable. Anything that prepares food has the status of food. Food and drink do not combine with each other. This ruling is in accordance with the opinion of Rav Pappa and Reish Lakish (*Shulḥan Arukh*, *Oraḥ Ḥayyim* 612:2).

אָמַר רֵישׁ לָקִישׁ: הָאוֹכֵל אֲכִילָה גַּסָּה בְּיוֹם הַכִּפּוּרִים פָּטוּר, מַאי טַעְמָא ״אֲשֶׁר לֹא תְעוּנֶּה״ כְּתִיב, פְּרָט לַמַּזִּיק,

§ **Reish Lakish said: One who eats** in **an excessive manner**[N] **on Yom Kippur,** to the degree that he forces himself to continue eating even when full **is exempt,**[H] e.g., one who ate beyond being satiated on Yom Kippur eve and then ate something else as soon as the fast began. **What is the reason** for that? Because the Torah does not mention the prohibition of eating on Yom Kippur, but it **was written** "any soul which **shall not be afflicted** in that same day, he shall be cut off from his people" (Leviticus 23:29), **excluding one who harms** himself,[N] e.g., one who does not enjoy his food at all.

אֲמַר רַבִּי יִרְמְיָה אָמַר רֵישׁ לָקִישׁ: זָר שֶׁאָכַל תְּרוּמָה אֲכִילָה גַּסָּה – מְשַׁלֵּם אֶת הַקֶּרֶן וְאֵינוֹ מְשַׁלֵּם אֶת הַחוֹמֶשׁ, ״כִּי יֹאכַל״ – פְּרָט לַמַּזִּיק. אָמַר רַבִּי יִרְמְיָה אָמַר רַבִּי יוֹחָנָן: זָר

Similarly, **Rabbi Yirmeya said** that **Reish Lakish said: A non-priest who ate *teruma* in an excessive manner**[H] **pays the principal,** that which he took, **and does not pay the** additional **fifth,** which one who illegally eats *teruma* pays to the priest as a penalty. This is because it states about one who eats *teruma*: "And **if** a man **eat** of the sacred thing in error, then he shall add a fifth to it, and give the priest the sacred thing" (Leviticus 22:14). The word "eat" **excludes** one who is not eating but **harming** himself. He does, however, pay the principal, since he caused a loss to the priest. The fifth is only paid by one who eats normally, not excessively. Similarly, **Rabbi Yirmeya said** that **Rabbi Yoḥanan said: A non-priest**

NOTES

Eats in an excessive manner – אוֹכֵל אֲכִילָה גַּסָּה: *Tosafot Yeshanim* point out that there are several levels of excessive eating. There is excessive eating in which one keeps eating when he is already full, and there is a further stage in which one eats so much that he gags on what he is eating (see *Nimmukei Ḥayyim*).

Excluding one who harms himself – פְּרָט לַמַּזִּיק: Some commentaries explain that as such a person is not said to be eating but to be harming himself, the verse is not referring to him (*Me'iri*).

HALAKHA

Excessive eating on Yom Kippur – אֲכִילָה גַּסָּה בְּיוֹם הַכִּפּוּרִים: If one eats excessively on Yom Kippur, e.g., he finishes his meal on Yom Kippur eve and continues eating even though is too full to eat more, he is exempt. This ruling is in accordance with the opinion of Reish Lakish. If he ate tasty, fragrant food he is liable (*Shulḥan Arukh*, *Oraḥ Ḥayyim* 612:6, and in the comment of the Rema).

A non-priest who ate *teruma* in an excessive manner – זָר שֶׁאָכַל תְּרוּמָה אֲכִילָה גַּסָּה: One who eats *teruma* in an excessive manner does not pay an additional fifth, but only the principal. Such a person is considered to have damaged *teruma* rather than eaten it. This is also the rule for someone who chews raw barley, for this is not the usual way of eating (Rambam *Sefer Zera'im*, *Hilkhot Terumot* 10:8).

Perek **VIII**
Daf **81** Amud **a**

שֶׁכּוֹסֵס שְׂעוֹרִים שֶׁל תְּרוּמָה – מְשַׁלֵּם אֶת הַקֶּרֶן וְאֵינוֹ מְשַׁלֵּם אֶת הַחוֹמֶשׁ. ״כִּי יֹאכַל״ – פְּרָט לַמַּזִּיק.

who chews on barley of *teruma*[N] that has not been ground or baked **pays the principal and not** an extra **fifth.** The reason is that it states **"eats"** (Leviticus 22:14), **which excludes one who harms** himself. Consuming raw barley is considered self-harm, not eating.

אָמַר רַב שֵׁיזְבִי אֲמַר רַבִּי יוֹחָנָן: זָר שֶׁבָּלַע שְׁזָפִין שֶׁל תְּרוּמָה, וֶהֱקִיאָן, וַאֲכָלָן אַחֵר – רִאשׁוֹן מְשַׁלֵּם (אֶת) קֶרֶן וְחוֹמֶשׁ, שֵׁנִי אֵין מְשַׁלֵּם אֶלָּא דְּמֵי עֵצִים לָרִאשׁוֹן בִּלְבָד.

Rav Sheizvi said that **Rabbi Yoḥanan said:** In the case of **a non-priest who swallowed plums of *teruma***[H] whole **and vomited them out,** whereupon **another** person **ate them, the first** one **pays the principal plus a fifth.** When the first one benefited from the plums, he acquired them and must therefore pay for them, and **the second** one must pay their worth to the first one. Since they are only fit for fuel after the first one vomited them out, the second person is considered to have damaged their value as fuel. Therefore, he **pays only the price of wood,** i.e., fuel, **to the first** person.

״הָאוֹכֵל וְהַשּׁוֹתֶה אֵין מִצְטָרְפִין״. מַאן תַּנָּא? אָמַר רַב חִסְדָּא: בְּמַחֲלוֹקֶת שְׁנוּיָה, וְרַבִּי יְהוֹשֻׁעַ הִיא. דִּתְנַן: כְּלָל אָמַר רַבִּי יְהוֹשֻׁעַ: כָּל שֶׁטּוּמְאָתוֹ וְשִׁיעוּרוֹ שָׁוֶה – מִצְטָרֵף.

§ It was taught in the mishna that **food and drink do not combine.**[N] The Gemara asks: **Who** is the *tanna* who **taught** this? **Rav Ḥisda said:** This *halakha* **is taught as a dispute, and** the mishna **is** in accordance with the opinion of **Rabbi Yehoshua. As we learned** in a mishna: **Rabbi Yehoshua stated a general principle: Any** item **that** is **identical** to another item in **its** type of **ritual impurity,** e.g., impurity that lasts only until evening, **and its measure**[NH] for impurity, e.g., an olive-bulk, **combines** with the other item to reach one measure to render other items impure. Therefore, two half olive-bulk pieces of two corpses or of two animal carcasses, or two half lentil-bulk pieces from two creeping animals all combine to render other items impure.

NOTES

Who chews on barley of *teruma* – כּוֹסֵס שְׂעוֹרִים שֶׁל תְּרוּמָה: This is referring specifically to barley, which is normally considered to be animal food. One who eats unprocessed barley is not considered to have eaten. This is not the case with chewing wheat, which is considered the usual way of eating and should be preceded with a blessing. One who ate wheat of *teruma* pays the principal and a fifth (*Siaḥ Yitzḥak*; *Gevurat Ari*).

Food and drink do not combine – הָאוֹכֵל וְהַשּׁוֹתֶה אֵין מִצְטָרְפִין: The novel element in this *halakha* is understood by reading the following mishna: One who eats and drinks on Yom Kippur within one lapse of awareness is liable only for one sin-offering. Therefore, it is clear that eating and drinking are considered to be a single prohibition. They are both derived from the same verse, making them a single matter. Even so, they are treated as distinct here because they have different measures (*Tosefot Rid*).

Its type of ritual impurity and its measure – טוּמְאָתוֹ וְשִׁיעוּרוֹ: There are several distinct levels of ritual impurity. There are differences both in type of impurity, i.e., whether it is imparted by contact, carrying, or other means, and the severity of impurity, i.e., whether the impurity lasts only until evening or for seven days, or whether it renders only clothing impure. There are also distinctions in amounts required to transfer impurity: A dead creeping animal transmits impurity at the size of a lentil; an animal carcass does so at the size of an olive-bulk; and a corpse, depending on context, has various amounts in which it transmits impurity, from the size of a barley groat and upward. In order for two items to combine, they must be identical both in their type of impurity and their measure (see Rashi and Rambam).

HALAKHA

A non-priest who swallowed plums of *teruma* – זָר שֶׁבָּלַע שְׁזָפִין שֶׁל תְּרוּמָה: If a non-priest swallows plums of *teruma* and vomits them out, and then another person comes and eats them, the first person pays the principal value plus a fifth, and the second person pays the value of the plums as fuel (Rambam *Sefer Zera'im, Hilkhot Terumot* 10:9).

Any item that is identical to another item in its type of ritual impurity and its measure – כָּל שֶׁטּוּמְאָתוֹ וְשִׁיעוּרוֹ שָׁוֶה: If several items are identical with respect to their type of ritual impurity and the measure at which they impart impurity to other items, they combine with each other to impart impurity. If their type of impurity is the same but not their measure, or their measure is identical but not their type of impurity, then they do not combine even to assume the status of the more lenient one (Rambam *Sefer Tahara, Hilkhot Tumat Okhalin* 4:11).

טוּמְאָתוֹ וְלֹא שִׁיעוּרוֹ, שִׁיעוּרוֹ וְלֹא טוּמְאָתוֹ, לֹא טוּמְאָתוֹ וְלֹא שִׁיעוּרוֹ – אֵין מִצְטָרְפִין.

However, if one item is identical to another in **its ritual impurity but not its measure,** e.g., half a lentil-bulk of a creeping animal and half an olive-bulk of an animal carcass, which both impart impurity until nightfall; **or if its measure** is identical **but not its** type of **ritual impurity,** e.g., half an olive-bulk from a corpse, which imparts impurity for seven days, and half an olive-bulk from an animal carcass, which imparts impurity until nightfall; and all the more so, when **neither its ritual impurity nor its measure** are identical, then the items **do not combine.** Here, too, although both eating and drinking are prohibited on their own, they do not combine because they do not have the same measure that imparts impurity.

רַב נַחְמָן אָמַר: אֲפִילּוּ תֵּימָא רַבָּנַן. עַד כָּאן לָא קָא אָמְרִי רַבָּנַן הָתָם אֶלָּא לְעִנְיַן טוּמְאָה – דְּשֵׁם טוּמְאָה חַד הִיא. אֲבָל הָכָא – מִשּׁוּם יַתּוֹבֵי דַּעְתָּא הוּא, וְהַאי לָא מִיַּתְּבָא דַּעְתֵּיהּ.

Rav Naḥman said: Even if **you say** that the mishna is in accordance with the opinion of **the Rabbis, until now we have** heard **the Rabbis say there** that items with different measures combine **only with respect to ritual impurity. Since the** phenomenon **of ritual impurity is one concept,** different types combine. **But here,** in the case of Yom Kippur, the measure that determines liability is set **due to settling the mind, and this** combination of eating and drinking together **does not settle the mind.**

וְכֵן אָמַר רֵישׁ לָקִישׁ: בְּמַחֲלוֹקֶת שְׁנוּיָה, וְרַבִּי יְהוֹשֻׁעַ הִיא. דִּתְנַן: כְּלָל אָמַר רַבִּי יְהוֹשֻׁעַ כו׳. וְרַבִּי יוֹחָנָן אָמַר: אֲפִילּוּ תֵּימָא רַבָּנַן, עַד כָּאן לֹא קָאָמְרִי רַבָּנַן הָתָם אֶלָּא לְעִנְיַן טוּמְאָה, אֲבָל הָכָא מִשּׁוּם יַתּוֹבֵי דַּעְתֵּיהּ הוּא – וְהַאי לָא קָא מִיַּתְּבָא דַּעְתֵּיהּ.

And similarly, Reish Lakish said: This question of whether food and drink combine to reach a measure that determines liability on Yom Kippur **is taught as a dispute.** The approach brought in the mishna that states that they do not combine is in accordance with the opinion of **Rabbi Yehoshua, as we learned** in a mishna: **Rabbi Yehoshua stated a general principle** with regard to whether items with different types of impurity and measures combine, as Rav Ḥisda explained above. **And Rabbi Yoḥanan said** in accordance with the opinion of Rav Naḥman: **Even** if **you say** that the mishna is in accordance with **the** opinion of **the Rabbis, until now we have** heard **the Rabbis say there** that items with different measures combine **only with regard to ritual impurity. But here,** in the case of Yom Kippur, the measure that determines liability is set **due to settling the mind, and this** combination of eating and drinking together **does not** settle the mind.

מתני׳ אָכַל וְשָׁתָה בְּהֶעְלֵם אֶחָד – אֵינוֹ חַיָּיב אֶלָּא חַטָּאת אַחַת. אָכַל וְעָשָׂה מְלָאכָה – חַיָּיב (שְׁנֵי) חַטָּאוֹת. אָכַל אוֹכָלִין שֶׁאֵינָן רְאוּיִן לַאֲכִילָה, וְשָׁתָה מַשְׁקִין שֶׁאֵינָן רְאוּיִן לִשְׁתִיָּה, וְשָׁתָה צִיר אוֹ מוּרַיְיס – פָּטוּר.

MISHNA If **one ate and drank** unwittingly **within one lapse of awareness,**[H] e.g., he forgot that it is Yom Kippur, **he is liable** to bring **only one sin-offering.** However, if **he ate and performed labor** unwittingly, **he is liable to bring two sin-offerings,** as by doing so he violated two separate prohibitions. If **he ate foods that are not fit for eating,**[H] **or drank liquids that are not fit for drinking, or drank** fish **brine or** the briny **liquid** in which fish are pickled,[H] **he is exempt,** as that is not the typical manner of eating or drinking.

גמ׳ אָמַר רֵישׁ לָקִישׁ: מִפְּנֵי מָה לֹא נֶאֶמְרָה אַזְהָרָה בְּעִינּוּי – מִשּׁוּם דְּלָא אֶפְשָׁר. הֵיכִי נִכְתּוֹב? נִכְתּוֹב רַחֲמָנָא ״לֹא יֹאכַל״ – אֲכִילָה בְּכַזַּיִת, נִכְתּוֹב רַחֲמָנָא ״לֹא תְעוּנֶּה״ – קוּם אֱכוֹל מַשְׁמַע.

GEMARA **Reish Lakish said: Why is there no warning**[N] **stated about affliction;**[N] why did the Torah not state explicitly that it is prohibited to eat and drink on Yom Kippur? It is **because it was not possible** to write it that way. The Gemara explains: **How could** the Merciful One **write it? Let the Merciful One write: One shall not eat** on Yom Kippur. The term eat prohibits **eating the amount of an olive-bulk,** whereas on Yom Kippur the actual prohibited measure is a large date-bulk. **Let the Merciful One write: Do not be afflicted.** That indicates the opposite of affliction, and would **mean: Get up and eat.** Therefore, it is written: "For whatsoever soul it be that shall not be afflicted on that same day, he shall be cut off from his people" (Leviticus 23:29).

מַתְקִיף לָהּ רַב הוֹשַׁעְיָא: נִכְתּוֹב רַחֲמָנָא ״הִשָּׁמֶר פֶּן לֹא תְעוּנֶּה״! אִם כֵּן נְפִישִׁי לְהוּ לָאוֵי.

Rav Hoshaya strongly objects to this: Let the Merciful One write it in this manner: **Guard yourself lest you not be afflicted.** The Gemara answers: **If so, there would be** too **many negative mitzvot,** as the following are all expressions of prohibition: Guard, lest, and not. One would then say that there are three prohibitions against eating.

HALAKHA

If one ate and drank within one lapse of awareness – אָכַל וְשָׁתָה בְּהֶעְלֵם אֶחָד: If one ate and drank on Yom Kippur within one lapse of awareness, e.g., if he forgot it was Yom Kippur, he is obligated to bring only one sin-offering (Rambam *Sefer Korbanot, Hilkhot Shegagot* 6:5).

If he ate foods that are not fit for eating – אָכַל אוֹכָלִין שֶׁאֵינָן רְאוּיִן לַאֲכִילָה: If on Yom Kippur one ate foods that are not fit to be eaten or drank a beverage not fit to be drunk, he is exempt. However, it is prohibited to drink or eat such substances *ab initio*. One who does so receives lashes by rabbinic decree (Rambam *Sefer Zemanim, Hilkhot Shevitat Asor* 2:5; *Shulḥan Arukh*, *Oraḥ Ḥayyim* 612:6).

Drank fish brine or the briny liquid in which fish are pickled – שָׁתָה צִיר אוֹ מוּרַיְיס: If on Yom Kippur one drank fish brine or the briny liquid in which fish are pickled, he is exempt (*Shulḥan Arukh*, *Oraḥ Ḥayyim* 612:9, and in the comment of the Rema).

NOTES

Punishment and warning – עוֹנֶשׁ וְאַזְהָרָה: The Gemara here and in many other places attempts to locate warnings that express particular prohibitions. This is because there is a principle that a punishment may be administered only if there is a warning. However, if the punishment is written explicitly in the Torah, why should a warning be sought? The Rambam explains in *Sefer HaMitzvot* that when a special verse that contains a warning is found, it adds to the clarity of the verses. However, according to *Tosafot*, if a written warning cannot be found, there may be no punishment of lashes, because lashes are given only for the transgression of prohibitions.

Why is there no warning stated about affliction – מִפְּנֵי מָה לֹא נֶאֶמְרָה אַזְהָרָה בְּעִינּוּי: The later commentaries discuss how to understand the words of Reish Lakish, as it seems that according to all opinions there is in fact a warning with regard to affliction on Yom Kippur. Various solutions have been offered, the main point being that Reish Lakish does not dispute the fact that there is a warning about affliction on Yom Kippur; rather, he explains why this warning is not stated in the Torah as a prohibition but is only hinted at. Alternatively, Reish Lakish held that the Torah relied on the verbal analogy rather than writing it explicitly (*Tosefet Yom HaKippurim*; *Kashot Meyushav*).

מַתְקִיף לָהּ רַב בֵּיבָי בַּר אַבַּיֵי: נִכְתּוֹב רַחֲמָנָא ״הִשָּׁמֵר בְּמִצְוַת עִינּוּי״! אִם כֵּן הִשָּׁמֵר דְּלָאו – לָאו, הִשָּׁמֵר דַּעֲשֵׂה – עֲשֵׂה. מַתְקִיף לָהּ רַב אַשִׁי: נִכְתּוֹב: אַל תָּסוּר מִן הָעִינּוּי! קַשְׁיָא.

Rav Beivai bar Abaye strongly objects to this: Let the Merciful One write: Guard yourself in the mitzva of affliction. The Gemara rejects this: **If so,** there is a principle: If the words **guard yourself** are written **about a prohibition,** it is considered to be **a prohibition;** if the words **guard yourself** are written **about a positive mitzva,** it is considered to be **a positive mitzva.** Had the Torah written it that way, one would understand that there is a positive mitzva of affliction, but there is no element of prohibition. **Rav Ashi strongly objects to this: Let the Merciful One write: Do not stray from afflicting yourself,** which would imply a negative mitzva. The Gemara says: Indeed, this is **difficult.** The Gemara concedes that it could have been written in this manner.

וְתַנָּא מַיְיתֵי לָהּ מֵהָכָא: ״וְעִנִּיתֶם אֶת נַפְשׁוֹתֵיכֶם וְכָל מְלָאכָה לֹא תַעֲשׂוּ״ יָכוֹל יְהֵא עָנוּשׁ עַל תּוֹסֶפֶת מְלָאכָה – תַּלְמוּד לוֹמַר: ״וְכָל הַנֶּפֶשׁ אֲשֶׁר תַּעֲשֶׂה כָּל מְלָאכָה בְּעֶצֶם הַיּוֹם הַזֶּה״, עַל עִיצּוּמוֹ שֶׁל יוֹם – עָנוּשׁ כָּרֵת, וְאֵינוֹ עָנוּשׁ כָּרֵת עַל תּוֹסֶפֶת מְלָאכָה,

§ With regard to the prohibitions against eating and labor, the Gemara says: **And a *tanna* cites** the prohibitions relating to affliction on Yom Kippur **from here:** It is stated: **"And you shall afflict your souls, you shall do no manner of labor"** (Numbers 29:7). The Gemara considers: One **might** have thought that performing labor during the **extension** of the period of prohibition **of labor,** added before Yom Kippur actually begins, **is punishable** by *karet*. Therefore, **the verse states: "And whatsoever soul it be that does any manner of labor on that same day"** (Leviticus 23:30), which teaches that performing labor **on that very day is punishable by *karet*, but** labor performed during **the extension** of the period of prohibition **of labor is not punishable by *karet*.**

יָכוֹל לֹא יְהֵא עָנוּשׁ כָּרֵת עַל תּוֹסֶפֶת מְלָאכָה, אֲבָל יְהֵא עָנוּשׁ כָּרֵת עַל תּוֹסֶפֶת עִינּוּי – תַּלְמוּד לוֹמַר: ״כִּי כָל הַנֶּפֶשׁ אֲשֶׁר לֹא תְעוּנֶּה בְּעֶצֶם הַיּוֹם הַזֶּה וְנִכְרְתָה״, עַל עִיצּוּמוֹ שֶׁל יוֹם – עָנוּשׁ כָּרֵת, וְאֵינוֹ עָנוּשׁ כָּרֵת עַל תּוֹסֶפֶת עִינּוּי.

The *baraita* continues: One **might** have thought that performing labor during the **extension** of the period of prohibition **of labor is not punishable by *karet*,** but not afflicting oneself during the **extension** of the period **of affliction is punishable by *karet*.** Therefore, **the verse states: "For whatsoever soul it be that shall not be afflicted on that same day, he shall be cut off** from his people" (Leviticus 23:29), which teaches that not afflicting oneself **on that very day** is **punishable by *karet*, but** not afflicting oneself during **the extension** of the period **of affliction is not punishable by *karet*.**

יָכוֹל לֹא יְהֵא בִּכְלָל עוֹנֶשׁ, אֲבָל יְהֵא מוּזְהָר עַל תּוֹסֶפֶת מְלָאכָה – תַּלְמוּד לוֹמַר: ״וְכָל מְלָאכָה לֹא תַעֲשׂוּ בְּעֶצֶם הַיּוֹם הַזֶּה״ עַל עִיצּוּמוֹ שֶׁל יוֹם הוּא מוּזְהָר, וְאֵינוֹ מוּזְהָר עַל תּוֹסֶפֶת מְלָאכָה.

The *baraita* continues: One **might** have thought **that** one who performs labor during the extension would **not be included in the punishment** of *karet*, **but he would be warned against** performing labor during the **extension** of the period of prohibition **of labor** with a prohibition incurring the punishment of lashes; therefore, **the verse states: "And you shall do no manner of labor on that same day"** (Leviticus 23:28). That teaches that **he is warned** not to perform labor on **that very day,** but **he is not warned against** performing labor during the **extension** of the period of prohibition **of labor,** and therefore he is not liable to receive lashes for doing so.

יָכוֹל לֹא יְהֵא מוּזְהָר עַל תּוֹסֶפֶת מְלָאכָה, אֲבָל יְהֵא מוּזְהָר עַל תּוֹסֶפֶת עִינּוּי. וְדִין הוּא: וּמַה מְּלָאכָה שֶׁנּוֹהֶגֶת בְּשַׁבָּתוֹת וְיוֹם טוֹב – אֵינוֹ מוּזְהָר עָלֶיהָ, עִינּוּי שֶׁאֵינוֹ נוֹהֵג בְּשַׁבָּתוֹת וְיוֹם טוֹב – אֵינוֹ דִּין שֶׁלֹּא יְהֵא מוּזְהָר עָלָיו?

The *baraita* continues: One **might** have thought: **He would not be warned with regard to** performing labor during the **extension** of the period of prohibition **of labor** that it is a prohibition that incurs lashes; **but he would be warned with regard to** not being in a state of affliction during the **extension** of the period **of affliction** that it is a prohibition that incurs lashes. However, that is incorrect, **and** it is learned from **a logical derivation** that it is not so: **Just as** with regard to **labor, whose** prohibition **is observed on** both *Shabbatot* **and Festivals, one is not warned about** the extension added to the day, **is it not logical that** with regard to **affliction, which is not observed on *Shabbatot* and Festivals, he should not be warned about** or liable to receive lashes for the extension?

אֲבָל אַזְהָרָה לְעִינּוּי שֶׁל יוֹם עַצְמוֹ לֹא לָמַדְנוּ מִנַּיִין. לֹא יֹאמַר עוֹנֶשׁ בִּמְלָאכָה – דְּגָמַר מֵעִינּוּי, וּמָה עִינּוּי שֶׁאֵינוֹ נוֹהֵג בְּשַׁבָּתוֹת וְיוֹם טוֹב – עָנוּשׁ כָּרֵת, מְלָאכָה שֶׁנּוֹהֶגֶת בְּשַׁבָּתוֹת וְיָמִים טוֹבִים – לֹא כׇּל שֶׁכֵּן?! לָמָּה נֶאֱמַר? מוּפְנֶה לְהַקִּישׁ וְלָדוּן מִמֶּנּוּ גְּזֵירָה שָׁוָה: נֶאֱמַר עוֹנֶשׁ בְּעִינּוּי, וְנֶאֱמַר עוֹנֶשׁ בִּמְלָאכָה. מַה מְּלָאכָה – לֹא עָנַשׁ אֶלָּא אִם כֵּן הִזְהִיר, אַף עִינּוּי – לֹא עָנַשׁ אֶלָּא אִם כֵּן הִזְהִיר.

The *baraita* comments: **But the warning** about lashes **during the very day itself we have not learned. From where** is it derived? The Torah **need not state the punishment** of *karet* for performing **labor, since one can learn it** by logical derivation **from** the punishment of not being in a state of **affliction,** as follows: **Just as** the requirement of **affliction, which is not observed on *Shabbatot* and Festivals, is punishable by *karet*** on Yom Kippur, with regard to the prohibition of **labor, which is observed on** all ***Shabbatot* and Festivals,** is it **not all the more so?** If so, **why** is the punishment for labor **stated** explicitly? **It is available to compare and learn a verbal analogy from it: A punishment** with regard to **affliction is stated, and a punishment** with regard to **labor is stated. Just as** with regard to **labor one is punished only if he was warned** first with a negative mitzva, **so too,** with regard to **affliction, one is punished only if he was warned.**

אִיכָּא לְמִיפְרַךְ: מַה לְּעִינּוּי – שֶׁלֹּא הוּתַּר מִכְּלָלוֹ, תֹּאמַר בִּמְלָאכָה – שֶׁהוּתְּרָה מִכְּלָלָהּ!

The Gemara rejects this: **This** comparison can **be refuted.** How so? **Whereas affliction** has **no permitted** exceptions **from its general** prohibition, as the mitzva to afflict oneself applies to all the Jewish people, what can **you say with regard to labor, which** has **permitted** exceptions **from its general** prohibition? It is permitted to perform the Temple services on Yom Kippur, which include prohibited labors, e.g., slaughtering animals and offering incense. Consequently, there is no proof that the mitzva of affliction is more lenient than the prohibition of labor.

אֶלָּא: לֹא יֹאמַר עוֹנֶשׁ בְּעִינּוּי, דְּגָמַר מִמְּלָאכָה: מַה מְּלָאכָה שֶׁהוּתְּרָה מִכְּלָלָהּ – עָנוּשׁ כָּרֵת, עִינּוּי שֶׁלֹּא הוּתַּר מִכְּלָלוֹ – לֹא כׇּל שֶׁכֵּן?! לָמָּה נֶאֱמַר? מוּפְנֶה לְהַקִּישׁ וְלָדוּן מִמֶּנָּה גְּזֵירָה שָׁוָה: נֶאֱמַר עוֹנֶשׁ בְּעִינּוּי וְנֶאֱמַר עוֹנֶשׁ בִּמְלָאכָה, מַה מְּלָאכָה – עָנַשׁ וְהִזְהִיר, אַף עִינּוּי – עָנַשׁ וְהִזְהִיר.

Rather, say as follows: The Torah need **not say the punishment for** not being in a state of **affliction, since one can learn it from** the punishment for performing **labor** through an *a fortiori* inference. How so? **Just as labor, for which** exceptions **from the general** prohibition **are permitted,** e.g., performing the Temple service on Yom Kippur, and yet labor **is punishable by *karet*,** with regard to not being in a state of **affliction, which has no permitted** exceptions **from its general** prohibition, is it **not all the more so** that one who does not afflict himself should be liable to receive *karet*? If so, **why is it** nevertheless **stated? It is available to compare and learn a verbal analogy: Punishment is stated with regard to affliction, and punishment is stated with regard to labor. Just as for labor** the Torah **punished and warned, so too, for affliction** the Torah **punished and warned.**

אִיכָּא לְמִיפְרַךְ: מַה לִּמְלָאכָה – שֶׁכֵּן נוֹהֶגֶת בְּשַׁבָּתוֹת וְיָמִים טוֹבִים, תֹּאמַר בְּעִינּוּי – שֶׁאֵינוֹ נוֹהֵג בְּשַׁבָּתוֹת וְיָמִים טוֹבִים!

The Gemara rejects this: This comparison **can be refuted,** and one might say the opposite: **Whereas** the prohibition of **labor is observed on *Shabbatot* and Festivals,** can **you say** the same **about affliction, which is not observed on *Shabbatot* and Festivals?**

אָמַר רָבִינָא: הַאי תַּנָּא "עֶצֶם" "עֶצֶם" גָּמַר. מוּפְנֶה, דְּאִי לֹא מוּפְנֶה – אִיכָּא לְמִיפְרַךְ כִּדְפָרְכִינַן,

Ravina said: We did not properly understand the teaching of this *baraita*, as **this *tanna* derived** a verbal analogy from the words "on that **same** day" (Leviticus 23:29) stated with regard to affliction, and "on that **same** day" (Leviticus 23:28) stated with regard to labor. The Gemara comments: We must say that **it is available,** meaning that in both places, the phrase "on that same day" is unnecessary within its own context and comes only to teach this verbal analogy; **as, if it were not available, it could be refuted, as we refuted it** above.

לָאֵיי אַפְנוּיֵי מוּפְנֶה. חֲמִשָּׁה קְרָאֵי כְּתִיבִי בִּמְלָאכָה, חַד לְאַזְהָרָה דִּימָמָא, וְחַד לְאַזְהָרָה דְּלֵילְיָא, וְחַד לְעוֹנֶשׁ דִּימָמָא, וְחַד לְעוֹנֶשׁ דְּלֵילְיָא, וְחַד לְאַפְנוּיֵי לְמִגְמַר עִינּוּי מִמְּלָאכָה בֵּין דִּימָמָא בֵּין דְּלֵילְיָא.

The Gemara responds: **No, it is certainly available,** and we may learn from it, as **five verses are written** with regard to the prohibition of **labor** on Yom Kippur. **One** to teach **a warning** with regard to the prohibition of labor **on the day** of Yom Kippur itself; **and one for a warning** with regard to labor **on the night** of Yom Kippur;[N] **and one for the punishment** of *karet* for performing labor **on the day; and one for the punishment** for performing labor **at night; and one** verse **to be available to derive** the requirement of **affliction from** the prohibition of **labor, both during the day and night,** using a verbal analogy.

רַבִּי יִשְׁמָעֵאל תָּנָא: נֶאֱמַר כָּאן עִינּוּי, וְנֶאֱמַר לְהַלָּן עִינּוּי. מַה לְּהַלָּן – לֹא עָנַשׁ אֶלָּא אִם כֵּן הִזְהִיר, אַף כָּאן לֹא עָנַשׁ אֶלָּא אִם כֵּן הִזְהִיר. רַב אַחָא בַּר יַעֲקֹב אָמַר: יָלֵיף "שַׁבַּת שַׁבָּתוֹן" מִשַּׁבַּת בְּרֵאשִׁית, מַה לְּהַלָּן – לֹא עָנַשׁ אֶלָּא אִם כֵּן הִזְהִיר, אַף כָּאן – לֹא עָנַשׁ אֶלָּא אִם כֵּן הִזְהִיר.

The school of Rabbi Yishmael taught an alternative verbal analogy for the derivation: **"Affliction" is stated here,** with regard to Yom Kippur, **and "affliction" is stated later,** with regard to a man who rapes a woman: "Because he has afflicted his neighbor's wife" (Deuteronomy 22:24). **Just as there,** in the case of rape, the Torah **did not punish unless there was** prior **warning, so too here,** in the case of Yom Kippur, the Torah **did not punish unless there was** prior **warning. Rav Aḥa bar Ya'akov said** a different proof: **Derive** a verbal analogy from the words **"Shabbat of solemn rest"** (Leviticus 16:31) written with regard to Yom Kippur **from** the words "Shabbat of solemn rest" (Exodus 31:15, 32:5; Leviticus 23:3) written with regard to the weekly Shabbat, which commemorates the **Shabbat of Creation. Just as there,** in the case of Shabbat, the Torah **did not punish unless there was** prior **warning, so too here,** in the case of Yom Kippur, the Torah **did not punish unless there was** prior **warning.**

רַב פָּפָּא אָמַר:

Rav Pappa said:

NOTES

One for the day and one for the night – חַד לִימָמָא חַד לְלֵילְיָא: *Tosafot Yeshanim* point out that with regard to *Shabbat* and Festivals there is never a need to find a verse implying separate prohibitions for the night and for the day. In that case, why is it necessary for Yom Kippur? The suggested solution is that the term "on that same day" is stated explicitly several times with regard to Yom Kippur. Therefore, it seems that the whole mitzva relates to the daytime. Consequently, there was a need to cite special verses to show that the prohibition applies at night as well. Other commentaries have added that in fact it is the day of Yom Kippur, and not the night, that facilitates atonement (*Mishmerot Kehuna*).

HALAKHA

Extension of the period of affliction – תּוֹסֶפֶת עִינּוּי: With regard to affliction on Yom Kippur, it is a mitzva to sanctify and append from non-sacred time to sacred time, both at the beginning of the holiday and at its end (Rambam *Sefer Zemanim, Hilkhot Shevitat Asor* 1:6; *Shulḥan Arukh, Oraḥ Ḥayyim* 608:1).

Appending from non-sacred time to sacred time on *Shabbatot* and Festivals – תּוֹסֶפֶת מֵחוֹל עַל הַקּוֹדֶשׁ בְּשַׁבָּתוֹת וּמוֹעֲדִים: Some commentaries write that the mitzva to sanctify and append non-sacred time to sacred time on *Shabbat* and Festivals is a rabbinic law, contrary to Rambam's opinion (see *Maggid Mishne*; Rambam *Sefer Zemanim, Hilkhot Shevitat Asor* 1:6; *Beit Yosef, Oraḥ Ḥayyim* 261). However, most *halakhic* authorities consider it a positive mitzva by Torah law, and therefore one should refrain from labor both at the start and the end of the day. This additional time lasts from sunset to twilight. Although any amount of added time fulfills the obligation, one may treat the entire span as sacred. Practically speaking, the custom is to begin this extra time just before sunset to fulfill all opinions. There are different customs with respect to how much to add and whether the entire community adds time. For example, in Jerusalem, women have the custom to add more time and light candles earlier than in other locations (see *Mishna Berura; Shulḥan Arukh, Oraḥ Ḥayyim* 261:2).

הוּא גּוּפֵיהּ שַׁבָּת אִיקְּרֵי, דִּכְתִיב ״תִּשְׁבְּתוּ שַׁבַּתְּכֶם״. בִּשְׁלָמָא רַב פַּפָּא לֹא אָמַר כְּרַב אַחָא בַּר יַעֲקֹב – דִּקְרָא דִּכְתִיב בְּגוּפֵיהּ עָדִיף. אֶלָּא רַב אַחָא בַּר יַעֲקֹב מַאי טַעְמָא לֹא אָמַר כְּרַב פַּפָּא?

Yom Kippur **itself is called "Shabbat," as it is written:** "From evening until evening, **you shall rest on your Shabbat**" (Leviticus 23:32). The Gemara compares the various opinions. **Granted, Rav Pappa did not say as Rav Aḥa bar Ya'akov** did because **a verse that is written about the matter itself is preferable** to a verbal analogy. **But what is the reason** that **Rav Aḥa bar Ya'akov did not state** his opinion **in accordance with the opinion of Rav Pappa?**

מִיבָּעֵי לֵיהּ לְכִדְתַנְיָא: ״וְעִנִּיתֶם אֶת נַפְשׁוֹתֵיכֶם בְּתִשְׁעָה לַחוֹדֶשׁ״, יָכוֹל יַתְחִיל וְיִתְעַנֶּה בְּתִשְׁעָה – תַּלְמוּד לוֹמַר ״בָּעֶרֶב״. אִי בָּעֶרֶב – יָכוֹל מִשֶּׁתֶּחְשַׁךְ – תַּלְמוּד לוֹמַר ״בְּתִשְׁעָה״. הָא כֵּיצַד? מַתְחִיל וּמִתְעַנֶּה מִבְּעוֹד יוֹם. מִכָּאן שֶׁמּוֹסִיפִין מֵחוֹל עַל הַקּוֹדֶשׁ.

The Gemara answers: **He requires this** verse of "keep your Shabbat" **for that which was taught** in a *baraita*: The verse states: **"And you shall afflict your souls on the ninth day of the month** at evening, from evening until evening, you shall rest on your Shabbat" (Leviticus 23:32). One **might** have thought that **one should start to afflict oneself on the ninth** of Tishrei; therefore, **the verse states "at evening." If** the Torah had stated only **"at evening,"** one **might** have thought that the fast starts only **when darkness falls;** therefore, **the verse states "on the ninth,"** implying that one begins to fast on the ninth of Tishrei. **How** can these verses be reconciled? **One begins to fast while it is still daytime; from here** it is derived **that one** sanctifies and **extends from** the **non-sacred** weekday **to** the **sacred** day of Yom Kippur.[H]

וְאֵין לִי אֶלָּא בִּכְנִיסָתוֹ, בִּיצִיאָתוֹ מִנַּיִן? תַּלְמוּד לוֹמַר ״מֵעֶרֶב עַד עֶרֶב״. וְאֵין לִי אֶלָּא יוֹם הַכִּפּוּרִים, (יָמִים טוֹבִים) מִנַּיִן? תַּלְמוּד לוֹמַר ״תִּשְׁבְּתוּ״. אֵין לִי אֶלָּא (יָמִים טוֹבִים, שַׁבָּתוֹת) מִנַּיִן? תַּלְמוּד לוֹמַר ״שַׁבַּתְּכֶם״. הָא כֵּיצַד? כׇּל מָקוֹם שֶׁנֶּאֱמַר שְׁבוּת – (מִכָּאן שֶׁ) מוֹסִיפִין מֵחוֹל עַל הַקּוֹדֶשׁ.

I have derived **only** that one must add time **at the beginning** of Yom Kippur. **From where** do I derive that one adds time **at the conclusion of** Yom Kippur? **The verse states: "From evening until evening"**[N] (Leviticus 23:32), implying that one adds at the end as well, just as he does at the beginning. **And I** have derived **only** the mitzva of adding to **Yom Kippur; from where** is it derived that one must also sanctify and append time before and after **Festivals? The verse states: "You shall rest"** (Leviticus 23:32), to teach that this rule applies even to Festivals, on which one is commanded to rest. **I have** derived **only** that one adds an extension to **Festivals; from where** do I derive that one must also sanctify and append to ***Shabbatot*? The verse states: "Your Shabbat"** (Leviticus 23:32). **How so? Every place the term: Rest** [*shevut*] **is stated,** it teaches **from here that one** sanctifies and **appends from** the **non-sacred** weekday **to** the **sacred.**[H]

וְתַנָּא דְּ״עֶצֶם״ ״עֶצֶם״, הַאי ״בְּתִשְׁעָה לַחוֹדֶשׁ״ מַאי עָבֵיד לֵיהּ? מִיבָּעֵי לֵיהּ לְכִדְתָנֵי חִיָּיא בַּר רַב מִדִּיפְתִּי. דְּתָנֵי חִיָּיא בַּר רַב מִדִּיפְתִּי: ״וְעִנִּיתֶם אֶת נַפְשׁוֹתֵיכֶם בְּתִשְׁעָה״ וְכִי בְּתִשְׁעָה מִתְעַנִּין? וַהֲלֹא בַּעֲשׂוֹר מִתְעַנִּין! אֶלָּא לוֹמַר לָךְ: כׇּל הָאוֹכֵל וְשׁוֹתֶה בַּתְּשִׁיעִי – מַעֲלֶה עָלָיו הַכָּתוּב כְּאִילּוּ הִתְעַנָּה תְּשִׁיעִי וַעֲשִׂירִי.

The Gemara asks: **And the *tanna*** who learns a verbal analogy from the words "that **same** day," "that **same** day," **what does he do with** the phrase: **"On the ninth day of the month"?** The Gemara answers: **He requires it, in accordance with** that **which Ḥiyya bar Rav of Difti taught. As Ḥiyya bar Rav of Difti taught:** It states: **"And you shall afflict your souls on the ninth** day of the month" (Leviticus 23:32). **But does one afflict oneself on the ninth** of Tishrei? **Doesn't one** in fact **afflict oneself on the tenth** of Tishrei? **Rather,** the verse comes **to tell you: Anyone who eats and drinks on the ninth** of Tishrei and then fasts on the tenth, **the verse ascribes him** credit **as though he fasted on** both the **ninth and the tenth.**[N] The verse alludes to this when it states that the fast is on the ninth.

NOTES

From evening until evening – מֵעֶרֶב עַד עֶרֶב: It seems that the author of the *baraita* learned in accordance with the principle that "until" means: Up to and including. Therefore, the phrase "until evening" includes part of the evening as well (see *Gevurat Ari*).

As though he fasted on the ninth and the tenth – כְּאִילּוּ הִתְעַנָּה תְּשִׁיעִי וַעֲשִׂירִי: In explaining this matter, some simply say that since there is a mitzva to afflict oneself by fasting, one who prepares to fast by eating and drinking on the ninth also fulfills a mitzva (Rashi; *Me'iri*). Others explain that one who eats a great deal on the ninth has a harder time fasting the next day, and therefore eating the day before is also considered affliction (*Eliya Rabba*). A third approach suggests that Yom Kippur is a Festival, and it would have been appropriate to eat and drink; however, since such activity is prohibited on the tenth, one creates a Festival by eating on the ninth. A final theory states that on the ninth, one is obligated to appease anyone he has injured and to make peace with all people. One with a full stomach will have an easier time being accommodating and less likely to engage in disputes, which is why it is a mitzva to eat on the ninth (*Sefat Emet*).

״אָכַל אוֹכָלִין שֶׁאֵין רְאוּיִן לַאֲכִילָה״. אָמַר רָבָא: כַּס פִּלְפְּלֵי בְּיוֹמָא דְכִפּוּרֵי – פָּטוּר, כַּס זַנְגְּבִילָא בְּיוֹמָא דְכִפּוּרֵי – פָּטוּר.

§ It was taught in the mishna: If one **ate food that is** not **fit for eating,** he is exempt. **Rava said: If one chews** raw **pepper**[B] **on Yom Kippur, he is exempt,** since this is not considered eating. Similarly, if **one chews ginger** [*zangvila*][BL] **on Yom Kippur, he is exempt.**[H]

מֵיתִיבִי: הָיָה רַבִּי מֵאִיר אוֹמֵר, מִמַּשְׁמַע שֶׁנֶּאֱמַר: ״וַעֲרַלְתֶּם עָרְלָתוֹ אֶת פִּרְיוֹ״ אֵינִי יוֹדֵעַ שֶׁעֵץ מַאֲכָל הוּא? אֶלָּא מַה תַּלְמוּד לוֹמַר ״עֵץ מַאֲכָל״ – עֵץ שֶׁטַּעַם עֵצוֹ וּפִרְיוֹ שָׁוֶה, הֱוֵי אוֹמֵר – זֶה פִּלְפְּלִין. לְלַמֶּדְךָ שֶׁהַפִּלְפְּלִין חַיָּיבִין בְּעָרְלָה. וְאֵין אֶרֶץ יִשְׂרָאֵל חֲסֵרָה כְּלוּם, שֶׁנֶּאֱמַר: ״לֹא תֶחְסַר כֹּל בָּהּ״.

The Gemara **raises an objection** to this. **Rabbi Meir would say** about the verse: "And when you shall come into the land, and shall have planted all manner of trees for food, then you shall count the fruit of it as forbidden [*orla*]; three years it shall be forbidden to you, it shall not be eaten" (Leviticus 19:23). **From the implication of what is stated: "Then you shall count the fruit of it as forbidden," do I not know that** the verse is referring to **"trees for food,"** since it uses the word "fruit"? **Rather, what** is the meaning when **the verse states "trees for food"?** It includes **a tree whose wood and fruit taste the same,** i.e., a tree that is itself eaten in addition to its fruit. One **must say** that **this** is referring to **pepper**[N] that grows on a tree, **to teach you that** even **pepper is subject to** the *halakha* **of** *orla*. **And** this also teaches that **Eretz Yisrael lacks nothing,** as even pepper can grow there, **as it is stated** among the listed praises of Eretz Yisrael: **"You will not lack anything in it"** (Deuteronomy 8:9). In any event, it has been derived that pepper is called food, which contradicts Rava's statement.

לָא קַשְׁיָא: הָא – בִּרְטִיבְתָּא, וְהָא – בְּיַבִּישְׁתָּא.

The Gemara answers: **This** is **not difficult. This** statement about edible pepper is referring **to** fresh pepper, which is **moist. And that** *halakha* pertaining to Yom Kippur is **referring to dry** pepper, which is not considered food.

אֲמַר לֵיהּ רָבִינָא לְמָרֵימָר, וְהָאָמַר רַב נַחְמָן: הַאי הִימַלְתָּא דְּאָתֵי מִבֵּי הִנְדּוּאֵי שַׁרְיָא, וּמְבָרְכִינַן עֲלֵיהּ ״בּוֹרֵא פְּרִי הָאֲדָמָה״! לָא קַשְׁיָא; הָא – בִּרְטִיבְתָּא, וְהָא בְּיַבִּישְׁתָּא.

Ravina said to Mareimar: But didn't Rav Naḥman say that **it is permitted** to eat **this cooked ginger** [*himalta*][BH] **that comes from India,** and there is no concern that gentiles may have cooked it. **And we recite the blessing: Who creates the fruit of the ground, over it.** Apparently, ginger is edible. The Gemara answers: **This** is **not difficult: This** statement is referring **to wet** ginger, which is considered food; **and that** earlier statement pertaining to Yom Kippur, which maintained that ginger is not food, is referring **to dry** ginger.

תָּנוּ רַבָּנַן: אָכַל עֲלֵי קָנִים – פָּטוּר, לוּלְבֵי גְּפָנִים – חַיָּיב. אֵלּוּ הֵן לוּלְבֵי גְּפָנִים? אָמַר רַבִּי יִצְחָק מִגְּדָלָאָה: כָּל שֶׁלִּבְלְבוּ מֵרֹאשׁ הַשָּׁנָה וְעַד יוֹם הַכִּפּוּרִים. וְרַב כַּהֲנָא אָמַר: כָּל שְׁלֹשִׁים יוֹם. תַּנְיָא כְּוָותֵיהּ דְּרַבִּי יִצְחָק מִגְּדָלָאָה: אָכַל עֲלֵי קָנִים – פָּטוּר, וְלוּלְבֵי גְּפָנִים – חַיָּיב. אֵלּוּ הֵן לוּלְבֵי גְּפָנִים – כָּל שֶׁלִּבְלְבוּ מֵרֹאשׁ הַשָּׁנָה וְעַד יוֹם הַכִּפּוּרִים.

The Sages taught in a *baraita*: If **one ate leaves of reeds** on Yom Kippur, **he is exempt,** but if one ate **grapevine shoots**[NH] **he is liable.** The Gemara clarifies: **What are these grapevine shoots? Rabbi Yitzḥak from** the city of **Migdal said: All** shoots **that sprouted between Rosh HaShana and Yom Kippur** and are still very soft are considered food. **And Rav Kahana said:** All shoots that sprouted up to **thirty days** before Yom Kippur are considered food. The Gemara comments: **It was taught** in a *baraita* **in accordance with** the opinion of **Rabbi Yitzḥak from Migdal:** If **one ate leaves of reeds he is exempt, but** if one ate **grapevine shoots he is liable. What are these grapevine shoots?** They are **all those that sprouted between Rosh HaShana and Yom Kippur.**

״שָׁתָה צִיר אוֹ מוּרְיָיס פָּטוּר״. הָא חוֹמֶץ – חַיָּיב. מַתְנִיתִין מַנִּי – רַבִּי הִיא, דְּתַנְיָא, רַבִּי אוֹמֵר: חוֹמֶץ מֵשִׁיב אֶת הַנֶּפֶשׁ.

It was taught in the mishna that if on Yom Kippur one **drank fish brine or** the briny **liquid** in which fish are pickled, **he is exempt.** The Gemara comments: From the language of the mishna it may be inferred that **if one drank vinegar, he is liable.**[H] **Who is** the *tanna* of **the mishna? It is Rabbi** Yehuda HaNasi, **as it was taught** in a *baraita* that **Rabbi** Yehuda HaNasi **says: Vinegar revives the spirit** and is therefore considered a beverage.

NOTES

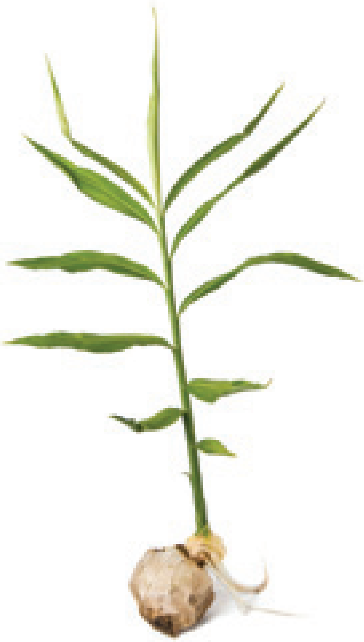
One must say that this is pepper – הֱוֵי אוֹמֵר זֶה פִּלְפְּלִין: Since the pepper vine is a small plant that does not look like a tree, one might have thought it was a type of vegetable, to which the *halakhot* of *orla* do not apply (Rashi on tractate *Sukka*).

Grapevine shoots, etc. – לוּלְבֵי גְּפָנִים וכו׳: The Talmud does not deal with items that people do not eat at all and are in no way considered human food. Rather, the discussion is about items that are not considered substantial and that people eat from time to time but not on a regular basis. The Gemara questions whether or not one who ingests these foods is considered to be eating food subject to the usual prohibitions, e.g., those of Yom Kippur.

BACKGROUND

Pepper in Eretz Yisrael – פִּלְפְּלִין בְּאֶרֶץ יִשְׂרָאֵל: This may refer to peppercorn, also called black pepper. The natural location for cultivation of this pepper is in tropical lands, and it is usually imported from India. However, there are isolated locations in Eretz Yisrael whose climate makes it possible to grow pepper.

The ginger plant and its flowers – צֶמַח הַזַּנְגְּבִיל וּפִרְחוֹ: Ginger, *Zingiber officinale*, is a perennial tropical grass from the ginger family, Zingiberaccae. Its height reaches 30–90 cm, and it has a thick aromatic rhizome. The plant originated in India, and it spread from there to other lands. The dried rhizomes are used as a spice for cakes, wines, and various types of liquor. It is also used as a medicine, and it is sometimes held in the mouth to relieve bad breath.



Ginger plant

Cooked ginger [*himalta*] – הִימַלְתָּא: This is apparently a candy made from young ginger roots steeped in sugar. It is also called *zangvila retiva* in the Talmud.

LANGUAGE

Ginger [*zangvila*] – זַנְגְּבִילָא: The origin of the plant's name is Indian. In Sanskrit the spice is called *singavera*, which became *zangvil* via the common interchange of the letters *lamed* and *reish*.

HALAKHA

Chewing pepper and ginger on Yom Kippur – כְּסִיסַת פִּלְפֵּל וְזַנְגְּבִיל בְּיוֹם הַכִּפּוּרִים: One who chews pepper or dried ginger on Yom Kippur is exempt. If they are moist and suitable for eating, one is liable (*Shulḥan Arukh*, *Oraḥ Ḥayyim* 612:8).

Cooked ginger – הִימַלְתָּא: One recites the blessing: Who creates the fruit of the ground, over ginger that is prepared for eating (*Shulḥan Arukh*, *Oraḥ Ḥayyim* 203:6).

Leaves of reeds and grapevine shoots – עֲלֵי קָנִים וְלוּלְבֵי גְּפָנִים: One who eats reed leaves on Yom Kippur is exempt. One who eats grapevine shoots is exempt if they sprouted before Rosh HaShana; if they sprouted between Rosh HaShana and Yom Kippur he is liable (*Shulḥan Arukh*, *Oraḥ Ḥayyim* 612:7).

Vinegar on Yom Kippur – חוֹמֶץ בְּיוֹם הַכִּפּוּרִים: One who drinks pure strong vinegar on Yom Kippur is exempt. The *Mishna Berura* explains that this is vinegar that bubbles when it falls to the ground. If it was mixed with water, one who drinks it is liable (*Shulḥan Arukh*, *Oraḥ Ḥayyim* 612:9 and in the comment of the Rema).

דָּרַשׁ רַב גִּידֵּל בַּר מְנַשֶּׁה מִבִּירֵי דְּנֶרֶשׁ: אֵין הֲלָכָה כְּרַבִּי. לַשָּׁנָה נָפְקִי כּוּלֵּי עָלְמָא, מְזַגוּ וְשָׁתוּ חַלָּא, שְׁמַע רַב גִּידֵּל וְאִיקְפַּד, אֲמַר: אֵימַר דַּאֲמַרִי אֲנָא דִּיעֲבַד, לְכַתְּחִלָּה מִי אֲמַרִי? אֵימַר דְּאָמְרִי אֲנָא פּוּרְתָּא, טוּבָא מִי אֲמַרִי? אֵימַר דַּאֲמַרִי אֲנָא חַי, מָזוּג מִי אֲמַרִי?!

The Gemara relates: **Rav Giddel bar Menashe from** the town of **Birei DeNeresh taught** in a public lecture that the ***halakha* is not in accordance with** the opinion of **Rabbi** Yehuda HaNasi, and vinegar is not considered a beverage. **The** next **year everyone went out and mixed** vinegar with water **and drank vinegar** on Yom Kippur. **Rav Giddel heard** this **and became angry** with them for their actions. **He said: Say that I said** one is not liable for drinking vinegar **only after the fact**; however, **did I say** it is permitted to drink it ***ab initio***? Furthermore: **Say that I said** my statement with regard to one who drinks **a little,** but **did I say** it is permitted to drink **a lot?** Furthermore: **Say that I said** my statement in reference to **pure** vinegar, which is very strong, **but did I say** anything about **diluted** vinegar? That is certainly prohibited.

מתני׳ הַתִּינוֹקוֹת אֵין מְעַנִּין אוֹתָן בְּיוֹם הַכִּפּוּרִים, אֲבָל מְחַנְּכִין אוֹתָן לִפְנֵי שָׁנָה וְלִפְנֵי שְׁנָתַיִם, בִּשְׁבִיל שֶׁיִּהְיוּ רְגִילִין בְּמִצְוֹת.

MISHNA With regard to **the children, one does not afflict them** by withholding food **on Yom Kippur; however, one trains them one year before or two years before** they reach majority, by means of a partial fast lasting several hours, **so that they will be accustomed to** fulfill **mitzvot.**[NH]

גמ׳ הָשְׁתָּא בִּפְנֵי שְׁתַּיִם מְחַנְּכִין לְהוּ, בִּפְנֵי שָׁנָה מִבַּעְיָא?! אָמַר רַב חִסְדָּא: לָא קַשְׁיָא; הָא – בְּחוֹלֶה, הָא – בְּבָרִיא.

GEMARA The Gemara asks about the wording of the mishna: **Since** it is stated that one trains children **two** years **before** their maturity, is it **necessary to say that one trains them one year before?** This expression in the mishna is superfluous. **Rav Ḥisda said:** This is **not difficult. This** statement that one trains children one year before their maturity is referring **to a feeble** child; **that** statement that one trains children two years before their maturity is referring **to a healthy** child.

אָמַר רַב הוּנָא: בֶּן שְׁמוֹנֶה וּבֶן תֵּשַׁע מְחַנְּכִין אוֹתוֹ לְשָׁעוֹת, בֶּן עֶשֶׂר וּבֶן אַחַת עֶשְׂרֵה מַשְׁלִימִין מִדְּרַבָּנַן, בֶּן שְׁתֵּים עֶשְׂרֵה מַשְׁלִימִין מִדְּאוֹרַיְיתָא בְּתִינוֹקֶת. וְרַב נַחְמָן אָמַר: בֶּן תֵּשַׁע בֶּן עֶשֶׂר מְחַנְּכִין אוֹתָן לְשָׁעוֹת, בֶּן אַחַת עֶשְׂרֵה בֶּן שְׁתֵּים עֶשְׂרֵה – מַשְׁלִימִין מִדְּרַבָּנַן, בֶּן שְׁלֹשׁ עֶשְׂרֵה מַשְׁלִימִין מִדְּאוֹרַיְיתָא בְּתִינוֹק. וְרַבִּי יוֹחָנָן אָמַר: הַשְׁלָמָה דְּרַבָּנַן לֵיכָּא, בֶּן עֶשֶׂר בֶּן אַחַת עֶשְׂרֵה – מְחַנְּכִין אוֹתוֹ לְשָׁעוֹת, בֶּן שְׁתֵּים עֶשְׂרֵה – מַשְׁלִימִין מִדְּאוֹרַיְיתָא.

Rav Huna said: One trains a healthy child **of eight** years **and nine** years to fast **for** several **hours;** at **ten** years **and eleven** years, **they complete** the fast **by rabbinic** law; **at twelve** years **they complete** the fast **by Torah** law. This applies **to girls** who reach maturity and become obligated in mitzvot at age twelve. **And Rav Naḥman said: At nine** years and **ten** years **one trains them** to fast **for** several **hours; at eleven and twelve** years **they complete** the fast **by rabbinic** law; **at thirteen** years **they complete** the fast **by Torah** law. This applies **to boys. And Rabbi Yoḥanan said: There is no** obligation with regard to children **completing** the fast **by rabbinic** law. Rather, **at ten and eleven** years, **one trains them** to fast **for** several **hours; and at twelve** years girls are obligated to **complete** their fast **by Torah** law.

תְּנַן: הַתִּינוֹקוֹת אֵין מְעַנִּין אוֹתָן בְּיוֹם הַכִּפּוּרִים, אֲבָל מְחַנְּכִין אוֹתָן לִפְנֵי שָׁנָה וְלִפְנֵי שְׁתַּיִם. בִּשְׁלָמָא לְרַב הוּנָא וְרַב נַחְמָן – לִפְנֵי שָׁנָה וְלִפְנֵי שְׁתַּיִם, לִפְנֵי שָׁנָה לְדִבְרֵיהֶן וְלִפְנֵי שְׁתַּיִם לְדִבְרֵיהֶן.

§ **We learned** in the mishna: With regard to **the children, one does not afflict them** by withholding food **on Yom Kippur; however, one trains them** for **one year before or two** years **before** they reach maturity. **Granted,** this makes sense according to the opinion of **Rav Huna and Rav Naḥman,** who hold that for one or two years before reaching maturity there is a rabbinic law requiring children to complete the fast. The mishna that states **one year before or two** years **before** should be understood as follows: A feeble child is obligated to complete the fast on Yom Kippur in the **year before** reaching maturity **by rabbinic** law, **and** a healthy child is obligated to complete the fast on Yom Kippur in the **two** years **before** reaching maturity **by rabbinic** law (Vilna Gaon).

NOTES

Training children – חִינּוּךְ הַתִּינוֹקוֹת: There are many versions of this text, as there are many halakhic opinions on this matter. The author of the *Mishne LeMelekh* cites four approaches. First, according to the Rambam, who claims that the Rif agrees with him, training begins at ages nine and ten. By rabbinic law, the fast must be completed at age eleven, with no distinction between girls and boys. By Torah law, thirteen-year-old boys and twelve-year-old girls fast the entire day. Second, according to *Ba'al Halakhot Gedolot*, the Ran, and others, there is no rabbinic requirement for children to complete the fast. Rather, children are trained to fast for several hours until they reach maturity. A third approach states that there is a rabbinic law that girls must complete the fast when they are eleven years old, but there is no rabbinic law that boys must complete the fast. The fourth view is that of the Ra'avad. He maintains that there is a rabbinic law that requires boys of twelve years old and girls of eleven years old to complete the fast. The Rosh basically agrees with the Ra'avad's opinion but argues for different lengths of partial fasts at different ages.

HALAKHA

Training children to fast – חִינּוּךְ קְטַנִּים לְצוֹם: Healthy nine-year-olds and feeble ten-year-olds, whether male or female, are trained to fast for several hours. If they are accustomed to eat at a certain hour, they are fed a bit later, according to their strength and need. Eleven-year-olds, both boys and girls, complete the fast by rabbinic law. Some authorities say that there is no rabbinic law that children must complete the fast at all (*Ba'al Halakhot Gedolot;* Ran; *Or Zarua*), and such an opinion may be relied upon in the case of a weak child who cannot fast (Rema). A girl from her twelfth birthday and a boy from his thirteenth birthday who have physical signs of puberty are considered adults and complete the fast by Torah law. If they lack the physical signs of puberty, they complete the fast by rabbinic law. Children younger than nine years old may not fast, even if the child himself wishes to be stringent (*Shulḥan Arukh*, *Oraḥ Ḥayyim* 616:2 and in the comment of the Rema).

אֶלָּא לְרַבִּי יוֹחָנָן קַשְׁיָא! אָמַר לָךְ רַבִּי יוֹחָנָן: מַאי שָׁנָה אוֹ שְׁתַּיִם – סָמוּךְ לְפִירְקָן.

But according **to Rabbi Yoḥanan,** who holds that there is no rabbinic law to complete the fast, this is **difficult.** In his opinion, what is the difference between one year before and two years before? **Rabbi Yoḥanan** could have **said to you: What** is the meaning of **one year or two** years? One year is referring not to the year before the year preceding their maturity, i.e. the two years preceding it, but actually to the year **preceding their maturity.** The phrase: One or two years, indicates that there is a difference between those who are required for one year and those who required for two, which depends on their health: The healthy child is required to fast two years, but one year is sufficient for a feeble child.

תָּא שְׁמַע, דְּתָנֵי רַבָּה בַּר שְׁמוּאֵל: תִּינוֹקוֹת אֵין מְעַנִּין אוֹתָן בְּיוֹם הַכִּפּוּרִים, אֲבָל מְחַנְּכִין אוֹתָן שָׁנָה אוֹ שְׁתַּיִם סָמוּךְ לְפִירְקָן. בִּשְׁלָמָא לְרַבִּי יוֹחָנָן – נִיחָא, אֶלָּא לְרַב הוּנָא וּלְרַב נַחְמָן, – קַשְׁיָא! אָמְרִי לָךְ רַבָּנַן: מַאי חִינּוּךְ נַמִּי דְּקָתָנֵי – הַשְׁלָמָה.

Come and **hear that** which **Rabba bar Shmuel taught** in a *baraita*: With regard to **children, one does not afflict them** by withholding food **on Yom Kippur; however, one trains them one year** for a feeble child **or two** years for a healthy child **preceding their maturity. Granted,** according **to** the opinion of **Rabbi Yoḥanan, this works out well; but** according **to Rav Huna and Rav Naḥman,** who say that there is an additional year that one is required to complete the fast according to rabbinic law, this is **difficult. The Rabbis** could **say to you: What is** this **training that is also taught** there? It is referring to fasting **a complete** day, which is required by rabbinic law. By rabbinic law, the time of completing the fast for a healthy child is two years before he reaches maturity.

וּמִי קָרֵי לְחִינּוּךְ הַשְׁלָמָה? וְהָא תַּנְיָא: אֵי זֶה חִינּוּךְ? הָיָה רָגִיל לֶאֱכוֹל בִּשְׁתֵּי שָׁעוֹת – מַאֲכִילִין אוֹתוֹ לְשָׁלֹשׁ, בְּשָׁלֹשׁ – מַאֲכִילִין אוֹתוֹ בְּאַרְבַּע! אָמַר רָבָא בַּר עוּלָּא: תְּרֵי חִינּוּכֵי הָווּ.

The Gemara asks: **And is training called completion?** Doesn't training mean that the child performs only part of the mitzva? **Wasn't it taught** explicitly in a *baraita*: **What is training? If** the child **was accustomed to eat** every day **at the second** hour of the day, **one feeds him at the third** hour, so he will begin to understand the concept of affliction. If he was accustomed to eat **at the third** hour, **one feeds him at the fourth** hour. **Rava bar Ulla said:** This is not difficult; **these are two** different types of **training.** There is training of small children to wait slightly longer before eating, and training of older children, in which one habituates them to fasting a full day.

מתני׳ עוּבָּרָה שֶׁהֵרִיחָה – מַאֲכִילִין אוֹתָהּ עַד שֶׁתָּשִׁיב נַפְשָׁהּ. חוֹלֶה מַאֲכִילִין אוֹתוֹ עַל פִּי בְקִיאִין, וְאִם אֵין שָׁם בְּקִיאִין – מַאֲכִילִין אוֹתוֹ עַל פִּי עַצְמוֹ, עַד שֶׁיֹּאמַר דַּי.

MISHNA With regard to **a pregnant woman who smelled food**[NH] and was overcome by a craving to eat it, **one feeds her until she recovers,** as failure to do so could lead to a life-threatening situation. If a person is **ill** and requires food due to potential danger, **one feeds him according to** the advice of medical **experts** who determine that he indeed requires food. **And if there are no experts there, one feeds him according to his own** instructions, **until he says** that he has eaten **enough** and needs no more.

גמ׳ תָּנוּ רַבָּנַן: עוּבָּרָה שֶׁהֵרִיחָה בְּשַׂר קוֹדֶשׁ אוֹ בְּשַׂר חֲזִיר – תּוֹחֲבִין לָהּ כּוּשׁ בָּרוֹטֶב, וּמַנִּיחִין לָהּ עַל פִּיהָ. אִם נִתְיַישְּׁבָה דַּעְתָּהּ – מוּטָב, וְאִם לָאו – מַאֲכִילִין אוֹתָהּ רוֹטֶב עַצְמָהּ, וְאִם נִתְיַישְּׁבָה דַּעְתָּהּ – מוּטָב, וְאִם לָאו – מַאֲכִילִין אוֹתָהּ שׁוּמָּן עַצְמוֹ, שֶׁאֵין לְךָ דָּבָר שֶׁעוֹמֵד בִּפְנֵי פִּקּוּחַ נֶפֶשׁ חוּץ מֵעֲבוֹדָה זָרָה וְגִילּוּי עֲרָיוֹת וּשְׁפִיכוּת דָּמִים.

GEMARA **The Sages taught** in a *baraita*: With regard to **a pregnant woman who smelled consecrated meat**[N] **or pig meat** and craved those specific foods, **one inserts a thin reed**[B] **into the juice** of that item **and places it on her mouth. If her mind become settled** with that, **it is well. And if not, one feeds her the gravy itself** of that forbidden food. **If her mind becomes settled** with that, **it is well. And if not, one feeds her the fat** of the forbidden food **itself, as there is no** *halakha* **that stands in the way of saving a life**[NH] **except for** the prohibitions against **idol worship, and forbidden sexual relationships, and bloodshed.**

עֲבוֹדָה זָרָה מְנָלַן? דְּתַנְיָא, רַבִּי אֱלִיעֶזֶר אוֹמֵר: אִם נֶאֱמַר ״בְּכׇל נַפְשְׁךָ״ לָמָּה נֶאֱמַר ״בְּכׇל מְאֹדֶךָ״? וְאִם נֶאֱמַר ״בְּכׇל מְאֹדֶךָ״ לָמָּה נֶאֱמַר ״בְּכׇל נַפְשְׁךָ״?

The Gemara clarifies: With regard to the *halakha* that the prohibition against **idol worship** takes precedence over saving one's life, **from where** do **we** derive this? **As it was taught** in a *baraita* that **Rabbi Eliezer says: If it is stated:** "And you shall love the Lord your God with all your heart, **and with all your soul"** (Deuteronomy 6:5), **why is it stated** in the continuation of the verse: **"And with all your might"** (Deuteronomy 6:5)? **And if it is stated: "With all your might," why is it stated: "With all your soul"?** One of these statements appears to be superfluous.

NOTES

A pregnant woman who smelled food – עוּבָּרָה שֶׁהֵרִיחָה: This *halakha* is not limited to pregnant women, but it is more typical for pregnant women to have specific cravings. In these situations, the woman may be in danger if her desires are not satisfied. According to the *Ba'al Halakhot Gedolot*, the concern is mainly with regard to the health of the fetus, whereas according to the Ramban, the chief concern is the well-being of the mother (see Rosh and Ran; Rav Shmuel Strashun).

A pregnant woman who smelled consecrated meat – עוּבָּרָה שֶׁהֵרִיחָה בְּשַׂר קוֹדֶשׁ: Here the ruling is not that one should whisper to her that the desired food is forbidden, as mentioned in the Halakha note. Permission is not granted to transgress this prohibition, and therefore there is no reason to whisper (*Mikhtam*; see *Pitḥei She'arim*, who cites *Eshel Avraham* and *Levush*).

There is no *halakha* that stands in the way of saving a life – אֵין לְךָ דָּבָר שֶׁעוֹמֵד בִּפְנֵי פִּקּוּחַ נֶפֶשׁ: There is a long debate in the Talmud on the source of this important principle (see *daf* 85a).

HALAKHA

A pregnant woman who smelled food – עוּבָּרָה שֶׁהֵרִיחָה: If a pregnant woman smells food and her face shows her craving for it, even if she does not explicitly state that she wants the food, one whispers to her that it is Yom Kippur. If she is placated by this reminder, nothing further need be done; if not, she is fed until she is content. In terms of quantity of food, a pregnant woman is fed bit by bit until she is satisfied. An ill person is fed whatever amount is necessary, according to doctor's orders (*Mishna Berura*). Similarly, if any other person smells food and his face shows a craving for it, he is fed a bit until he is relieved (*Shulḥan Arukh*, *Oraḥ Ḥayyim* 617:2–3)

Saving a life – פִּקּוּחַ נֶפֶשׁ: If a gentile tells one that he must transgress a *halakha* in private or be killed, he must transgress the *halakha*. This is the case for all prohibitions in the Torah except idol worship, forbidden sexual relations, and bloodshed. For these three transgressions, one is obligated to forfeit his life even if he is in private and even if the threat does not come during a time of religious persecution. This is the ruling even if he would be performing the acts only for the pleasure of the gentile, whose motive is not the transgression of mitzvot (*Shulḥan Arukh*, *Yoreh De'a* 157:1).

BACKGROUND

Thin reed – כּוּשׁ: This is referring to a long, thin stick that was also used as a spindle in ancient times. By dipping it in food, one could provide the woman with some flavor without her actually consuming much food.

Ancient spindle

אִם יֵשׁ לְךָ אָדָם שֶׁגּוּפוֹ חָבִיב עָלָיו מִמָּמוֹנוֹ – לְכָךְ נֶאֱמַר ״בְּכָל נַפְשְׁךָ״, וְאִם יֵשׁ לְךָ אָדָם שֶׁמָּמוֹנוֹ חָבִיב עָלָיו מִגּוּפוֹ לְכָךְ נֶאֱמַר ״וּבְכָל מְאֹדֶךָ״.

Rather, it is to teach that **if there is a person whose body is more beloved to him than his property, therefore it is stated: "With all your soul."** The verse teaches that one must be willing to sacrifice his life to sanctify God's name. **And if there is a person whose property is more beloved to him than his body,**[N] **therefore it is stated: "With all your might."** Rabbi Eliezer understands the phrase "with all your might" to mean: With all your possessions. Therefore, one must be prepared to forfeit his life rather than be saved through idol worship.

גִּילּוּי עֲרָיוֹת וּשְׁפִיכַת דָּמִים מְנָא לָן? דְּתַנְיָא, רַבִּי אוֹמֵר: ״כִּי כַּאֲשֶׁר יָקוּם אִישׁ עַל רֵעֵהוּ וּרְצָחוֹ נֶפֶשׁ כֵּן הַדָּבָר הַזֶּה״ וְכִי מָה עִנְיָן לָמַדְנוּ מֵרוֹצֵחַ לְנַעֲרָה הַמְאוֹרָסָה?

§ With regard to the concept that one must surrender his life rather than have **forbidden sexual relations or shed blood** through murder, **from where** do **we** derive this? **As it was taught** in a *baraita* that **Rabbi** Yehuda HaNasi **says:** It is stated about the rape of a betrothed woman: **"For as when a man rises against his fellow and slays him, even so is this matter"** (Deuteronomy 22:26). One might ask: **What idea did we learn about a betrothed woman from a murderer?** The *halakha* of a betrothed woman is clear; what new point is learned by comparing it to the *halakha* of a murderer?

אֶלָּא, הֲרֵי זֶה בָּא לְלַמֵּד וְנִמְצָא לָמֵד: מַה נַּעֲרָה הַמְאוֹרָסָה נִיתָּן לְהַצִּילָהּ בְּנַפְשׁוֹ – אַף רוֹצֵחַ (כו׳). מָה רוֹצֵחַ יֵהָרֵג וְאַל יַעֲבוֹר – אַף נַעֲרָה הַמְאוֹרָסָה – יֵהָרֵג וְאַל יַעֲבוֹר.

Rather, this *halakha* about the murderer, which appears to **come to teach** about the betrothed woman, **is found to** actually be the **subject of teaching.** The inference is as follows: **Just as** with regard to **the betrothed woman,** permission is **given to save her at** the cost of the **life of** her attacker, **so too,** the **murderer** may be saved from committing the crime at the cost of his life,[H] i.e., one may save the victim by killing the attacker. Another teaching is derived in the opposite direction, from the case of murder to the case of rape. **Just as** the **murderer** is subject to the *halakha* of **let him be killed, and let him not transgress,** i.e., one must even allow himself to be killed rather than take the life of another, **so too,** a man must surrender his life rather than engage in forbidden sexual relations with **a betrothed young woman.** By inference, the *halakha* of **let him be killed, and let him not transgress,** applies to all forbidden sexual relations.[N]

NOTES

Whose property is more beloved to him than his body – שֶׁמָּמוֹנוֹ חָבִיב עָלָיו מִגּוּפוֹ: One approach to this Gemara highlights the difference between people in varying stages of their lives. A young person is able to work, so his body is dearer to him than his money. On the other hand, a weak, elderly weak man will be left hungry and wanting if his money is taken from him, so his money is dearer to him than his body (*Tosefet Yom HaKippurim*).

Forfeiting one's life rather than engaging in forbidden sexual relations – מְסִירוּת נֶפֶשׁ בְּגִילּוּי עֲרָיוֹת: See Rashi and *Tosafot*, who deal with this issue extensively. Many medieval commentaries suggest that a situation may arise in which a deathly ill person can be cured only by having forbidden relations. Such an individual must choose to die (*ge'onim; Tosefot Rid*).

HALAKHA

May be saved at the cost of his life – נִיתַּן לְהַצִּילוֹ בְּנַפְשׁוֹ: If someone is chasing another person in order to kill him, all efforts must be made to save the victim, even at the cost of killing the attacker. Similarly, if someone is chasing a betrothed woman to rape her, she must be saved, even at the cost of the attacker's life (Rambam *Sefer Nezikim*, *Hilkhot Rotze'aḥ UShmirat HaNefesh* 1:6–10).

Perek **VIII**
Daf **82** Amud **b**

וְרוֹצֵחַ גּוּפֵיהּ מְנָא לָן? סְבָרָא הִיא. דְּהַהוּא דַּאֲתָא לְקַמֵּיהּ (דְּרָבָא), אֲמַר לֵיהּ: אֲמַר לִי מָרִי דּוּרָאי: קְטַלֵיהּ לִפְלָנְיָא, וְאִי לָא קָטִילְנָא לָךְ. אֲמַר לֵיהּ: נִקְטְלָךְ וְלָא תִּקְטוֹל. מַאי חָזֵית דִּדְמָא דִּידָךְ סוּמָּק טְפֵי? דִּילְמָא דְּמָא דְּהַהוּא גַּבְרָא סוּמָּק טְפֵי.

The Gemara asks: **And** with regard to the **murderer himself, from where** do **we** derive this *halakha* that he should be killed rather than transgress the prohibition against murder? The Gemara answers: **It is** derived through **reason,** as it was told: **A certain** person **came before Rava. He said to** Rava: **The master of the village** where I live **said to me: Kill so-and-so, and if** you do **not** do so, **I will kill you.** What should I do? Rava **said to him: Let yourself be killed, and you should not kill.** Rava reasoned: **What did you see** to make you think **that your blood is redder**[N] and more important than his? **Perhaps the blood of that man is redder,** and he is more important than you. If so, it is logical that one must not kill another person to save himself.[H]

NOTES

What did you see to make you think your blood is redder – מַאי חָזֵית דְּדָמָא דִּידָךְ סוּמָּק טְפֵי: There are two explanations for this *halakha*. First, one life does not supersede another. Second, the only reason to transgress a mitzva is to save a life, and since here no life is saved, no permission is granted to perform a prohibited act and kill. The reasoning of: What did you see, applies even to a group. If, for example, gentiles say to a group of Jews: Surrender one person to be killed, and if not we will kill you all, the group must all submit to death rather than surrender a single individual. In that case, they cannot know if that person's worth is equal to the whole group, and so they cannot make a calculation based solely on numbers (*Tosefet Yom HaKippurim*).

HALAKHA

Let him be killed and let him not transgress – יֵיהָרֵג וְאַל יַעֲבוֹר: From where is it derived that it is prohibited to violate the three prohibitions of idol worship, murder, and forbidden sexual relations, even to save one's life? It is written: "And you shall love the Lord your God…with all your life" (Deuteronomy 6:5). This means: Even if He takes your life. With regard to murder, this is based on logical reasoning: One may not destroy one life for the sake of another life. The *halakha* pertaining to forbidden sexual relations is derived through the connection in the Torah between forbidden sexual relations and murder (Rambam *Sefer HaMadda, Hilkhot Yesodei HaTorah* 5:7).

הַהִיא עוּבָּרָה דְּאָרְחָא, אֲתוֹ לְקַמֵּיה דְּרַבִּי, אֲמַר לְהוּ: זִילוּ לְחוֹשׁוּ לַהּ דְּיוֹמָא דְּכִיפּוּרֵי הוּא. לְחוֹשׁוּ לַהּ וְאִילְּחִישָׁא. קָרֵי עֲלֵיהּ ״בְּטֶרֶם אֶצָּרְךָ בַבֶּטֶן יְדַעְתִּיךָ״ וגו׳. נְפַק מִינַּהּ רַבִּי יוֹחָנָן.

§ With respect to a pregnant woman who smells food, it is told: **A certain pregnant woman smelled** a food and craved it. Those involved **came before Rabbi** Yehuda HaNasi to ask how to proceed. **He said to those** who were inquiring: **Go and whisper to her**[N] **that today is Yom Kippur. They whispered to her, and this whispering helped;** she stopped craving the food. Rabbi Yehuda HaNasi **read** this verse **about** the baby she was carrying: **"Before I formed you**[N] **in the belly I knew you,** and before you came forth out of the womb I sanctified you" (Jeremiah 1:5), and indeed, the baby who **came out of** that woman was **Rabbi Yoḥanan.**

הַהִיא עוּבָּרָה דְּאָרְחָא, אֲתוֹ לְקַמֵּיה דְּרַבִּי חֲנִינָא, אֲמַר לְהוּ: לְחוֹשׁוּ לַהּ, וְלָא אִילְּחִישָׁא. קָרֵי עֲלֵיהּ:

The Gemara relates another story: **A certain pregnant woman smelled** food and had a craving to eat it on Yom Kippur. Those involved **came before Rabbi Ḥanina** to ask how to proceed. **He said to them: Whisper to her** that today is Yom Kippur. They whispered to her, but **she did not accept the whisper** and continued to crave the food. Rabbi Ḥanina **read** this verse **about** the baby:

NOTES

Whisper to her – לְחוֹשׁוּ לַהּ: Some commentaries explain that this whispering is to the fetus (see Rashi). However, the main idea here seems to be that sometimes, by whispering to the woman that it is Yom Kippur and that she will be able to eat afterward, she will be able to endure until after the fast. The author of the *Me'iri* writes that one should even promise her that if she does not eat, her child will have reverence of God as described in stories in the Gemara.

Before I formed you – בְּטֶרֶם אֶצָּרְךָ: *Tosefet Yom HaKippurim* writes that the main point of the verse is the last clause: "And before you came forth out of the womb I sanctified you," indicating that in his mother's womb he was already sacred, since he fasted on Yom Kippur. A similar story is related in the Jerusalem Talmud, in which the following verse is cited: "From my mother's womb, You are my God" (Psalms 22:11; see *Siaḥ Yitzḥak*).

Perek **VIII**
Daf **83** Amud **a**

״זוֹרוּ רְשָׁעִים מֵרָחֶם״, נְפַק מִינַּהּ שַׁבְּתַאי אָצַר פֵּירֵי.

"The wicked are estranged from the womb" (Psalms 58:4), i.e., it is clear they are estranged already in their mother's womb. Indeed, **Shabbetai the hoarder of fruits came out of her.** He hoarded fruit during years of famine in order to inflate its price and profit at the expense of poor people.

״חוֹלֶה מַאֲכִילִין אוֹתוֹ עַל פִּי בְקִיאִין״. אָמַר רַבִּי יַנַּאי: חוֹלֶה אוֹמֵר ״צָרִיךְ״, וְרוֹפֵא אוֹמֵר ״אֵינוֹ צָרִיךְ״ – שׁוֹמְעִין לְחוֹלֶה, מַאי טַעְמָא – ״לֵב יוֹדֵעַ מָרַּת נַפְשׁוֹ״. פְּשִׁיטָא! מַהוּ דְּתֵימָא: רוֹפֵא קִים לֵיהּ טְפֵי, קָא מַשְׁמַע לָן.

§ It was taught in the mishna: If a person is **ill** and requires food due to potential danger, **one feeds him according to** the advice of medical **experts. Rabbi Yannai said:** If **an ill person says** he **needs** to eat,[H] **and a doctor says he does not need** to eat, **one listens to the ill person. What is the reason** for this *halakha*? It is because the verse states: **"The heart knows the bitterness of its soul"** (Proverbs 14:10), meaning an ill person knows the intensity of his pain and weakness, and doctors cannot say otherwise. The Gemara asks: It is **obvious** that a person knows himself better than anyone else does. Why does this need to be stated explicitly? The Gemara answers: It is **lest you say** that **the doctor is more certain** because he has had more experience with this condition. Therefore, the verse **teaches us** that even so, it is the ill person who knows his own suffering better than anyone else.

רוֹפֵא אוֹמֵר ״צָרִיךְ״ וְחוֹלֶה אוֹמֵר ״אֵינוֹ צָרִיךְ״ – שׁוֹמְעִין לָרוֹפֵא. מַאי טַעְמָא – תּוּנְבָּא הוּא דְּנָקֵיט לֵיהּ.

However, in the opposite case, if **a doctor says** that the ill person **needs** food, **but the ill person** himself **says he does not**[H] need to eat, **one listens to the doctor. What is the reason** for this *halakha*? It is because **confusion** [***tunba***][L] **has taken hold** of the ill person on account of his illness, and his judgment is impaired. Consequently, he himself does not know how much he needs food.

תְּנַן: חוֹלֶה מַאֲכִילִין אוֹתוֹ עַל פִּי בְקִיאִין. עַל פִּי בְקִיאִין – אִין, עַל פִּי עַצְמוֹ – לָא. עַל פִּי בְקִיאִין – אִין, עַל פִּי בָקִי אֶחָד – לָא!

§ **We learned** in the mishna: If a person is **ill, one feeds him according to** the advice of medical **experts.** This implies that if there are experts present, then **according to** the advice of **experts, yes,** one feeds the ill person; but at **his own** instructions, **no,** one does not feed him, contrary to Rabbi Yannai's opinion. It further implies that **according to** the advice of several **experts, yes,** one feeds an ill person; however, **according to** the advice of only **one expert, no,** one does not feed him. There appears to be a requirement for at least two doctors, which also contradicts Rabbi Yannai's opinion that the opinion of one expert is sufficient to override the opinion of the ill person.

HALAKHA

An ill person says he needs to eat – חוֹלֶה אוֹמֵר צָרִיךְ: If an ill person says he needs to eat, he may be fed, even if doctors say it is not necessary (*Shulḥan Arukh*, *Oraḥ Ḥayyim* 618:1).

A doctor says the ill person needs food but the ill person himself says he does not – רוֹפֵא אוֹמֵר צָרִיךְ וְחוֹלֶה אוֹמֵר אֵינוֹ צָרִיךְ: If an ill person needs food on Yom Kippur, and an expert doctor, whether Jewish or gentile, says that if he is not fed his sickness will worsen and endanger him, he is fed, even if he denies needing food (*Shulḥan Arukh*, *Oraḥ Ḥayyim* 618:1).

LANGUAGE

Confusion [*tunba*] – תּוּנְבָּא: The origin of this word is Syriac, and it means a confusion of one's senses. This confusion is likely to come as a result of illness, whereupon the ill person is likely to lose sensitivity to many things, among them his sense of hunger.

הָכָא בְּמַאי עָסְקִינַן – דְּאָמַר לָא צְרִיכְנָא. וְלֵיסְפּוּ לֵיהּ עַל פִּי בָּקִי! לָא צְרִיכָא, דְּאִיכָּא אַחֲרִינָא בַּהֲדֵיהּ, דְּאָמַר: לֹא צָרִיךְ. מַאֲכִילִין אוֹתוֹ עַל פִּי בְּקִיאִין.

The Gemara rejects this: **With what are we dealing here?** We are dealing with a unique circumstance: The ill person **says I do not need** food, and the consultation of experts is required. The Gemara suggests: **But let them feed him according to** the advice of **one expert,** as Rabbi Yannai said that in such a circumstance one feeds the ill person based on the advice of one doctor. The Gemara answers: **No,** the requirement of two experts is **necessary** in a case **where there is another,** third expert **with him who says** that the ill person **does not need** to eat. In such a case, **one feeds** the ill person **according to** the advice of two **experts** who agree that he requires it.[H]

פְּשִׁיטָא! סְפֵק נְפָשׁוֹת הוּא, וּסְפֵק נְפָשׁוֹת לְהָקֵל! לָא צְרִיכָא דְּאִיכָּא תְּרֵי אַחֲרִינֵי בַּהֲדֵיהּ, דְּאָמְרִי: לֹא צָרִיךְ. וְאַף עַל גַּב דְּאָמַר רַב סָפְרָא: תְּרֵי כְּמֵאָה, וּמֵאָה כִּתְרֵי – הָנֵי מִילֵּי לְעִנְיַן עֵדוּת, אֲבָל לְעִנְיַן אוּמְדָּנָא – בָּתַר דֵּעוֹת אָזְלִינַן.

The Gemara asks: If so, this is **obvious,** since **it is** a case of **uncertainty** concerning a **life-threatening** situation, and in all cases of **uncertainty** concerning a **life-threatening** situation, the *halakha* **is lenient.** The Gemara answers: **No,** this *halakha* is **necessary** in a case **where there are two other** doctors who, along **with** the ill person, **say** that **he does not need** food. **And although Rav Safra said** that **two** witnesses **are like one hundred**[N] witnesses, **and one hundred** witnesses **are like two** witnesses, **that rule applies** specifically **to the matter of testimony; however,** in the **matter of assessing** a situation, **we follow** the majority of **opinions.** Therefore, one might think in this case that the ill person should not be fed because the opinion of two doctors plus the ill person should override the opposing opinion of two other doctors.

וְהָנֵי מִילֵּי – לְעִנְיַן אוּמְדָּנָא דְּמָמוֹנָא, אֲבָל הָכָא – סְפֵק נְפָשׁוֹת הוּא.

Generally speaking, two or more witnesses constitute complete testimony, and there is no difference between the testimony of two and the testimony of a large number of people. **However, this** principle of following the majority **applies** specifically **to assessing monetary** issues, **but here** it is a case of **uncertainty** concerning a **life-threatening** situation. Therefore, although it is the opinion of two doctors against the opinion of two doctors and the ill person, the ill person must eat.

וְהָא מִדְּקָתָנֵי סֵיפָא: וְאִם אֵין שָׁם בְּקִיאִין – מַאֲכִילִין אוֹתוֹ עַל פִּי עַצְמוֹ, מִכְּלָל דְּרֵישָׁא דַּאֲמַר ״צָרִיךְ״! חַסּוֹרֵי מִיחַסְּרָא וְהָכִי קָתָנֵי: בַּמֶּה דְּבָרִים אֲמוּרִים – דְּאָמַר לֹא צָרִיךְ אֲנִי, אֲבָל אָמַר צָרִיךְ אֲנִי – אֵין שָׁם בְּקִיאִין תְּרֵי אֶלָּא חַד דְּאָמַר לֹא צָרִיךְ – מַאֲכִילִין אוֹתוֹ עַל פִּי עַצְמוֹ.

The Gemara asks: **But from** the fact **that it is taught** in **the latter clause** of the mishna that **if there are no experts present one feeds him according to his own opinion, by inference, the first clause** of the mishna is referring to a case where **the ill person said he needs** to eat. In that case, the mishna states that one follows the experts' opinion, not his own, and feeds him. The Gemara answers: The mishna **is incomplete and is teaching the following: In what** case **is this statement** that he may eat only based on the advice of experts **said?** It is when the ill person **said: I do not need** to eat. **But** if **he said: I do need** to eat, and **instead of two experts there is** only **one who says** that **he does not need** to eat, **one feeds him according to his own opinion.**

מָר בַּר רַב אַשִׁי אָמַר: כָּל הֵיכָא דְּאָמַר ״צָרִיךְ אֲנִי״ אֲפִילּוּ אִיכָּא מֵאָה דְּאָמְרִי ״לֹא צָרִיךְ״ – לְדִידֵיהּ שָׁמְעִינַן, שֶׁנֶּאֱמַר: ״לֵב יוֹדֵעַ מָרַת נַפְשׁוֹ״.

Mar bar Rav Ashi said: Any instance **where** an ill person **says: I need** to eat, **even if there are one hundred** expert doctors **who say** that **he does not need** to eat, **we listen to his own** opinion and feed him, **as it is stated: "The heart knows the bitterness of its soul"** (Proverbs 14:10).

תְּנַן: אִם אֵין שָׁם בְּקִיאִין – מַאֲכִילִין אוֹתוֹ עַל פִּי עַצְמוֹ. טַעְמָא – דְּלֵיכָּא בְּקִיאִין, הָא אִיכָּא בְּקִיאִין – לָא! הָכִי קָאָמַר: בַּמֶּה דְּבָרִים אֲמוּרִים – דְּאָמַר לֹא צָרִיךְ אֲנִי, אֲבָל אָמַר צָרִיךְ אֲנִי – אֵין שָׁם בְּקִיאִין כְּלָל מַאֲכִילִין אוֹתוֹ עַל פִּי עַצְמוֹ, שֶׁנֶּאֱמַר: ״לֵב יוֹדֵעַ מָרַת נַפְשׁוֹ״.

We learned in the mishna: **If** an ill person himself says he needs to eat and **there are no experts present, one feeds him according to his own opinion.** This implies that **the reason** one feeds him **is** because **there are no experts** present. One may infer from this that if **there were experts** present, **no,** one would not feed the ill person based on his own opinion but would instead listen to the advice of the experts. The Gemara rejects this: **This is** what the mishna **is saying: In what** case **is this statement** that one follows the opinion of the experts **said?** It is **when** the ill person **said: I do not need** to eat. **However,** if **he said: I do need** to eat, it is considered as if **there were no experts there at all; we feed him based on his opinion, as it is stated: "The heart knows the bitterness of its soul"** (Proverbs 14:10). All the experts are ignored in the face of the ill person's own sensitivities.

HALAKHA

Dispute between doctors – מַחֲלוֹקֶת רוֹפְאִים: If one doctor says that an ill person requires food and one says that he does not, the ill person must be fed. The *halakha* is the same if the dispute is between two pairs of doctors (*Shulḥan Arukh*, *Oraḥ Ḥayyim* 618:2 and in the comment of the Rema). If one doctor and the ill person say he does not need to eat, and a different doctor says he does, the ill person may not eat. If two doctors say he does need to eat, the ill person may be fed, even if many other doctors and the ill person himself say he does not need food (*Shulḥan Arukh*, *Oraḥ Ḥayyim* 618:4).

NOTES

Two are like one hundred – תְּרֵי כְּמֵאָה: By Torah law, testimony depends on the word of two witnesses. A declaration by two witnesses is considered as fact, provided the statements of the two do not contradict each other and are not contradicted by other witnesses. The testimony of a larger group of witnesses carries no more weight than the testimony of two witnesses. However, this principle does not apply in the case of assessment of a situation, where the *halakha* does follow the majority opinion. This rule of majority applies in any case that relies on expertise or understanding.

מתני׳ מִי שֶׁאֲחָזוֹ בּוּלְמוֹס – מַאֲכִילִין אוֹתוֹ אֲפִילּוּ דְּבָרִים טְמֵאִים, עַד שֶׁיֵּאוֹרוּ עֵינָיו. מִי שֶׁנְּשָׁכוֹ כֶּלֶב שׁוֹטֶה – אֵין מַאֲכִילִין אוֹתוֹ מֵחֲצַר כָּבֵד שֶׁלּוֹ, וְרַבִּי מַתְיָא בֶּן חָרָשׁ מַתִּיר.

MISHNA In the case of **one who is seized** with the life-threatening illness ***bulmos***,[HLB] causing him unbearable hunger pangs and impaired vision, **one** may **feed him even impure foods** on Yom Kippur or any other day **until his eyes recover,** as the return of his sight indicates that he is recovering. In the case of **one whom a mad dog bit, one** may **not feed him from the lobe of** the dog's **liver.**[N] This was thought to be a remedy for the bite, but the Rabbis deem it ineffective. **And Rabbi Matya ben Ḥarash permits** feeding it to him, as he deems it effective.[N]

וְעוֹד אָמַר רַבִּי מַתְיָא בֶּן חָרָשׁ: הַחוֹשֵׁשׁ בִּגְרוֹנוֹ מַטִּילִין לוֹ סַם בְּתוֹךְ פִּיו בַּשַּׁבָּת, מִפְּנֵי שֶׁהוּא סְפֵק נְפָשׁוֹת, וְכָל סְפֵק נְפָשׁוֹת דּוֹחֶה אֶת הַשַּׁבָּת.

And furthermore, Rabbi Matya ben Ḥarash said: With regard to **one who suffers pain in his throat, one** may **place medicine**[N] **inside his mouth on Shabbat,** although administering a remedy is prohibited on Shabbat. This is **because** there is **uncertainty** whether or not it is a **life-threatening** situation for him, as it is difficult to ascertain the severity of internal pain. **And** a case of **uncertainty** concerning a **life-threatening** situation **overrides Shabbat.**

מִי שֶׁנָּפְלָה עָלָיו מַפּוֹלֶת, סָפֵק הוּא שָׁם סָפֵק אֵינוֹ שָׁם, סָפֵק חַי סָפֵק מֵת, סָפֵק גּוֹי סָפֵק יִשְׂרָאֵל – מְפַקְּחִין עָלָיו אֶת הַגַּל. מְצָאוּהוּ חַי – מְפַקְּחִין, וְאִם מֵת – יַנִּיחוּהוּ.

Similarly, with regard to **one upon whom a rockslide fell,** and there is **uncertainty** whether **he is there**[N] under the debris or whether **he is not there; and** there is **uncertainty** whether he is still **alive** or whether he is **dead; and** there is **uncertainty** whether the person under the debris is **a gentile** or whether he is **a Jew, one clears the pile** from **atop him.** One may perform any action necessary to rescue him from beneath the debris. If **they found him alive** after beginning to clear the debris, **they** continue to **clear** the pile until they can extricate him. **And if** they found him **dead, they** should **leave him,** since one may not desecrate Shabbat to preserve the dignity of the dead.

גמ׳ תָּנוּ רַבָּנַן: מִנַּיִין הָיוּ יוֹדְעִין שֶׁהֵאִירוּ עֵינָיו? מִשֶּׁיַּבְחִין בֵּין טוֹב לְרַע. אָמַר אַבַּיֵּי: וּבְטַעֲמָא.

GEMARA **The Sages taught: From where would they know that his eyes had recovered** their sight? It is **from when he can discern between good and bad** food,[N] since under the influence of *bulmos* one eats food indiscriminately. **Abaye said:** It is **with tasting.** When he can distinguish the tastes of different foods his eyesight must have also recovered. For example, at night, although it is dark, the sign that his eyesight has been restored is that he is able to detect difference in tastes (*Me'iri*).

תָּנוּ רַבָּנַן: מִי שֶׁאֲחָזוֹ בּוּלְמוֹס – מַאֲכִילִין אוֹתוֹ הַקַּל הַקַּל, טֶבֶל וּנְבֵילָה – מַאֲכִילִין אוֹתוֹ נְבֵילָה, טֶבֶל וּשְׁבִיעִית – שְׁבִיעִית.

§ **The Sages taught:** In the case of **one who is seized** with ***bulmos*** and must be fed until his vision is restored, **one feeds him the** items whose prohibition is **least** severe first.[HN] If he must be fed forbidden foods, he should first be fed those whose level of prohibition is least severe. For instance, if there is **untithed produce** and **an unslaughtered animal carcass** [*neveila*] or any other non-kosher meat, **one feeds him** the ***neveila***, as the prohibition of untithed produced warrants death at the hand of Heaven, but eating non-kosher meat is a transgression punishable only by lashes. If there is **untithed produce and** produce from the **Sabbatical Year,** he is fed the produce from the **Sabbatical Year.** Untithed produce warrants death at the hand of Heaven, whereas the produce of a Sabbatical Year is prohibited by a positive mitzva and there is no punishment associated with it.

טֶבֶל וּתְרוּמָה – תַּנָּאֵי הִיא, דְּתַנְיָא: מַאֲכִילִין אוֹתוֹ טֶבֶל, וְאֵין מַאֲכִילִין אוֹתוֹ תְּרוּמָה. בֶּן תֵּימָא אוֹמֵר: תְּרוּמָה וְלֹא טֶבֶל. אָמַר רַבָּה: הֵיכָא דְּאֶפְשָׁר בְּחוּלִּין – דְּכוּלֵּי עָלְמָא לָא פְּלִיגִי דִּמְתַקְּנִינַן לֵיהּ וּמַסְפִּינַן לֵיהּ.

If they have **untithed produce and *teruma*,** there **is** a dispute between ***tanna'im*** as to which food they should feed him, **as it was taught** in a *baraita*: **One feeds him untithed produce and does not feed him *teruma*. Ben Teima says:** It is better to feed him ***teruma*** **and not** feed him **untithed produce. Rabba said: Where it is possible** to feed **him non-sacred food**[N] by separating tithes from untithed produce and thereby rendering the remainder permitted, **everyone agrees that one should make** the produce **fit** for consumption by separating tithes **and** then **feed** it **to him,** even on Shabbat, when it is otherwise prohibited to separate tithes.

BACKGROUND

Bulmos – **בּוּלְמוֹס:** The unhealthy sensation of hunger is the result of a drastic drop in blood sugar level, due to food deprivation or illness. As described in the Gemara, this state is accompanied by a partial loss of vision. The Sages advised that an individual suffering from this symptom should immediately be fed sweet foods, which are digested quickly by the body.

HALAKHA

One who is seized with *bulmos* – **מִי שֶׁאֲחָזוֹ בּוּלְמוֹס:** If one is afflicted with *bulmos* and his eyes are dimmed from hunger, he should be fed, even on Yom Kippur, until his eyes recover. If there is no permitted food available, one should feed him forbidden food, starting with the most minor prohibitions (*Shulḥan Arukh*, *Oraḥ Ḥayyim* 618:9).

Severity of forbidden foods – **חוּמְרֵי הָאִיסּוּרִים:** The prohibitions relating to food are hierarchical: Eating untithed produce is more severe than eating non-kosher meat. It is worse to eat non-kosher meat than after-growths from the Sabbatical Year, which are forbidden by rabbinic law. It is worse to eat untithed produce than produce grown in the Sabbatical Year, which is forbidden by Torah law. If there is a choice between eating untithed produce and *teruma*, one should separate the tithes from the untithed produce even on Shabbat or Festivals. If that is not possible, one should eat the untithed produce, as that is a less severe prohibition than eating *teruma* (Rambam *Sefer Kedusha, Hilkhot Ma'akhalot Assurot* 14:16).

LANGUAGE

Bulmos – **בּוּלְמוֹס:** From the Greek βουλιμία, *boulimia*, meaning unhealthy hunger.

NOTES

Lobe of liver – **חֲצַר כָּבֵד:** Rav Hai Gaon explains that this is one of the small parts of the liver.

Feeding an ill person from the liver lobe – **הַאֲכָלָה מֵחֲצַר כָּבֵד:** It seems that the dispute here is whether this constitutes administering a remedy or not. The Rambam explains that eating the liver lobe is not a medicinal cure but a folk remedy, which requires the faith of the ill person. No Torah prohibition may be violated for a folk remedy.

One may place medicine – **מַטִּילִין לוֹ סַם:** This statement seems to permit any acts necessary to prepare the medicine, even if it means violating multiple Torah prohibitions (Rabbeinu Yehonatan).

There is uncertainty whether he is there, etc. – **סָפֵק הוּא שָׁם וכו׳:** Some authorities explain that these uncertainties are not necessarily distinct but cumulative: It is unclear whether there is a person there, whether he is a Jew, and whether he is alive. Despite the fact that there are many uncertainties, one still violates Shabbat due to the possibility of saving a life (Rabbeinu Yehonatan; *Min HaAnavim*).

From when he can discern between good and bad – **מִשֶּׁיַּבְחִין בֵּין טוֹב לְרַע:** The *Me'iri* explains this is referring to nighttime, when one cannot test whether the ill person is able to distinguish food by sight. In that case, one checks whether he can discern different tastes.

The least severe first – **הַקַּל הַקַּל קוֹדֶם:** The question has been raised: Isn't this obvious; why does the Gemara need to mention it? A suggested explanation is that the Gemara is stating that even if the more severe prohibition would work better as medication, one does not administer it first. Rather, one begins with the less severe prohibitions, since they might also heal the ill person (*Siaḥ Yitzḥak*).

Where it is possible to feed him non-sacred food – **הֵיכָא דְּאֶפְשָׁר בְּחוּלִּין:** Rashi explains that using non-sacred food might not be possible because there may be an insufficient amount. Other commentaries suggest additional interpretations to this Gemara (*Gevurat Ari*).

כִּי פְּלִיגִי – בִּדְלָא אֶפְשָׁר בְּחוּלִּין, מָר סָבַר: טֶבֶל חָמוּר, וּמָר סָבַר: תְּרוּמָה חֲמוּרָה, מָר סָבַר: טֶבֶל חָמוּר, אֲבָל תְּרוּמָה – חַזְיָא לְכֹהֵן. וּמָר סָבַר: תְּרוּמָה חֲמוּרָה, אֲבָל טֶבֶל – אֶפְשָׁר לְתַקּוֹנֵיהּ.

Where they disagree, it is in a case **where it is impossible** to feed him **non-sacred food** because there is no way to separate tithes. **One Sage holds** that the prohibition of **untithed produce is more severe; and one Sage holds** that the prohibition of *teruma* **is more severe.** The two sides reason as follows. One **Sage holds that** the prohibition of **untithed produce is** more **severe** because it is prohibited to everyone; **but** *teruma* **is fit for a priest,** and therefore one could say that its prohibition is less severe. **And one Sage holds that** *teruma* **is** more **severe** because non-priests may never eat it, **while untithed produce can be made fit** to eat, and therefore, even while it is still untithed, the prohibition against eating it is less severe.

Perek **VIII**
Daf **83** Amud **b**

אֶפְשָׁר בְּחוּלִּין פְּשִׁיטָא! לָא צְרִיכָא בְּשַׁבָּת.

It was stated that, according to Rabba, if **it is possible** to make the untithed produce fit and then feed him **with non-sacred** food, one should do so. The Gemara is surprised at this: It is **obvious** that if it is possible to tithe the produce and feed him that, one should do so. Why must it be stated? The Gemara explains: **No,** it is **necessary** to state this with regard to a case **on Shabbat,** when it is generally prohibited to separate *terumot* and tithes. Even so, the Sages said that it is better to separate *terumot* and tithes on Shabbat rather than feed the ill person untithed produce.

בְּשַׁבָּת נַמִּי פְּשִׁיטָא, טִלְטוּל מִדְּרַבָּנַן הוּא! הָכָא בְּמַאי עָסְקִינַן – בְּעָצִיץ שֶׁאֵינוֹ נָקוּב, דְּרַבָּנַן.

The Gemara asks: With regard **to Shabbat** it is **also obvious,** since the prohibition against separating *terumot* and tithes is merely a prohibition against **moving,** which is prohibited **by rabbinic** law.[N] That is certainly less severe than the prohibition against eating untithed produce. The Gemara answers: **With what are we dealing here?** We are dealing with fruits grown in **an imperforate container,**[N] which are not subject to *teruma* by Torah law but **by rabbinic** law. The Gemara teaches that it is preferable to transgress the rabbinic prohibition of tithing the fruit on Shabbat rather than feed the ill person untithed produce, although in this case the prohibition is rabbinic.

מָר סָבַר: טֶבֶל חָמוּר, וּמָר סָבַר תְּרוּמָה חֲמוּרָה.

§ The Gemara now discusses the aforementioned two opinions: **One Sage,** ben Teima, **holds that untithed produce is more severe,** and therefore one must tithe the fruit although it is prohibited to separate *teruma* on Shabbat; **and one Sage,** the first *tanna,* **holds that** *teruma* **is more severe.**

לֵימָא תַּנָּאֵי הִיא, דְּתַנְיָא: מִי שֶׁנְּשָׁכוֹ נָחָשׁ קוֹרִין לוֹ רוֹפֵא מִמָּקוֹם לְמָקוֹם, וּמְקָרְעִין לוֹ אֶת הַתַּרְנְגוֹלֶת, וְגוֹזְזִין לוֹ אֶת הַכְּרֵישִׁין, וּמַאֲכִילִין אוֹתוֹ וְאֵין צָרִיךְ לְעַשֵּׂר, דִּבְרֵי רַבִּי. רַבִּי אֶלְעָזָר בְּרַבִּי שִׁמְעוֹן אוֹמֵר: לֹא יֹאכַל עַד שֶׁיְּעַשֵּׂר.

Let us say that Rabba's view **is** one side of a dispute between *tanna'im,* **as it was taught** in a *baraita*: In the case of **one whom a snake bit**[H] on Shabbat and who is in danger, **one calls a doctor for him** to come **from** one **place to another; and one tears a chicken apart for him** if he needs its meat for healing; **and one harvests leeks** from the ground **and feeds** them to **him** for healing purposes, **and one need not separate tithes;** this is **the statement of Rabbi** Yehuda HaNasi. **Rabbi Elazar, son of Rabbi Shimon, says: He should not eat it unless it has been tithed.**

נֵימָא רַבִּי אֶלְעָזָר בְּרַבִּי שִׁמְעוֹן הִיא, וְלֹא רַבִּי!

Let us say that Rabba's statement that one must separate *teruma* and tithes from the fruit for the ill person on Shabbat, even from untithed produce prohibited by rabbinic law, corresponds to the view of **Rabbi Elazar, son of Rabbi Shimon.** He says that one must tithe the leeks for the ill person even on Shabbat, although leeks, like all other vegetables, are considered untithed produce only by rabbinic law. **And** Rabba's opinion does **not** follow the view of **Rabbi** Yehuda HaNasi.

NOTES

Moving is prohibited by rabbinic law – טִלְטוּל מִדְּרַבָּנָן הוּא: This point has been challenged, since the Gemara elsewhere gives a different reason for the prohibition against separating tithes on Shabbat. The main objection to separating tithes on Shabbat is that such an action makes the food fit for eating. This effectively completes the food, which is akin to repairing a vessel. Such an act is a primary labor prohibited on Shabbat. The Rambam argues that tithing food is similar to enacting a business deal, since one tithes fruits in order to present them to the priest, who thereby acquires them. Other commentaries write that there is an issue of carrying an object that is set aside from use on Shabbat [*muktze*]. However, this is not the primary problem (*Tosefet Yom HaKippurim*; *Pitḥei She'arim*).

Imperforate container – עָצִיץ שֶׁאֵינוֹ נָקוּב: A plant grown in an imperforate container does not absorb water or nutrients from the ground. Therefore, biblical laws of *terumot* and tithes do not apply to such a plant. The Torah's laws in this area apply only to grains growing in the ground. However, in the case of a perforated pot, the roots of a plant it holds draw nutrients from the earth through the holes, connecting the plant to the ground. The Sages decreed that plants grown in imperforate containers are included by rabbinic law within the *halakhot* of *teruma* and tithes due to their similarity to plants grown in perforated pots.

HALAKHA

One whom a snake bit – מִי שֶׁנְּשָׁכוֹ נָחָשׁ: If someone is bitten by a snake, it is treated as a mortal wound even when it is uncertain whether or not the snake is deadly. Even if there are no expert doctors present and the ill person says nothing, everything that would usually be done on a weekday to heal him must be done for him on Shabbat (*Shulḥan Arukh, Oraḥ Ḥayyim* 328:6).

אֲפִילּוּ תֵּימָא רַבִּי, עַד כָּאן לָא קָאָמַר רַבִּי הָתָם – אֶלָּא לְעִנְיַן מַעְשַׂר יָרָק דְּרַבָּנַן, אֲבָל בְּמַעְשַׂר דָּגָן דְּטֶבֶל דְּאוֹרָיְיתָא הוּא – אֲפִילּוּ רַבִּי מוֹדֶה דְּאִי שָׁרֵית לֵיהּ בְּעָצִיץ שֶׁאֵינוֹ נָקוּב אָתֵי לְמֵיכַל בְּעָצִיץ שֶׁהוּא נָקוּב.

The Gemara rejects this: **Even if you say** that Rabba holds in accordance with the view of **Rabbi** Yehuda HaNasi, **Rabbi** Yehuda HaNasi **is saying** that one should not separate tithes **only there, with regard to** the requirement to take the **tithe from vegetables,** like leeks, **which is rabbinic** in origin. This requirement was decreed lest one come to confuse vegetables with produce that is untithed by Torah law. **However,** with regard to the **tithe of grains,** which have the status of **untithed produce by Torah** law, although in this particular circumstance their untithed status is rabbinic because the grains grew in an imperforate container, **even Rabbi** Yehuda HaNasi **concedes** that the produce must be tithed. **Because if it is permitted for him** to eat without separating tithes from produce grown in **an imperforate container,** he may err and **come to eat** from grain grown in **a perforated pot,** which is considered untithed produce by Torah law. Consequently, one must separate tithes on Shabbat before feeding an ill person, even according to the opinion of Rabbi Yehuda HaNasi.

תָּנוּ רַבָּנַן: מִי שֶׁאֲחָזוֹ בּוּלְמוֹס מַאֲכִילִין אוֹתוֹ דְּבַשׁ וְכָל מִינֵי מְתִיקָה, שֶׁהַדְּבַשׁ וְכָל מִינֵי מְתִיקָה מְאִירִין מְאוֹר עֵינָיו שֶׁל אָדָם. וְאַף עַל פִּי שֶׁאֵין רְאָיָה לַדָּבָר, זֵכֶר לַדָּבָר – ״רְאוּ נָא כִּי אוֹרוּ עֵינַי כִּי טָעַמְתִּי מְעַט דְּבַשׁ הַזֶּה״.

The Sages taught in a *baraita*: In the case of **one who is seized with *bulmos*, one feeds him honey and all types of sweet** foods, **as the honey and all types of sweet** foods **restore the sight of his eyes. And although there is no** clear **proof for the matter, there is an allusion to the matter.** Jonathan said: **"See, I pray you, how my eyes are brightened because I tasted a little of this honey"** (I Samuel 14:29).

וּמַאי אַף עַל פִּי שֶׁאֵין רְאָיָה לַדָּבָר – דְּהָתָם לָאו בּוּלְמוֹס אַחְזְיֵהּ.

The Gemara asks: **And why** does the *baraita* say: **Although there is no** clear **proof for the matter,** when that verse is a strong proof? The Gemara answers: **There,** Jonathan was **not seized with *bulmos*,**[N] he was merely very hungry. Therefore, the episode provides no evidence that honey or sweet foods are the remedy for *bulmos*.

אָמַר אַבַּיֵי: לֹא שָׁנוּ אֶלָּא לְאַחַר אֲכִילָה, אֲבָל קוֹדֶם אֲכִילָה – מְגָרֵר גָּרֵיר, דִּכְתִיב: ״וַיִּמְצְאוּ אִישׁ מִצְרִי בַּשָּׂדֶה וַיִּקְחוּ אוֹתוֹ אֶל דָּוִד וַיִּתְּנוּ לוֹ לֶחֶם וַיֹּאכַל וַיַּשְׁקֻהוּ מָיִם וַיִּתְּנוּ לוֹ פֶלַח דְּבֵלָה וּשְׁנֵי צִמֻּקִים וַיֹּאכַל וַתָּשָׁב רוּחוֹ אֵלָיו כִּי לֹא אָכַל לֶחֶם וְלֹא שָׁתָה מַיִם שְׁלֹשָׁה יָמִים וּשְׁלֹשָׁה לֵילוֹת״.

Abaye said: They taught that honey restores a one's eyesight **only after eating** other food, **but before eating** other food **it whets** one's appetite, **as it is written: "And they found an Egyptian man in the field, and brought him to David, and they gave him bread and he ate, and they gave him water to drink; and they gave him a piece of a cake of figs, and two clusters of raisins, and he ate, and his spirit was restored; for he had eaten no bread nor drunk any water for three days and three nights"** (I Samuel 30:11–12). This indicates that sweets are given after the main course and not before it.

אָמַר רַב נַחְמָן אָמַר שְׁמוּאֵל: מִי שֶׁאֲחָזוֹ בּוּלְמוֹס מַאֲכִילִין אוֹתוֹ אַלְיָה בִּדְבַשׁ. רַב הוּנָא בְּרֵיהּ דְּרַב יְהוֹשֻׁעַ אָמַר: אַף סוֹלֶת נְקִיָּה בִּדְבַשׁ. רַב פָּפָּא אָמַר: אֲפִילּוּ קִמְחֵי דְּשַׂעֲרֵי בְּדִיבְשָׁא. אָמַר רַבִּי יוֹחָנָן: פַּעַם אַחַת אֲחָזַנִי בּוּלְמוֹס, וְרַצְתִּי לְמִזְרָחָהּ שֶׁל תְּאֵנָה, וְקִיַּימְתִּי בְּעַצְמִי: ״הַחָכְמָה תְּחַיֶּה בְעָלֶיהָ״. דְּתָנֵי רַב יוֹסֵף: הָרוֹצֶה לִטְעוֹם טַעַם תְּאֵנָה – יִפְנֶה לְמִזְרָחָהּ, שֶׁנֶּאֱמַר: ״וּמִמֶּגֶד תְּבוּאוֹת שָׁמֶשׁ״.

Rav Naḥman said that **Shmuel said:** In the case of **one who is seized with *bulmos*, one feeds him a sheep's tail with honey,** since the combination of the fatty meat and the honey helps greatly. **Rav Huna, son of Rav Yehoshua, said: Also, fine wheat flour with honey** is a remedy. **Rav Pappa said: Even barley flour with honey** is good for curing *bulmos*. **Rabbi Yoḥanan said: Once I was seized with *bulmos* and I ran to the east side of a fig tree**[B] and found ripe figs there, which I ate. Figs on a tree do not all ripen at once but ripen first on the side where the sun rises, so Rabbi Yoḥanan searched first for figs on the east side of the tree. **And I** thereby **fulfilled** the verse: **"Wisdom preserves the lives of those who have it"** (Ecclesiastes 7:12). **As Rav Yosef taught: One who wishes to taste the flavor of the fig should turn to the east, as it is stated: "And for the precious things of the sun's fruits"** (Deuteronomy 33:14), implying that the sun ripens fruit and makes them sweet.

רַבִּי יְהוּדָה וְרַבִּי יוֹסֵי הָווּ קָא אָזְלִי בְּאוֹרְחָא, אַחְזְיֵהּ בּוּלְמוֹס לְרַבִּי יְהוּדָה – קַפְחֵיהּ לְרוֹעֶה, אָכְלֵיהּ לְרִיפְתָּא. אֲמַר לֵיהּ רַבִּי יוֹסֵי: קִפַּחְתָּ אֶת הָרוֹעֶה! כִּי מָטוּ לְמָתָא אַחְזְיֵהּ בּוּלְמוֹס לְרַבִּי יוֹסֵי, אַהַדְרוּהוּ בִּלְגֵי וְצָעֵי. אֲמַר לֵיהּ רַבִּי יְהוּדָה: אֲנִי קִפַּחְתִּי אֶת הָרוֹעֶה וְאַתָּה קִפַּחְתָּ אֶת הָעִיר כּוּלָּהּ.

The Gemara relates that **Rabbi Yehuda and Rabbi Yosei were walking on the road** when **Rabbi Yehuda was seized with *bulmos*. He overpowered** a nearby **shepherd and ate the bread** that the shepherd had in his hand, since his life was in danger. **Rabbi Yosei said to him: You have robbed that shepherd. When they reached the city, Rabbi Yosei was seized with *bulmos*,** and all the people of the city **surrounded him with jugs** [*lagei*][L] **and plates** with all sorts of sweets. **Rabbi Yehuda said to him** in jest: **I robbed** only **the shepherd, but you have robbed the entire city.**

NOTES

He was not seized with *bulmos* – לָאו בּוּלְמוֹס אַחְזְיֵהּ: In this story, Saul had imposed a ban on eating. The people saved Jonathan from being killed by his father for violating this ban only because Jonathan performed a great service for the nation. If *bulmos* had seized him, eating honey to save his life would have superseded this ban (*Toledot Yitzḥak*).

BACKGROUND

East side of a fig tree – מִזְרָחָהּ שֶׁל תְּאֵנָה: As opposed to other fruit, figs do not ripen all at once. Instead, they ripen gradually; each day fruit on a different part of the tree might ripen. Since sunlight and warmth hasten the ripening of the fruit, it is common to see more ripe fruit on the eastern side of the tree than on other areas of the tree.

LANGUAGE

Jugs [*lagei*]– לָגֵי: This is the plural form of *lagina*, from the Latin lagena or the Greek λάγυνος, *lagynos*, which is a jug made of clay.

Lagynos from the early Roman period

וְתוּ, רַבִּי מֵאִיר וְרַבִּי יְהוּדָה וְרַבִּי יוֹסֵי הָווּ קָא אָזְלִי בְּאוֹרְחָא, רַבִּי מֵאִיר הֲוָה דָּיֵיק בִּשְׁמָא רַבִּי יְהוּדָה וְרַבִּי יוֹסֵי לָא הָווּ דָּיְיקוּ בִּשְׁמָא. כִּי מָטוּ לְהַהוּא דּוּכְתָּא בְּעוּ אוּשְׁפִּיזָא, יְהַבוּ לְהוּ. אָמְרוּ לוֹ: מַה שְּׁמְךָ? אָמַר לְהוּ: כִּידוֹר. אָמַר: שְׁמַע מִינָּהּ אָדָם רָשָׁע הוּא, שֶׁנֶּאֱמַר: ״כִּי דוֹר תַּהְפּוּכוֹת הֵמָּה״. רַבִּי יְהוּדָה וְרַבִּי יוֹסֵי אַשְׁלִימוּ לֵיהּ כִּיסַיְיהוּ רַבִּי מֵאִיר לָא אַשְׁלִים לֵיהּ כִּיסֵיהּ. אֲזַל אוֹתְבֵיהּ בֵּי קִיבְרֵיהּ דַּאֲבוּהּ.

§ **And furthermore,** it is told: **Rabbi Meir and Rabbi Yehuda and Rabbi Yosei were walking on the road** together. **Rabbi Meir would analyze names** and discern one's nature from his name,[N] while **Rabbi Yehuda and Rabbi Yosei were not** apt to **analyze names. When they came to a certain place, they looked for lodging** and **were given** it. **They said** to the innkeeper: **What is your name? He said to them:** My name is **Kidor.** Rabbi Meir **said** to himself: Perhaps one can **learn from this that he is a wicked person, as it is stated: "For they are a generation** [*ki dor*] **of upheavals"** (Deuteronomy 32:20). Since it was Friday afternoon, **Rabbi Yehuda and Rabbi Yosei entrusted their purses to him. Rabbi Meir did not entrust his purse to him** but **went and placed it at the grave of the innkeeper's father.**

אִתַּחְזֵי לֵיהּ בְּחֶלְמֵיהּ: תָּא שָׁקֵיל כִּיסָא דְּמַנַּח אַרֵישָׁא דְּהַהוּא גַּבְרָא. לְמָחָר אֲמַר לְהוּ: הָכִי אִתַּחְזֵי לִי בְּחֶלְמַאי! אָמְרִי לֵיהּ: חֶלְמָא דְּבֵי שִׁמְשֵׁי לֵית בְּהוּ מַמָּשָׁא. אֲזַל רַבִּי מֵאִיר, וּנְטָרֵיהּ כּוּלֵּי יוֹמָא וְאַיְיתֵיהּ.

The innkeeper's father **appeared** to the innkeeper **in a dream** and said to him: **Go take the purse placed at the head of that man,** i.e., the innkeeper's father. **The following day, he said** to the Sages: **This** is what **appeared to me in my dream. They said to him: Dreams during twilight** on Shabbat evening **have no substance** and should not be trusted. Even so, **Rabbi Meir went and guarded** his money **all** that **day and** then **took it.**

לְמָחָר אָמְרוּ לוֹ: הַב לַן כִּיסַן! אֲמַר לְהוּ: לֹא הָיוּ דְּבָרִים מֵעוֹלָם. אֲמַר לְהוּ רַבִּי מֵאִיר: אַמַּאי לָא דָּיְיקִיתוּ בִּשְׁמָא? אֲמַרוּ לֵיהּ: אַמַּאי לָא אֲמַרְתְּ לַן מָר? אֲמַר לְהוּ: אֵימַר דְּאָמְרִי אֲנָא חֲשָׁשָׁא, אַחְזוּקֵי מִי אֲמָרִי?

The next day, the rabbis **said to** the innkeeper: **Give us our purses. He said to them: These matters never occurred;** you never gave me any purses. **Rabbi Meir said to them: Why didn't you analyze his name** to learn that he is a wicked man? **They said to him: Why didn't the Master tell us? He said to them: I said one should be suspicious, but have I said** a person **should be established as** wicked? Could I say to you with certainty that he is wicked based on his name alone?

מְשָׁכוּהוּ וְעַיְּילוּהוּ לַחֲנוּתָא, חֲזוּ טְלָפְחֵי אַשְּׂפָמֵיהּ, אֲזַלוּ וִיהַבוּ סִימָנָא לִדְבֵיתְהוּ, וּשְׁקַלוּהוּ לְכִיסַיְיהוּ וְאַיְיתוּ. אֲזַל אִיהוּ וּקְטַלֵיהּ לְאִיתְּתֵיהּ.

What did they do? **They dragged** the innkeeper **and brought him to a store** and gave him wine to drink. After he drank the wine, **they saw lentils on his mustache,** showing that he had eaten lentils that day. **They went and gave this sign to his wife.** They said that the innkeeper had ordered that their money be returned to them upon the sign that he ate lentils at his last meal. **And they took their purses** and went. **He went and killed his wife** out of anger that she did this.

הַיְינוּ (דִּתְנַן): מַיִם רִאשׁוֹנִים הֶאֱכִילוּ בְּשַׂר חֲזִיר, מַיִם אַחֲרוֹנִים הָרְגוּ אֶת הַנֶּפֶשׁ.

This is as we learned in a *baraita*: Due to a person's laxity in **the first washing,**[N] **they fed** him **pork.** There was an innkeeper who was accustomed to feed pork to gentiles and kosher meat to Jews. He distinguished between Jews and gentiles by watching to see whether they performed the ritual hand-washing before eating. One time, a Jew came and ate without washing his hands before the meal, and the innkeeper gave him pork to eat. Laxity in **the final washing,** the washing of one's hands and mouth after a meal, caused the innkeeper **to kill the person.** This is similar to that story, as had the wicked innkeeper washed his mouth, the rabbis would not have known that he had eaten lentils.

וּלְבַסּוֹף הָווּ דָּיְיקִי בִּשְׁמָא, כִּי מָטוּ לְהַהוּא בֵּיתָא דִּשְׁמֵיהּ בָּלָה – לָא עַיְילוּ לְגַבֵּיהּ. אָמְרִי: שְׁמַע מִינָּהּ רָשָׁע הוּא, דִּכְתִיב: ״וָאֹמַר לַבָּלָה נִאוּפִים״ (כְּמוֹ: ״אַחֲרֵי בְלוֹתִי הָיְתָה לִי עֶדְנָה״, כְּלוֹמַר: זְקֵנָה בְּנִאוּפִים).

And in the end, they too, Rabbi Yehuda and Rabbi Yosei, **would analyze names. When they came to a house of** a landlord **named Bala, they did not enter. They said: Conclude from here that he is** certainly **wicked, as it is written: "I said of her who was worn out** [*bala*] **by adulteries"** (Ezekiel 23:43), **as it** states: **"After I am grown old** [*beloti*] **shall I have pleasure?"** (Genesis 18:12). "Worn out by adulteries" means **aged through adulteries.**

NOTES

A name determines character – שְׁמָא גָּרֵים: This does not mean that everyone with an ugly name is evil, since there are certainly exceptions to the rule. Nevertheless, there is reason to be concerned with respect to names, particularly when one is on a journey and does not know the people he encounters. The Sages have said that although parents have their own reasons for giving a baby a specific name, they are unknowingly directed toward a true and appropriate name for their child (*Tosefet Yom HaKippurim;* Maharsha).

First washing – מַיִם רִאשׁוֹנִים: The main point here is explained in tractate *Ḥullin*, where the story is recounted at length. It seems that this episode took place during a time of religious persecution, when the Jews could not express their desire for kosher meat. Therefore, the innkeeper relied on signs.

מִי שֶׁנְּשָׁכוֹ כֶּלֶב שׁוֹטֶה וכו׳. תָּנוּ רַבָּנַן: חֲמִשָּׁה דְּבָרִים נֶאֶמְרוּ בְּכֶלֶב שׁוֹטֶה: פִּיו פָּתוּחַ וְרִירוֹ נוֹטֵף, וְאׇזְנָיו סְרוּחוֹת, וּזְנָבוֹ מוּנָּח עַל יְרֵכוֹתָיו וּמְהַלֵּךְ בְּצִידֵּי דְּרָכִים וְיֵשׁ אוֹמְרִים אַף נוֹבֵחַ וְאֵין קוֹלוֹ נִשְׁמָע, מִמַּאי הָוֵי? רַב אָמַר: נָשִׁים כַּשְּׁפָנִיּוֹת מְשַׂחֲקוֹת בּוֹ, וּשְׁמוּאֵל אָמַר: רוּחַ רָעָה שׁוֹרָה עָלָיו.

§ It was taught that in the case of **one whom a mad dog**[B] **bit,** one does not feed him the lobe of its liver. The Gemara clarifies the concept of the mad dog. **The Sages taught** in a *baraita*: **Five signs were said about a mad dog: Its mouth is** always **open; and its saliva drips; and its ears are floppy** and do not stand up; and **its tail rests on its legs; and it walks on the edges of roads. And some say it also barks and its voice is not heard.** The Gemara asks: **From where did** the dog become mad? **Rav said: Witches play with it** and practice their magic on it, causing it to become mad. **And Shmuel said: An evil spirit rests upon it.**

מַאי בֵּינַיְיהוּ? אִיכָּא בֵּינַיְיהוּ,

The Gemara asks: **What is** the practical difference **between these** two opinions? The Gemara answers: **There is** a practical difference **between them** with regard to

Perek **VIII**
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לְמִקְטְלֵיהּ בְּדָבָר הַנִּזְרָק.

killing it with an object that is thrown from a distance like an arrow rather than with one's hands. If the dog is possessed by an evil spirit, one should avoid direct contact with it.

תַּנְיָא כְּוָותֵיהּ דִּשְׁמוּאֵל: כְּשֶׁהוֹרְגִין אוֹתוֹ אֵין הוֹרְגִין אוֹתוֹ אֶלָּא בְּדָבָר הַנִּזְרָק. דְּחָיֵיף בֵּיהּ – מִסְתַּכֵּן, דְּנָכֵית לֵיהּ – מָיֵית. דְּחָיֵיף בֵּיהּ מִסְתַּכֵּן, מַאי תַּקַּנְתֵּיהּ? נִישְׁלַח מָאנֵיהּ וְנִירְהַט. רַב הוּנָא בְּרֵיהּ דְּרַב יְהוֹשֻׁעַ חַף בֵּיהּ חַד מִינַּיְיהוּ בְּשׁוּקָא, שְׁלַחִינְהוּ לְמָאנֵיהּ וְרָהֵיט. אָמַר: קִיַּימְתִּי בְּעַצְמִי ״הַחׇכְמָה תְּחַיֶּה בְעָלֶיהָ״.

The Gemara comments: This **was taught** in a *baraita* **in accordance with** the opinion of **Shmuel: When one kills** a mad dog, **he should kill it only with a thrown object.** Furthermore, **one who is rubbed by mad dog will become dangerously** ill, while **one bitten** by the dog **will die.** The Gemara asks: **What is the remedy** for **one who is rubbed by mad dog** and **becomes dangerously ill?** The Gemara answers: **Let him take off his clothing and run.** The Gemara relates: **Rav Huna, son of Rav Yehoshua, was rubbed by one of these** mad dogs **in the market,** whereupon **he took off his clothing and ran. He said: I have fulfilled** the verse: **"Wisdom preserves the lives of those who have it"** (Ecclesiastes 7:12).

דְּנָכֵית לֵיהּ מָיֵית, מַאי תַּקַּנְתֵּיהּ? אָמַר אַבָּיֵי: נֵיתֵי מַשְׁכָּא דְּאַפָּא דִּדִיכְרָא, וְנִיכְתּוֹב עֲלֵיהּ: אֲנָא פְּלָנְיָא בַּר פְּלָנִיתָא אַמַּשְׁכָּא דְּאַפָּא דִּיכְרָא כָּתֵיבְנָא עֲלָךְ כַּנְתִּי כַּנְתִּי קְלִירוֹס. וְאָמְרִי לָהּ: קַנְדִּי קַנְדִּי קְלוֹרוֹס יָהּ יָהּ ה׳ צְבָאוֹת, אָמֵן אָמֵן סֶלָה. וְנִשַׁלְחִינְהוּ לְמָאנֵיהּ וְלִקְבְּרִינְהוּ בֵּי קִבְרֵי עַד תְּרֵיסַר יַרְחֵי שַׁתָּא, וְנַפְּקִינְהוּ וְנִקְלִינְהוּ בְּתַנּוּרָא, וְנִבְדְּרִינְהוּ לְקִטְמֵיהּ אַפָּרָשַׁת דְּרָכִים. וְהָנָךְ תְּרֵיסַר יַרְחֵי שַׁתָּא, כִּי שָׁתֵי מַיָּא – לָא לִישְׁתֵּי אֶלָּא בְּגוּבְתָּא דִּנְחָשָׁא, דִּילְמָא חָזֵי בָּבוּאָה דְּשִׁידָּא וְלִיסְתַּכֵּן. כִּי הָא דְּאַבָּא בַּר מָרְתָא, הוּא אַבָּא בַּר מַנְיוּמִי, עֲבַדָא לֵיהּ אִימֵּיהּ גּוּבְתָּא דְּדַהֲבָא:

The Gemara continues to discuss the *baraita*: **One bitten** by a mad dog **will die.**[B] The Gemara asks: **What is the remedy? Abaye said: Let him bring the skin of a male hyena and write on it: I, so-and-so, son of so-and-so, am writing** this spell **about you upon the skin of a male hyena:** ***Kanti kanti kelirus.***[L] **And some say** he should write: ***Kandi kandi keloros.*** He then writes names of God, ***Yah, Yah,*** **Lord of Hosts, amen amen Selah. And let him take off his clothes and bury them in a cemetery for twelve months** of **the year,** after which **he should take them out, and burn them in an oven, and scatter the ashes at a crossroads. And** during **those twelve months** of **the year,** when his clothes are buried, **when he drinks water, let him drink only from a copper tube**[N] and not from a spring, **lest he see the** image of the **demon in the water and be endangered, like** the case of **Abba bar Marta,** who is also called **Abba bar Manyumi, whose mother made him a gold tube** for this purpose.

BACKGROUND

Mad dog – כֶּלֶב שׁוֹטֶה: A mad dog may reach a state of partial paralysis, which is why it displays the symptoms mentioned by the Sages: Its tail is tucked between its legs, its tongue hangs out of its mouth, and it drools. This partial paralysis also affects the dog's vocal cords, which leads to a drastic change in the sound of its barking to the point where it can no longer bark audibly.

LANGUAGE

***Kelirus* – קְלִירוֹס:** Possibly from the Greek κλῆρος, *klèros*, meaning destiny or lottery.

NOTES

Copper tube – בְּגוּבְתָּא דִּנְחָשָׁא: One approach suggests that since one of the effects of this sickness is that the ill person cannot abide the sight of water, he must drink it through a tube so he will not see what he is drinking (*Arukh*).

BACKGROUND

Rabies in humans – כַּלֶּבֶת בָּאָדָם: Untreated rabies in humans is fatal in the vast majority of cases. One of the symptoms of the disease is a painful constricting of the throat muscles when the ill person tries to swallow anything. Apparently, due to the associative connection with drinking, the mere sight of water causes this physical response. This is why the ancients referred to this disease as hydrophobia, meaning fear of water.

״וְעוֹד אָמַר רַבִּי מַתְיָא״. רַבִּי יוֹחָנָן חָשׁ בִּצְפִידְנָא, אֲזַל גַּבָּהּ דְּהַהִיא מַטְרוֹנִיתָא, עָבְדָא לֵיהּ מִלְּתָא חַמְשָׁא וּמַעֲלֵי שַׁבְּתָא. אֲמַר לָהּ: בְּשַׁבַּת מַאי? אֲמַרָה לֵיהּ: לָא צְרִיכַתְּ. אִי מִצְטָרֵיכְנָא מַאי? אֲמַרָה לֵיהּ: אִישְׁתְּבַע לִי דְּלָא מְגַלֵּית. אִישְׁתַּבַּע: לֵאלָהָא דְּיִשְׂרָאֵל לָא מְגַלֵּינָא. נְפַק דְּרַשָׁהּ בְּפִירְקָא.

§ The mishna said: **And furthermore, Rabbi Matya** ben Ḥarash **said:** With regard to one who suffers pain in his throat, one may place medicine inside his mouth on Shabbat, although administering a remedy is prohibited on Shabbat. The Gemara discusses a related incident: **Rabbi Yoḥanan suffered** from the illness ***tzefidna*,**[LB] which first affects the teeth and gums and then the intestines. **He went to a certain** gentile **matron** [***matronita***][L] who was a well-known healer. **She prepared a medicine for him on Thursday and Friday. He said to her: What** shall I do **on Shabbat,**[N] when I cannot come to collect the medicine from you? **She said to him: You will not need** it. He asked her: **If I do need** it, **what** shall I do? **She said to him: Swear to me that you will not reveal** the remedy; then I will tell you, and you can prepare it yourself should you need it. **He swore: To the God of the Jews, I will not reveal it.** She told him the remedy. Rabbi Yoḥanan then **went out and taught it publicly,** revealing the secret of the remedy.

וְהָא אִישְׁתַּבַּע לָהּ! לֵאלָהָא דְּיִשְׂרָאֵל לָא מְגַלֵּינָא, הָא לְעַמּוֹ יִשְׂרָאֵל מְגַלֵּינָא. וְהָא אִיכָּא חִלּוּל הַשֵּׁם! דִּמְגַלֵּי לָהּ מֵעִיקָּרָא.

The Gemara is surprised at this: **But he swore to her** that he would not reveal it. The Gemara answers that in his vow he declared: **I will not reveal it to the God of the Jews.** However, his words imply: **I will reveal it to His people, the Jews.** The Gemara asks: **Still, there is a desecration of God's name,** as the matron now thinks that a great man of Rabbi Yoḥanan's stature broke his vow.[N] The Gemara answers: **He revealed** it **to her at the outset.** As soon as she revealed the remedy to him, he told her that his vow would not prevent him from publicizing the remedy.

מַאי עָבְדָא לֵיהּ? אָמַר רַב אַחָא בְּרֵיהּ דְּרַב אַמִי: מֵי שְׂאוֹר, שֶׁמֶן זַיִת, וּמֶלַח. רַב יֵימָר אָמַר: שְׂאוֹר גּוּפֵיהּ, שֶׁמֶן זַיִת, וּמֶלַח. רַב אַשִׁי אָמַר: מִשְׁחָא דְּגַדְפָּא דַּאֲוַוזָּא. אֲמַר אַבַּיֵי: אֲנָא עֲבַדִי לְכוּלְּהוּ, וְלָא אִיתַּסַּאי, עַד דַּאֲמַר לִי הַהוּא טַיָּיעָא: אַיְיתֵי קַשְׁיָיתָא דְּזֵיתָא דְּלָא מְלוֹ תִּילְתָּא וּקְלֵינְהוּ בְּנוּרָא אַמָּרָא חַדְתָּא, וְאַדְבֵּיק בְּכָכֵי דָּרֵיהּ. עֲבַדִי הָכִי וְאִיתַּסַּאי.

The Gemara asks: **What** was the medicine that **she prepared for him? Rav Aḥa, son of Rav Ami, said:** It was **water** in which **leaven** was steeped, **olive oil, and salt. Rav Yeimar said:** It was **leaven itself, olive oil, and salt. Rav Ashi said:** The remedy was **fat** from the bone marrow of **a goose's wing. Abaye said: I made all of these** medicines **and was not cured** from this ailment, **until a certain Arab told me** the remedy for it: **Take olive seeds that are less than one-third** ripe, **and burn them in a fire on top of a new hoe, and stick them along the row of gums. I did this and was cured.**

מִמַּאי הָוֵה? מֵחֲמִימֵי חֲמִימֵי דְּחִיטֵּי וּמִשִּׁיּוּרֵי כָּסָא דְּהַרְסָנָא. וּמַאי סִימָנֵיהּ? כַּד רָמֵי מִידֵּי בְּכָכֵיהּ וַאֲתָא דְּמָא מִבֵּי דָּרֵי. רַבִּי יוֹחָנָן כִּי חָשׁ בִּצְפִידְנָא עֲבַד הָכִי בְּשַׁבְּתָא, וְאִיתַּסֵּי. וְרַבִּי יוֹחָנָן הֵיכִי עָבֵיד הָכִי? אֲמַר רַב נַחְמָן בַּר יִצְחָק: שַׁאנֵי צְפִידְנָא, הוֹאִיל וּמַתְחִיל בְּפֶה וְגוֹמֵר בִּבְנֵי מֵעַיִם.

§ The Gemara asks: **From where** does **this** disease *tzefidna* come? It is from eating **wheat bread that is too hot and fish remains fried in oil. What is the sign of** this sickness? **When one puts something between his teeth, blood comes out from his gums. When Rabbi Yoḥanan suffered from *tzefidna*, he prepared this** medicine described above **on Shabbat and was cured.** The Gemara asks: **And how did Rabbi Yoḥanan prepare this** medicine on Shabbat for an ailment which affects only the gums but is not life-threatening? **Rav Naḥman bar Yitzḥak said: *Tzefidna* is different, since it does** indeed **begin in the mouth** and appears to be an illness of the teeth, **but it ends up in the intestines** and is dangerous.[H]

אֲמַר לֵיהּ רַב חִיָּיא בַּר אַבָּא לְרַבִּי יוֹחָנָן: כְּמַאן – כְּרַבִּי מַתְיָא בֶּן חָרָשׁ, דַּאֲמַר: הַחוֹשֵׁשׁ בְּפִיו מַטִּילִין לוֹ סַם בְּשַׁבָּת? אֲמַר לֵיהּ: שֶׁאֲנִי אוֹמֵר: בָּזוֹ, וְלֹא בְּאַחֶרֶת.

Rav Ḥiyya bar Abba said to Rabbi Yoḥanan: In accordance with whose opinion did you do this? Was it not in accordance with the opinion of **Rabbi Matya ben Ḥarash, who said:** In the case of **one who suffers pain in his mouth, one puts medicine in his** mouth **on Shabbat,** which is a minority opinion? Rabbi Yoḥanan **said to him:** It is so, **but I say** the Sages agreed with him about taking medicine **in this** case alone, **but no other.** If so, with regard to medicine on Shabbat, the view of Rabbi Matya ben Ḥarash is not a minority opinion.

HALAKHA

An illness that may be healed on Shabbat – מַחֲלָה שֶׁאֶפְשָׁר לְרַפֵּא בְּשַׁבָּת: Any potentially fatal injury may be healed on Shabbat, including any injury, wound, or abscess of the teeth, but not merely a toothache (*Shulḥan Arukh*, *Oraḥ Ḥayyim* 328:3).

LANGUAGE

***Tzefidna* – צְפִידְנָא:** Some authorities maintain that the origin of this word is the Greek σηπεδών, *sepedon*, meaning rot. Others suggest its origin is in the Semitic root *tzfd*, meaning shrinkage.

Matron [*matronita*] – מַטְרוֹנִיתָא: From the Latin matrona, meaning woman, with the Aramaic feminine suffix *-ita*.

BACKGROUND

***Tzefidna* – צְפִידְנָא:** From the descriptions in the Talmud, it seems that this is referring to the disease scurvy, which is caused by vitamin C deficiency. The symptoms of the disease include teeth loosening and falling out, internal bleeding, and anemia. The treatments described in the Talmud are various attempts to fill this vitamin C deficiency in a concentrated form.

NOTES

What shall I do on Shabbat – בְּשַׁבַּת מַאי: Rabbi Yoḥanan was apparently busy on Shabbat with his lectures and lessons and could not visit the woman. He therefore asked what he should do on Shabbat (*Siaḥ Yitzḥak*).

A vow to a gentile – שְׁבוּעָה לְגוֹי: A vow to a gentile such as the matron in this episode is as valid as any other vow, and it is prohibited to break it. However, a vow made under duress is not binding. It was that clause which Rabbi Yoḥanan took advantage of in tricking the healer. Furthermore, the Gemara explains that he did not truly break his vow because he never really vowed to keep silent about the remedy in the first place. Consequently, he did not desecrate God's name, which would have been the case had he broken his vow. This is especially true because he was an important person (see *Me'iri*).

לֵימָא מְסַיַּיע לֵיהּ: מִי שֶׁאֲחָזוֹ יֵרָקוֹן – מַאֲכִילִין אוֹתוֹ בְּשַׂר חֲמוֹר, מִי שֶׁנְּשָׁכוֹ כֶּלֶב שׁוֹטֶה – מַאֲכִילִין אוֹתוֹ מֵחֲצַר כָּבֵד שֶׁלּוֹ, וְהַחוֹשֵׁשׁ בְּפִיו – מַטִּילִין לוֹ סַם בַּשַּׁבָּת, דִּבְרֵי רַבִּי מַתְיָא בֶּן חָרָשׁ. וַחֲכָמִים אוֹמְרִים: בְּאֵילּוּ אֵין בָּהֶם מִשּׁוּם רְפוּאָה. בְּאֵלּוּ לְמַעוֹטֵי מַאי – מַאי לָאו לְמַעוֹטֵי סַם?

Let us say that this *baraita* **supports him: With** regard to **one who is seized with *yerakon*,**[B] **one feeds him donkey meat** as medicine; with regard to **one whom a mad dog bit, one feeds him the lobe of its liver;**[B] in the case of **one who has pain in his mouth, one puts medicine in his** mouth **on Shabbat; this is the statement of Rabbi Matya ben Ḥarash. And the Rabbis say: These have no** value **as a remedy.** The Rabbis used the term **these, to exclude what? What, is it not to exclude** this **medicine** for *tzefidna*, which the Rabbis agree is permitted on Shabbat?

לָא, לְמַעוֹטֵי מַקִּיזִין דָּם לִסְרוּנְכִי. הָכִי נַמִי מִסְתַּבְּרָא, דְּתַנְיָא: שְׁלֹשָׁה דְּבָרִים אָמַר רַבִּי יִשְׁמָעֵאל בְּרַבִּי יוֹסֵי שֶׁשָּׁמַע מִשּׁוּם רַבִּי מַתְיָא בֶּן חָרָשׁ: מַקִּיזִין דָּם לִסְרוּנְכִי בַּשַּׁבָּת, וּמִי שֶׁנְּשָׁכוֹ כֶּלֶב שׁוֹטֶה מַאֲכִילִין אוֹתוֹ מֵחֲצַר כָּבֵד שֶׁלּוֹ, וְהַחוֹשֵׁשׁ בְּפִיו מַטִּילִין לוֹ סַם בַּשַּׁבָּת.

The Gemara rejects this: **No, it excludes** a different remedy, which Rabbi Matya suggests: **Bloodletting**[B] to heal the ailment ***serunkhi***[L] is permitted on Shabbat. The Gemara comments: **So too, this is reasonable** to say, **as it was taught** in a *baraita*: **Rabbi Yishmael, son of Rabbi Yosei, said three things that he heard in the name of Rabbi Matya ben Ḥarash: One** may **let blood for *serunkhi* on Shabbat; and** in the case of **one whom a mad dog bit, one feeds him the lobe of its liver; and** in the case of **one who has pain in his mouth, one puts medicine in his** mouth **on Shabbat.**

וַחֲכָמִים אוֹמְרִים: בְּאֵילּוּ אֵין בָּהֶן מִשּׁוּם רְפוּאָה. בְּאֵילּוּ לְמַעוֹטֵי מַאי – מַאי לָאו אַתַּרְתֵּי בַּתְרַיְיתָא, וּלְמַעוֹטֵי דְּרֵישָׁא? לָא, אַתַּרְתֵּי דְּרֵישָׁא קַמַּיְיתָא, וּלְמַעוֹטֵי דְּסֵיפָא.

And the Rabbis say: These have no value **as a remedy.** The Rabbis used the term **these to exclude what? What, is it not** to limit their argument only to **the latter two** items, which do not cure anything, and **to exclude the first** item, bloodletting for *serunkhi*, which everyone agrees is an effective remedy? The Gemara rejects this: **No,** there is no proof from here, since it is possible to say that it is referring **to the first two** items of the **first** *baraita* **and excludes the latter clause** with regard to medicine on Shabbat, which they agree with.

BACKGROUND

Yerakon – **יֵרָקוֹן:** *Yerakon* seems to refer to hepatitis. The Rabbis maintained that the suggestion of Rabbi Matya ben Ḥarash was only an untested, auspicious practice, not a true remedy. Consequently, they did not allow it on Shabbat.

One feeds him the lobe of its liver – מַאֲכִילִין אוֹתוֹ מֵחֲצַר כָּבֵד שֶׁלּוֹ: Some commentaries see this as akin to the modern healing method of using serums of animals that were injected with rabies.

Bloodletting – מַקִּיזִין דָּם: Bloodletting was a standard medical practice throughout the ancient world. The letting of small quantities of blood was considered an effective way to cure illness.

Bloodletting depicted on an ancient Greek urn

LANGUAGE

Serunkhi – **סְרוּנְכִי:** This apparently refers to diphtheria, as it seems to be derived from an Aramaic word meaning strangling. In cases of diphtheria, the saliva that fills the ill person's throat can lead to suffocation.

Perek **VIII**
Daf **84** Amud **b**

תָּא שְׁמַע, דְּתָנֵי רַבָּה בַּר שְׁמוּאֵל: עוּבָּרָה שֶׁהֵרִיחָה – מַאֲכִילִין אוֹתָהּ עַד שֶׁתָּשׁוּב נַפְשָׁהּ, וּמִי שֶׁנְּשָׁכוֹ כֶּלֶב שׁוֹטֶה – מַאֲכִילִין אוֹתוֹ מֵחֲצַר כָּבֵד שֶׁלּוֹ, וְהַחוֹשֵׁשׁ בְּפִיו – מַטִּילִין לוֹ סַם בַּשַּׁבָּת, דִּבְרֵי רַבִּי אֶלְעָזָר בְּרַבִּי יוֹסֵי שֶׁאָמַר מִשּׁוּם רַבִּי מַתְיָא בֶּן חָרָשׁ. וַחֲכָמִים אוֹמְרִים: בָּזוֹ וְלֹא בְּאַחֶרֶת. בְּזוֹ אַהַיָּיא? אִילֵימָא אַעוּבָּרָה – פְּשִׁיטָא! עוּבָּרָה מִי אִיכָּא לְמַאן דְּאָמַר דְּלֹא?! אֶלָּא לַאו – אַסַּם, שְׁמַע מִינָּהּ.

Come and **hear** a proof for the matter, **as Rabba bar Shmuel taught** in the following *baraita*: With regard to **a pregnant woman who smells** and craves food, **one feeds her until she is satisfied,** even on Yom Kippur; **and** in the case of **one whom a mad dog bit, one feeds him from the lobe of its liver; and** in the case of **one who has pain in his mouth, one places medicine in his** mouth **on Shabbat;** this is **the statement of Rabbi Elazar, son of Rabbi Yosei, who said** it **in the name of Rabbi Matya ben Ḥarash. And the Rabbis say: In this case and no other.** The Gemara clarifies: **To which** case is **this one** referring? **If we say** they said this about **a pregnant woman, it is obvious; is there anyone who says** one should **not** give **a pregnant woman** food? **Rather, is it not** referring to the *halakha* pertaining to **medicine** on Shabbat, which they agree is permitted? **Learn from this** that the Rabbis did not disagree about this.

רַב אַשִׁי אָמַר: מַתְנִיתִין נַמִי דַּיְקָא "וְעוֹד אָמַר רַבִּי מַתְיָא בֶּן חָרָשׁ הַחוֹשֵׁשׁ בְּפִיו מַטִּילִין לוֹ סַם בַּשַּׁבָּת" וְלָא פְּלִיגִי רַבָּנַן עֲלֵיהּ. וְאִם אִיתָא דִּפְלִיגִי רַבָּנַן עֲלֵיהּ – לִיעָרְבִינְהוּ וְלִיתְנִינְהוּ, וְלִיפְלְגוּ רַבָּנַן בְּסֵיפָא – שְׁמַע מִינָּהּ.

Rav Ashi said: The wording of **the mishna is also precise** in accordance with this approach, as it was taught in the mishna: **And furthermore, Rabbi Matya ben Ḥarash said:** In the case of **one who suffers pain in his mouth, one places medicine in his** mouth **on Shabbat, and the Rabbis do not disagree** with him and say otherwise. **And if it is so that the Rabbis disagree with him,** then **let** the mishna **combine** the two *halakhot* **and teach them** together, **and let the Rabbis disagree** with both points **in the latter clause.** Since the mishna was not written this way, but instead the dispute of the Rabbis appears after Rabbi Matya's statement about the mad dog, **learn from here** that the Rabbis did not disagree with him about the *halakha* with regard to medicine.

״מִפְּנֵי שֶׁסָּפֵק נְפָשׁוֹת הוּא״ וכו׳. לָמָּה לִי תּוּ לְמֵימַר וְכׇל סְפֵק נְפָשׁוֹת דּוֹחֶה אֶת הַשַּׁבָּת? אָמַר רַב יְהוּדָה אָמַר רַב: לֹא סְפֵק שַׁבָּת זוֹ בִּלְבַד אָמְרוּ, אֶלָּא אֲפִילּוּ סְפֵק שַׁבָּת אַחֶרֶת.

§ The mishna states that one with pain in his throat should be given medicine on Shabbat **because** it is a case of **uncertainty** concerning a **life-threatening** situation. The Gemara asks: **Why do I** need to say **furthermore: And any** case of **uncertainty** concerning a **life-threatening** situation **overrides Shabbat? Rav Yehuda said** that **Rav said: They stated** this **not only** in a case where there is **uncertainty** with regard to **this Shabbat,**[H] **but even** if the **uncertainty** is with regard to **a different** future **Shabbat.**

הֵיכִי דָּמֵי? כְּגוֹן דַּאֲמַדוּהּ לִתְמַנְיָא יוֹמֵי, וְיוֹמָא קַמָּא שַׁבְּתָא. מַהוּ דְּתֵימָא: לִיעַכַּב עַד לְאוּרְתָּא כִּי הֵיכִי דְּלָא נֵיחוֹל עֲלֵיהּ תְּרֵי שַׁבְּתָא, קָא מַשְׁמַע לַן.

What are the circumstances in which uncertainty would arise as to whether or not his life will be in danger in the future? They are a case **where** doctors **assess** that an ill person needs a certain treatment **for eight days, and the first day** of his illness **is Shabbat. Lest you say: He should wait until evening** and begin his treatment after Shabbat **so they will not need to desecrate two** ***Shabbatot*** **for his sake,** therefore **it teaches us** that one must immediately desecrate Shabbat for his sake. This is the *halakha*, despite the fact that an additional Shabbat will be desecrated as a result, because there is uncertainty about whether his life is in danger.

תַּנְיָא נַמִי הָכִי: מְחַמִּין חַמִּין לַחוֹלֶה בְּשַׁבָּת בֵּין לְהַשְׁקוֹתוֹ בֵּין לְהַבְרוֹתוֹ. וְלֹא שַׁבָּת זוֹ בִּלְבַד אָמְרוּ אֶלָּא לְשַׁבָּת אַחֶרֶת. וְאֵין אוֹמְרִים: נַמְתִּין לוֹ שֶׁמָּא יַבְרִיא, אֶלָּא מְחַמִּין לוֹ מִיָּד, מִפְּנֵי שֶׁסְּפֵק נְפָשׁוֹת דּוֹחֶה אֶת הַשַּׁבָּת וְלֹא סְפֵק שַׁבָּת זוֹ אֶלָּא אֲפִילּוּ סְפֵק שַׁבָּת אַחֶרֶת.

That was also taught in a *baraita*: **One heats water for an ill person on Shabbat, whether to give him to drink or to wash him,** since it might help him recover. **And they did not say** it is permitted to desecrate **only** the **current Shabbat** for him, **but even a different,** future **Shabbat. And one must not say: Let us wait** and perform this labor **for him** after Shabbat, **perhaps he will get well**[N] in the meantime. **Rather, one heats it for him immediately because any** case of **uncertainty** concerning a **life-threatening** situation **overrides Shabbat. And** this is so **not** only with regard to **uncertainty** whether his life is in danger **on the current Shabbat, but even** in a case of **uncertainty** with regard to danger **on a different Shabbat.**

וְאֵין עוֹשִׂין דְּבָרִים הַלָּלוּ לֹא עַל יְדֵי גּוֹיִם וְלֹא עַל יְדֵי כּוּתִיִּים, אֶלָּא עַל יְדֵי גְּדוֹלֵי יִשְׂרָאֵל. וְאֵין אוֹמְרִין יֵעָשׂוּ דְּבָרִים הַלָּלוּ לֹא עַל פִּי נָשִׁים וְלֹא עַל פִּי כּוּתִיִּים, אֲבָל מִצְטָרְפִין לְדַעַת אַחֶרֶת.

And these acts should not be performed by gentiles[NH] **or Samaritans but** should be done **by the greatest of the Jewish people,**[N] i.e., their scholars, who know how to act properly. **And one does not say: These actions** may **be performed** based on the advice **of women**[N] **or Samaritans,** since they are not considered experts able to declare a person ill enough to override Shabbat. **However,** the opinions of **these** people **do combine with an additional opinion,** meaning that if there is a dispute, their opinions may be considered when coming to a decision.

תָּנוּ רַבָּנַן: מְפַקְּחִין פִּקּוּחַ נֶפֶשׁ בְּשַׁבָּת וְהַזָּרִיז הֲרֵי זֶה מְשׁוּבָּח, וְאֵין צָרִיךְ לִיטּוֹל רְשׁוּת מִבֵּית דִּין. הָא כֵּיצַד? רָאָה תִּינוֹק שֶׁנָּפַל לַיָּם – פּוֹרֵשׂ מְצוּדָה וּמַעֲלֵהוּ. וְהַזָּרִיז הֲרֵי זֶה מְשׁוּבָּח וְאֵין צָרִיךְ לִיטּוֹל רְשׁוּת מִבֵּית דִּין – וְאַף עַל גַּב דְּקָא צָיֵיד כַּוְורֵי. רָאָה תִּינוֹק שֶׁנָּפַל לַבּוֹר – עוֹקֵר חוּלְיָא וּמַעֲלֵהוּ. וְהַזָּרִיז הֲרֵי זֶה מְשׁוּבָּח וְאֵין צָרִיךְ לִיטּוֹל רְשׁוּת מִבֵּית דִּין – אַף עַל גַּב דְּמִתַּקֵּן דַּרְגָּא.

§ **The Sages taught** in a *baraita*: **One engages in saving a life on Shabbat,**[H] **and one who is vigilant** to do so **is praiseworthy. And one need not take permission from a court** but hurries to act on his own. **How so?** If **one sees a child who fell into the sea, he spreads** a fisherman's **net and raises him** from the water. **And one who is vigilant** and acts quickly **is praiseworthy, and one need not seek permission from a court, although** in doing so **he catches fish**[N] in the net as well. Similarly, if **one sees a child fall into a pit** and the child cannot get out, **he digs part of the ground out** around the edge of the pit to create a makeshift step **and raises him out. And one who is vigilant** and acts quickly **is praiseworthy, and one need not seek permission from a court, although in doing so he fashions a step.**

NOTES

Let us wait and perform this labor for him after Shabbat, perhaps he will get well – נַמְתִּין לוֹ שֶׁמָּא יַבְרִיא: The commentaries have explained this according to Rashi: One does not delay treatment, even if it seems that the ill person's condition is improving, unless he is certainly healthy. If any uncertainty remains, one does not wait for the matter to become clear.

These acts should not be performed by gentiles – אֵין עוֹשִׂין דְּבָרִים הַלָּלוּ לֹא עַל יְדֵי גּוֹיִם: Commentaries have given various reasons for this. The main reason is that it should be done immediately by those present, before the ill person's condition deteriorates, rather than waiting for a gentile to arrive. Authorities debate whether gentiles should perform the treatment if they are already present (*Tosefot Rid*; *Me'iri*).

The greatest of [*gedolei*] the Jewish people – גְּדוֹלֵי יִשְׂרָאֵל: Alternative versions of the text suggest that this is referring to adults [*gedolim*] rather than scholars. Another approach argues that it is a mitzva for the greatest scholars to act because they are meticulous in observance of Shabbat and in saving lives (Rambam).

Based on the advice of women – עַל פִּי נָשִׁים: One explanation suggests that women might err in the future and compare one situation to another to reach a halakhic conclusion, leading to desecration of Shabbat in situations that are not emergencies. Another explanation is that there may be a concern that once a woman has received a stringent ruling in this matter, in the future she may not act correctly and a life will be put at risk (*Me'iri*; Rosh). Alternatively, perhaps there is concern that they will become lax in their general Shabbat observance.

Although he catches fish – דְּקָא צָיֵיד כַּוְורֵי: Some commentaries write that he is not liable even if he intends to catch fish during his rescue. Since he is occupied with saving a life, he is not held accountable for any prohibited labors that he performs (see *Me'iri*).

HALAKHA

Not only uncertainty with regard to this Shabbat – לֹא סְפֵק שַׁבָּת זוֹ בִּלְבַד: In a situation where one may desecrate Shabbat to save a life, more than one Shabbat may be desecrated. One does not delay medical treatment to avoid desecrating Shabbat twice (*Shulḥan Arukh*, *Oraḥ Ḥayyim* 328:11).

These acts should not be performed by gentiles, etc. – אֵין עוֹשִׂין דְּבָרִים הַלָּלוּ לֹא עַל יְדֵי גּוֹיִם וכו׳: When Shabbat must be desecrated for the sake of an ill person who is in danger, one should attempt to ensure that this is not done by gentiles, minors, or women, but by educated adult Jews. The Rema cites an opinion that one should try to perform the action in an unusual way in order to avoid violating a prohibition by Torah law. Similarly, if the act can be performed by a gentile with no prohibition violated at all, the gentile should be employed (*Or Zarua*; *Tosafot*; Ran). In the *Taz* and the *Arukh HaShulḥan* it is written that one should not act in accordance with the opinion of the Rema, and in all situations the actions should preferably be performed by Jews on Shabbat (*Shulḥan Arukh*, *Oraḥ Ḥayyim* 328:12).

Saving a life on Shabbat – פִּקּוּחַ נֶפֶשׁ בְּשַׁבָּת: If a child falls into a pit, one should dig around its edge to bring the child up, even if in so doing a step is built, which is a prohibited labor on Shabbat. Similarly, one may break down a locked door to release a child, although in doing so he prepares the wood for further use. If a fire breaks out and there is potential danger to human life, the fire should be extinguished, even if a path is cleared at the same time. One need not ask the permission of the court during moments of danger but should hurry and act (*Shulḥan Arukh*, *Oraḥ Ḥayyim* 328:13).

רָאָה שֶׁנִּנְעֲלָה דֶּלֶת בִּפְנֵי תִינוֹק – שׁוֹבְרָהּ וּמוֹצִיאוֹ, וְהַזָּרִיז הֲרֵי זֶה מְשׁוּבָּח וְאֵין צָרִיךְ לִיטּוֹל רְשׁוּת מִבֵּית דִּין – וְאַף עַל גַּב דְּקָא מִיכַּוֵּין לְמִיתְבַּר בְּשִׁיפֵי. מְכַבִּין וּמַפְסִיקִין מִפְּנֵי הַדְּלֵיקָה בְּשַׁבָּת וְהַזָּרִיז הֲרֵי זֶה מְשׁוּבָּח וְאֵין צָרִיךְ לִיטּוֹל רְשׁוּת מִבֵּית דִּין – וְאַף עַל גַּב דְּקָא מְמַכֵּיךְ מַכּוֹכֵי.

Similarly, if **one sees that a door is locked before a child** and the child is scared and crying, **he breaks the door and takes the child out. And one who is vigilant** and acts quickly **is praiseworthy, and one need not seek permission from a court, although he intends to break** it **into boards** to be used later. Similarly, **one** may **extinguish a fire** by **placing a barrier**[H] of metal or clay vessels filled with water **in front of** it **on Shabbat** when life is endangered. **And one who is vigilant** and acts quickly **is praiseworthy, and one need not seek permission from a court, although he leaves the coals,**[N] which can be used for cooking after Shabbat.

וּצְרִיכָא, דְּאִי אַשְׁמוֹעִינַן יָם – מִשּׁוּם דְּאַדְּהָכִי וְהָכִי אָזֵל לֵיהּ, אֲבָל בּוֹר דְּקָא יָתֵיב – אֵימָא לָא, צְרִיכָא.

The Gemara comments: **And** it is **necessary** to teach these examples, since each one suggests an original idea. **As, had it taught us** the *halakha* of the child who fell into **the sea,** we would have said: He must act quickly in that case **because in the meantime,** if he delays, the child **will be swept away** by the waves and disappear, and therefore the rescuer need not seek permission; **but** in the case of a child who fell into **a pit, who remains** there and is in no further danger, one might **say** the rescuer need not hurry but should request permission from the court first. Therefore, the *baraita* explains: **No,** it is **necessary** to tell us that case, too.

וְאִי אַשְׁמוֹעִינַן בּוֹר – מִשּׁוּם דְּקָא מִיבְעִית, אֲבָל נִנְעֲלָה דֶּלֶת – אֶפְשָׁר דְּיָתֵיב בְּהַאי גִּיסָא וּמְשַׁבֵּישׁ לֵיהּ בְּאַמְגּוּזֵי, צְרִיכָא.

And if it had taught us the case of the **pit,** one might have thought it is **because the child is scared** at being trapped; **but when a door is locked** before a child, **it is possible to sit on the other side** of the door and amuse him **with** the sound of **nuts** until Shabbat is over. Therefore, it is **necessary** to teach that in this case, too, one does not delay but acts immediately because a life is possibly in danger.

״מְכַבִּין וּמַפְסִיקִין״. לָמָּה לִי? דַּאֲפִילּוּ לְחָצֵר אַחֶרֶת.

It was taught in a *baraita* that **one** may **extinguish a fire** by **placing a barrier** in front of it on Shabbat. The Gemara asks: **Why do I** need **this?** What new point is taught by this additional case of a life-endangering situation? The Gemara answers: This *halakha* applies **even** if the fire is spreading **toward another courtyard.** Not only may this be done to save the lives of people in the courtyard on fire; it may also be done to prevent the fire from spreading to an adjacent courtyard.

אָמַר רַב יוֹסֵף אָמַר רַב יְהוּדָה אָמַר שְׁמוּאֵל: לֹא הָלְכוּ בְּפִקּוּחַ נֶפֶשׁ אַחַר הָרוֹב. הֵיכִי דָּמֵי? אִי נֵימָא דְּאִיכָּא תִּשְׁעָה יִשְׂרָאֵל וְגוֹי אֶחָד בֵּינַיְיהוּ – רוּבָּא יִשְׂרָאֵל נִינְהוּ! (אֶלָּא) פַּלְגָא וּפַלְגָא – סְפֵק נְפָשׁוֹת לְהָקֵל.

§ **Rav Yosef said** that **Rav Yehuda said** that **Shmuel said:** With regard to **saving a life,** the Sages **did not follow the majority**[H] as they do in other areas of *halakha*. The Gemara asks: **What are the circumstances?** When does one not follow the majority? **If we say** that one does not follow the majority in a case where **there are nine Jews and one gentile among them** and a building collapses on one of them, then in that case **the majority** of people are **Jews** and yet one desecrates Shabbat to save the trapped person. In such a case one is in fact following the majority. Alternatively, if the group is **half Jews and half gentiles,** the ruling is **lenient** with regard to a case of **uncertainty** concerning a **life-threatening** situation. But this, too, is not a case where one follows the minority, as there is an even chance that the victim is a Jew.[N]

אֶלָּא דְּאִיכָּא תִּשְׁעָה גּוֹיִם וְיִשְׂרָאֵל אֶחָד – הָא נַמִי פְּשִׁיטָא, דַּהֲוָה לֵיהּ קָבוּעַ, וְכׇל קָבוּעַ כְּמֶחֱצָה עַל מֶחֱצָה דָּמֵי!

Rather, it is referring to a case where **there are nine gentiles and one Jew.** However, **this too** is **obvious.** One saves the trapped individual because the group is in a **fixed** location, **and** there is a principle that **whenever** a group is in **a fixed** location **it is considered** as though it were evenly divided. In this case, despite the fact that the group's majority is gentile, it is considered as though it were composed **half** of Jews and **half** of gentiles.[N]

HALAKHA

One may extinguish a fire by placing a barrier – מְכַבִּין וּמַפְסִיקִין בִּדְלֵיקָה: If a fire breaks out in a courtyard and one fears it will cross to another courtyard, endangering the people there, it may be extinguished to prevent it from spreading (*Shulḥan Arukh*, *Oraḥ Ḥayyim* 329:1). Nowadays, the custom is to extinguish any life-threatening fire, even in the house of a gentile (Rema), since in any city there are certainly elderly people and children who are unable to escape (*Mishna Berura*; *Shulḥan Arukh*, *Oraḥ Ḥayyim* 334:26).

With regard to saving a life the Sages did not follow the majority – לֹא הָלְכוּ בְּפִיקּוּחַ נֶפֶשׁ אַחַר הָרוֹב: With regard to saving a life, the principle of majority does not apply. If there are nine gentiles and one Jew in a courtyard and one individual leaves for another courtyard where a building falls on him, such that from a normal halakhic perspective he would be considered to be one of the majority, in a case of uncertainty concerning a life-threatening situation he is considered to be part of the fixed group and there is considered to be a fifty-fifty chance that he is Jewish. Therefore, one acts in order to save him. However, if all the members of a courtyard leave their fixed place, whereupon a building collapses on one of them, the principle of majority does apply. If the majority were gentiles, one does not rescue the person trapped under the building. This is how the Rambam, Rif, and Rosh interpret this passage (*Shulḥan Arukh*, *Oraḥ Ḥayyim* 329:2).

NOTES

He leaves the coals – מְמַכֵּיךְ מַכּוֹכֵי: The Rambam translates these unusual Aramaic words to mean that he clears a path at the same time as he is occupied with extinguishing the fire.

Jews and gentiles with regard to saving a life – יִשְׂרָאֵל וְגוֹיִם בְּהַצָּלָה: The reason that the Gemara permits violating Shabbat only to save Jewish lives is explained later. According to the *Me'iri*, anything stated about gentiles in this text is referring strictly to idolaters. Gentiles who believe in the unity of God are treated like Jews with respect to this issue.

Majority and fixed location – רוֹב וְקָבוּעַ: When various items are mixed together, one follows the majority, as it is likely that a random sample will come from the largest group. However, when objects are permanently fixed, the sample is distorted and one can no longer rely on statistics. In such a case, any individual is considered to have an even chance of belonging to either group.

לָא צְרִיכָא דְּפָרוּשׁ לְחָצֵר אַחֶרֶת, מַהוּ דְּתֵימָא: כָּל דְּפָרֵישׁ – מֵרוּבָּא פָּרֵישׁ, קָא מַשְׁמַע לָן דְּלָא הָלְכוּ בְּפִקּוּחַ נֶפֶשׁ אַחַר הָרוֹב.

The Gemara answers: **No,** it is **necessary** to teach that one does not follow the majority in a case where one individual did not remain with the group in their courtyard but **separated** and went **to another courtyard,** and a building collapses on him. **Lest you say:** One should follow the principle that **whatever is separated** from a group **is considered to have left from the majority,** and since there was a majority of gentiles there the individual who left the group was probably a gentile, and it is not necessary to clear the debris for a gentile on Shabbat, therefore **it teaches us that with regard to** uncertainty in a situation of **saving a life, one does not follow the majority.**

אִינִי? וְהָאָמַר רַבִּי אַסִּי אָמַר רַבִּי יוֹחָנָן: תִּשְׁעָה גּוֹיִם וְיִשְׂרָאֵל אֶחָד, בְּאוֹתָהּ חָצֵר – מְפַקְּחִין, בְּחָצֵר אַחֶרֶת – אֵין מְפַקְּחִין! לָא קַשְׁיָא, הָא – דְּפָרוּשׁ כּוּלְּהוּ, הָא – דְּפָרוּשׁ מִקְצָתַיְיהוּ.

The Gemara asks: **Is that so? But didn't Rav Asi say** that **Rabbi Yoḥanan said:** If there are **nine gentiles and one Jew** and a building collapses on one of them, if it is **in that same courtyard one removes the debris,** but **in another courtyard one does not remove the debris?** The Gemara answers: This is **not difficult;** there is no contradiction between the *halakhot*. **This** case, where one removes the debris, is **when they all left** for another courtyard and it is clear that the Jew was among them. Consequently, the principle of being in a fixed location still applies, and it is considered a case of uncertainty. **That** other situation is **when** only **a minority of them left** for the other courtyard, and it is unknown whether the Jew left with them.[N]

וּמִי אָמַר שְׁמוּאֵל הָכִי? וְהָתְנַן: מָצָא בָהּ תִּינוֹק מוּשְׁלָךְ, אִם רוֹב גּוֹיִם – גּוֹי, וְאִם רוֹב יִשְׂרָאֵל – יִשְׂרָאֵל, מֶחֱצָה עַל מֶחֱצָה – יִשְׂרָאֵל. וְאָמַר רַב: לֹא שָׁנוּ אֶלָּא לְהַחֲיוֹתוֹ, אֲבָל לְיַיחֲסוֹ – לֹא,

The Gemara asks: **Did Shmuel** actually **say this,** that one does not follow the majority with regard to saving a life? **Didn't we learn** in a mishna: If **one finds an abandoned child** in a city and his parents are unknown, **if the majority** of the city **are gentiles** the child is considered **a gentile; and if the majority** of the city **are Jews** the child is considered a **Jew;** if the city is composed of **half** gentiles **and half** Jews, the child is considered a **Jew? And Rav said: They taught this,** that he is a Jew, **only** with respect **to sustaining him but not** with respect **to attributing a lineage to him.** One does not say that he is definitely Jewish based on the majority. Therefore, with regard to the *halakhot* of marriage, his status remains uncertain. If the abandoned child is a girl, she is not permitted to marry a priest, who may marry only a woman of certain lineage.[H]

Perek **VIII**
Daf **85** Amud **a**

וּשְׁמוּאֵל אָמַר: לְפַקֵּחַ עָלָיו אֶת הַגַּל. כִּי אִיתְּמַר דִּשְׁמוּאֵל – אַרֵישָׁא אִיתְּמַר: אִם רוֹב גּוֹיִם – גּוֹי, אָמַר שְׁמוּאֵל: וּלְעִנְיַן פִּקּוּחַ נֶפֶשׁ אֵינוֹ כֵּן.

And Shmuel said: This *halakha* of the status of a found child is with regard to **removing debris from on top of him,** implying that if there is a majority of gentiles in the city where he is found, one does not violate Shabbat by removing the debris from the child to save his life. This implies that one does follow the majority in the case of saving a life. The Gemara answers: **When** this statement **of Shmuel was stated, it was stated with regard to the first** *halakha*. Shmuel's intent was to be lenient, and his statement should be understood as follows: **If the majority are gentiles, he is a gentile. Shmuel said: But with regard to the matter of saving a life it is not so.** Rather, one saves him based on the uncertainty.

אִם רוֹב גּוֹיִם גּוֹי לְמַאי הִילְכְתָא? אָמַר רַב פָּפָּא: לְהַאֲכִילוֹ נְבֵלוֹת. אִם רוֹב יִשְׂרָאֵל – יִשְׂרָאֵל, לְמַאי הִילְכְתָא – לְהַחֲזִיר לוֹ אֲבֵידָתוֹ.

§ It was taught that **if** there is **a majority of gentiles** in the city, a foundling is considered to have the status of **a gentile.** The Gemara asks: **To what** ***halakha*** does this statement relate? **Rav Pappa said:** It relates **to feeding him non-kosher** food. One need not protect the child from every prohibition and may even feed him non-kosher food, as though he were a gentile. It was further taught: **If** there is **a majority of Jews, he is a Jew.** The Gemara asks: **To what** ***halakha*** does this relate? The Gemara answers: It relates **to returning a lost object to him.** In such a case it is assumed that he is definitely a Jew. Consequently, Jews must return lost objects to him, whereas there is no obligation to return lost objects to gentiles.

NOTES

Most of the them left or some of them left – פָּרְשׁוּ רוּבָּם וּמִקְצָתָם: The Rambam and other commentaries reason as follows: If all the individuals leave for another courtyard, they lose their status of being in a fixed location. Therefore, the principle of majority applies, and one does not desecrate Shabbat for any of them. But if only some people leave, the status of being in a fixed location still applies. Rashi takes the opposite approach. Rabbeinu Efrayim explains that if some of them leave, there are two uncertainties: Uncertainty as to whether the Jew remained in his original place or whether he left, and uncertainty as to whether the building fell on him or not. However, the Ra'avad and many others maintain that, with regard to saving a life, the ruling is lenient even when there are several uncertainties.

HALAKHA

Lineage of a child found in a city – יִחוּס תִּינוֹק שֶׁנִּמְצָא בְּעִיר: If a baby is found in a city in which both Jews and gentiles live, its status is that of an uncertain gentile, regardless of which group is the majority. If such an individual later marries a Jewish woman, he must divorce her due to the chance that he is not Jewish. If he immerses for the sake of conversion, he is considered a Jew (*Shulḥan Arukh*, *Even HaEzer* 4:33).

מֶחֱצָה עַל מֶחֱצָה – יִשְׂרָאֵל, לְמַאי הִילְכְתָא? אָמַר רֵישׁ לָקִישׁ: לִנְזָקִין, הֵיכִי דָּמֵי? אִי נֵימָא דִּנְגַחֵיהּ תּוֹרָא דִּידַן לְתוֹרָא דִּידֵיהּ – נַיְיתֵי רְאָיָה וְנִשְׁקוֹל!

It was further stated: If the city is **half** gentile **and half** Jewish, the foundling has the status of **a Jew.** The Gemara asks: **To what *halakha*** does this relate? **Reish Lakish said:** It is referring **to** *halakhot* of **damages.**[N] The Gemara asks: **What are the circumstances? If we say that our ox,** i.e., an ox belonging to another Jew, **gored his ox,** one could ask: How can he make a claim like a Jew? **Let him bring proof** that he is Jewish, **and** only then may he **take** the money for damages, since the burden of proof rests upon the claimant. Since he cannot prove his Jewish status, he has no claim.[N]

לָא צְרִיכָא, דִּנְגַחֵיהּ תּוֹרָא דִּידֵיהּ לְתוֹרָא דִּידַן, פַּלְגָא – יָהֵיב לֵיהּ, אִידָּךְ פַּלְגָא – נֵימָא לֵיהּ: אַיְיתִי רְאָיָה דְּלָאו יִשְׂרָאֵל אֲנָא, וּשְׁקוֹל.

The Gemara answers: **No,** it is **necessary when his** innocuous **ox,** which has gored fewer than three times, **gored our ox,** i.e., an ox belonging to a Jew, in which case **he gives him half,** which is what a Jew pays for damages caused by an innocuous ox. However, a gentile must make full restitution for the damage caused. The foundling[H] does not pay **the other half,** which a gentile gives to a Jew if his ox harms a Jew's ox. **Let him say to** the one who suffered the damage: **Bring proof**[N] **that I am not a Jew and take** the money. In that case, the burden of proof rests upon the one who suffered the damage.

״מִי שֶׁנָּפַל עָלָיו מַפּוֹלֶת וכו׳״. מַאי קָאָמַר?

§ It was taught in the mishna: With regard to **one upon whom a rockslide fell,** and there is uncertainty whether he is there under the debris or whether he is not there; and there is uncertainty whether he is still alive or whether he is dead; and there is uncertainty whether the person under the debris is a gentile or whether he is Jew, one clears the pile from atop him. The Gemara asks: **What is** the mishna **saying?** Why does it bring three different uncertainties to illustrate the principle that one violates Shabbat to save a life even in a case of uncertainty?

לָא מִיבַּעְיָא קָאָמַר: לָא מִיבַּעְיָא סָפֵק הוּא שָׁם סָפֵק אֵינוֹ שָׁם, דְּאִי אִיתֵיהּ חַי הוּא – דִּמְפַקְּחִין, אֶלָּא אֲפִילּוּ סָפֵק חַי סָפֵק מֵת – מְפַקְּחִין, וְלָא מִיבַּעְיָא סָפֵק חַי סָפֵק מֵת דְּיִשְׂרָאֵל, אֶלָּא אֲפִילּוּ סָפֵק גּוֹי סָפֵק יִשְׂרָאֵל – מְפַקְּחִין.

The Gemara explains: **It is speaking** using the style of: **Needless to say,** and the mishna should be understood as follows: **Needless to say,** in a case where it is **uncertain** whether **he is there or not there,** one removes the debris, since **if he is** there and he is **alive, one** must **clear** the debris. **But even** if it is **uncertain** whether he is **alive or dead, one** must **clear** the debris. **And needless to say,** when there is **uncertainty** whether he is **alive or dead,** but it is certain that he is **a Jew,** one must clear the debris. **Rather,** one must **clear** the debris **even if** there is **uncertainty** whether **he is a gentile or a Jew.**

״מְצָאוּהוּ חַי מְפַקְּחִין״. מְצָאוּהוּ חַי פְּשִׁיטָא! לָא צְרִיכָא, דַּאֲפִילּוּ לְחַיֵּי שָׁעָה.

§ The mishna taught: If **they found him alive, they** continue to **remove** the debris. The Gemara is surprised at this: **If they find him alive,** it is **obvious** that they remove the debris, since that is saving a life. The Gemara answers: **No,** it is **necessary** to teach that one must desecrate Shabbat for his sake **even** if it is clear that he will **live** only **a short while**[NH] and will die soon after.

NOTES

To *halakhot* of damages – לִנְזָקִין: *Tosafot* ask why the Gemara does not explain all the distinctions with regard to the status of this foundling in terms of damages. The later commentaries argue that, according to the opinion that one does not follow the majority in monetary matters, such distinctions are out of place (*Shem Yosef*).

Returning lost objects and paying damages to a gentile – הֲשָׁבַת אֲבֵדָה וּנְזִיקִין לְגוֹי: The *halakhot* of returning lost objects and paying only half damages caused by an innocuous ox are not universal *halakhot*; rather, they are unique laws given to the Jewish people. This is why they do not apply when gentiles are involved.

Bring proof – אַיְיתִי רְאָיָה: Some commentaries add that even when there is a legitimate reason to think that the foundling is not a Jew, such as when he clearly does not behave like a Jew, one still acts based on the majority of Jews (*Tosefot HaRosh*).

A short while – לְחַיֵּי שָׁעָה: The *Me'iri* adds that in the short time remaining to him, he may confess his sins, repent, and prepare himself for death. One must not deprive him of this opportunity.

HALAKHA

A child found in a city – תִּינוֹק שֶׁנִּמְצָא בְּעִיר: If a child was found in a city of Jews and gentiles and was not converted, nor did he convert on his own, then he may be fed non-kosher food if the majority of residents of the town are not Jewish. If the majority of residents in the town are Jewish, he is treated as a Jew and his lost objects must be returned. If the population of the town is evenly split, he must be sustained as a Jew and rescued from a collapsed building on Shabbat. With regard to paying damages, his status is in doubt, and the burden of proof rests on the claimant (Rambam *Sefer Kedusha, Hilkhot Issurei Bia* 15:22). Other authorities claim that if the majority in the town is gentile, the child is rescued from a ruin on Shabbat, but he need not be sustained (*Tur*; *Shulḥan Arukh*, *Even HaEzer* 4:34).

Even if he will live only a short while – אֲפִילּוּ לְחַיֵּי שָׁעָה: If a person is found crushed under debris and will survive only a short while, one still clears the debris from him on Shabbat (*Shulḥan Arukh*, *Oraḥ Ḥayyim* 329:4).

״וְאִם מֵת יַנִּיחוּהוּ״. הָא נַמִּי פְּשִׁיטָא! לָא
צְרִיכָא לְרַבִּי יְהוּדָה בֶּן לָקִישׁ. דְּתַנְיָא: אֵין
מַצִּילִין אֶת הַמֵּת מִפְּנֵי הַדְּלֵיקָה, אָמַר רַבִּי
יְהוּדָה בֶּן לָקִישׁ: שָׁמַעְתִּי שֶׁמַּצִּילִין אֶת
הַמֵּת מִפְּנֵי הַדְּלֵיקָה. וַאֲפִילּוּ רַבִּי יְהוּדָה
בֶּן לָקִישׁ לָא קָאָמַר אֶלָּא מִתּוֹךְ שֶׁאָדָם
בָּהוּל עַל מֵתוֹ, אִי לָא שָׁרֵית לֵיהּ – אָתֵי
לְכַבּוֹיֵי. אֲבָל הָכָא, אִי לָא שָׁרֵית לֵיהּ –
מַאי אִית לֵיהּ לְמֶעְבַּד?

§ The mishna taught: **If** they found him **dead, they** should **leave him.** The Gemara is surprised at this: Isn't **this also obvious?** What allowance might there be to desecrate Shabbat for the sake of a corpse? The Gemara answers: **No,** this ruling is **necessary according to** the opinion of **Rabbi Yehuda ben Lakish, as it was taught** in a *baraita*: **One** may **not save a corpse from a fire,** since one may not violate Shabbat for the sake of the dead. **Rabbi Yehuda ben Lakish said: I heard that one** may **save a corpse from a fire.**[H] The Gemara challenges: **Even Rabbi Yehuda ben Lakish said this only** with regard to a fire **because a person is agitated over his dead** relative, whose body might burn in the fire. **If you do not permit him** to remove the corpse **he** may **come to extinguish** the fire and transgress a severe Torah prohibition. **However, here,** in the case of a rockslide or building collapse, **if you do not permit him** to remove the debris, **what might he do?** In this case, there is no concern of Shabbat desecration, and preserving the dignity of the dead does not override Shabbat.

תָּנוּ רַבָּנַן: עַד הֵיכָן הוּא בּוֹדֵק? עַד חוֹטְמוֹ,
וְיֵשׁ אוֹמְרִים: עַד לִבּוֹ. בָּדַק וּמָצָא עֶלְיוֹנִים
מֵתִים – לֹא יֹאמַר: כְּבָר מֵתוּ הַתַּחְתּוֹנִים.
מַעֲשֶׂה הָיָה, וּמָצְאוּ עֶלְיוֹנִים מֵתִים
וְתַחְתּוֹנִים חַיִּים.

The Rabbis taught: If a person is buried under a collapsed building, **until what point does one check** to clarify whether the victim is still alive? Until what point is he allowed to continue clearing the debris? They said: One clears **until** the victim's **nose.**[H] If there is no sign of life, i.e., if he is not breathing, he is certainly dead. **And some say:** One clears **until** the victim's **heart** to check for a heartbeat. If several people are buried and **one checked and found the upper ones** under the debris **dead, he should not say: The lower ones are** likely also **already dead,** and there is no point in continuing to search. **There was an incident where they found the upper ones dead and the lower ones alive.**

נֵימָא הָנֵי תַּנָּאֵי כִּי הָנֵי תַּנָּאֵי, דְּתַנְיָא:
מֵהֵיכָן הַוָּלָד נוֹצָר – מֵרֹאשׁוֹ, שֶׁנֶּאֱמַר:
״מִמְּעֵי אִמִּי אַתָּה גוֹזִי״ וְאוֹמֵר: ״גָּזִּי נִזְרֵךְ
וְהַשְׁלִיכִי״. אַבָּא שָׁאוּל אוֹמֵר: מִטִּיבּוּרוֹ,
וּמְשַׁלֵּחַ שָׁרָשָׁיו אֵילָךְ וְאֵילָךְ.

The Gemara comments: **Let us say that** the dispute between **these** *tanna'im* who disagree about checking for signs of life **is like** the dispute between **these** *tanna'im* who disagree about the formation of the fetus. **As it was taught** in a *baraita*: **From what point is the fetus created?** It is **from its head, as it is stated: "You are He Who took me [*gozi*] out of my mother's womb"** (Psalms 71:6), **and it says: "Cut off [*gozi*] your hair, and cast it away"** (Jeremiah 7:29). These verses suggest that one is created from the head, the place of the hair. **Abba Shaul says:** A person is created **from his navel, and he sends his roots in every direction** until he attains the image of a person. The *tanna* who says that the presence of life is determined based on the nose holds in accordance with the opinion of the *tanna* who maintains that the formation of a fetus begins with its head. Likewise, the *tanna* who says the presence of life is determined based on the heart holds in accordance with the opinion of the one who thinks the formation of a fetus begins with its navel.

אֲפִילּוּ תֵּימָא אַבָּא שָׁאוּל, עַד כָּאן לָא
קָא אָמַר אַבָּא שָׁאוּל הָתָם – אֶלָּא לְעִנְיַן
יְצִירָה, דְּכֹל מִידֵּי מִמְּצִיעָתֵיהּ מִיתְצַר. אֲבָל
לְעִנְיַן פִּקּוּחַ נֶפֶשׁ – אֲפִילּוּ אַבָּא שָׁאוּל
מוֹדֵי דְּעִיקַּר חִיּוּתָא בְּאַפֵּיהּ הוּא, דִּכְתִיב:
״כֹּל אֲשֶׁר נִשְׁמַת רוּחַ חַיִּים בְּאַפָּיו״.

The Gemara rejects this: **Even** if **you say** that the formation of a fetus from the navel is the opinion of **Abba Shaul,** he may nevertheless require one to check the nose for signs of life. **Until now, Abba Shaul spoke there only about formation,** saying **that everything is created from its middle; however, as for saving a life, even Abba Shaul admits that the main** sign of **life is in the nose, as it is written: "All in whose nostrils was the breath of the spirit of life"** (Genesis 7:22).

אָמַר רַב פַּפָּא: מַחֲלוֹקֶת מִמַּטָּה לְמַעְלָה,
אֲבָל מִמַּעְלָה לְמַטָּה, כֵּיוָן דִּבְדַק לֵיהּ עַד
חוֹטְמוֹ – שׁוּב אֵינוֹ צָרִיךְ, דִּכְתִיב: ״כֹּל
אֲשֶׁר נִשְׁמַת רוּחַ חַיִּים בְּאַפָּיו״.

Rav Pappa said: The dispute with regard to how far to check for signs of life applies when the digger begins removing the rubble **from below,** starting with the feet, **to above.** In such a case it is insufficient to check until his heart; rather, one must continue removing rubble until he is able to check his nose for breath. **But** if one cleared the rubble **from above to below, once he checked as far as** the victim's **nose he is not required** to check further, **as it is written: "All in whose nostrils was the breath of the spirit of life"** (Genesis 7:22).

HALAKHA

One may save a corpse from a fire on Shabbat – מַצִּילִין אֶת הַמֵּת מֵהַדְּלֵיקָה בְּשַׁבָּת: If there is concern that a dead body will be consumed by fire on Shabbat, a loaf of bread or a child is placed on it, whereupon it may be removed from danger. If such a procedure is not possible, the body may be moved normally, but not to a different domain. This ruling is in accordance with the opinion of Rabbi Yehuda ben Lakish (*Shulḥan Arukh*, *Oraḥ Ḥayyim* 311:1).

Check until the nose – בּוֹדֵק עַד חוֹטְמוֹ: If a person is found in debris on Shabbat, his breathing is checked by examining his nose. If he is still breathing, the rescue is continued. In that case, it does not matter whether the digging began at his head or his feet. This ruling is in accordance with the unattributed *baraita* (*Shulḥan Arukh*, *Oraḥ Ḥayyim* 329:4).

וּכְבָר הָיָה רַבִּי יִשְׁמָעֵאל וְרַבִּי עֲקִיבָא וְרַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה מְהַלְּכִין בַּדֶּרֶךְ, וְלֵוִי הַסַּדָּר וְרַבִּי יִשְׁמָעֵאל בְּנוֹ שֶׁל רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה מְהַלְּכִין אַחֲרֵיהֶן. נִשְׁאֲלָה שְׁאֵלָה זוֹ בִּפְנֵיהֶם: מִנַּיִן לְפִקּוּחַ נֶפֶשׁ שֶׁדּוֹחֶה אֶת הַשַּׁבָּת?

§ The Gemara relates: **It once happened that Rabbi Yishmael, and Rabbi Akiva, and Rabbi Elazar ben Azarya** were **walking on the road, and Levi HaSadar**[N] **and Rabbi Yishmael, son of Rabbi Elazar ben Azarya,** were **walking** respectfully **behind them,** since they were younger and did not walk alongside their teachers. **This question was asked before them:**[N] **From where** is it derived **that saving a life**[N] **overrides Shabbat?**

נַעֲנָה רַבִּי יִשְׁמָעֵאל וְאָמַר: ״אִם בַּמַּחְתֶּרֶת יִמָּצֵא הַגַּנָּב״. וּמַה זֶּה שֶׁסָּפֵק עַל מָמוֹן בָּא סָפֵק עַל נְפָשׁוֹת בָּא, וּשְׁפִיכוּת דָּמִים מְטַמֵּא אֶת הָאָרֶץ וְגוֹרֵם לַשְּׁכִינָה שֶׁתִּסְתַּלֵּק מִיִּשְׂרָאֵל – נִיתַּן לְהַצִּילוֹ בְּנַפְשׁוֹ, קַל וָחוֹמֶר לְפִקּוּחַ נֶפֶשׁ שֶׁדּוֹחֶה אֶת הַשַּׁבָּת.

Rabbi Yishmael answered and said that it is stated: **"If a thief be found breaking in** and be struck so that he dies, there shall be no blood-guiltiness for him" (Exodus 22:1). **Now, if this** is true for the thief, **where there is uncertainty whether he comes** to take **money** or to take **lives,** and it is known that **bloodshed renders the land impure,** since it is stated about a murderer: "And you shall not defile the land" (Numbers 35:34), **and it causes the Divine Presence to depart from the Jewish people,** as the verse continues: "In the midst of which I dwell, for I the Lord dwell in the midst of the children of Israel" (Numbers 35:34), and even so the home owner **is permitted to save himself at the cost of** the thief's **life,** then ***a fortiori*** **saving a life overrides Shabbat.**

נַעֲנָה רַבִּי עֲקִיבָא וְאָמַר: ״וְכִי יָזִיד אִישׁ עַל רֵעֵהוּ וגו׳ מֵעִם מִזְבְּחִי תִּקָּחֶנּוּ לָמוּת״. מֵעִם מִזְבְּחִי – וְלֹא מֵעַל מִזְבְּחִי. וְאָמַר רַבָּה בַּר בַּר חָנָה אָמַר רַבִּי יוֹחָנָן: לֹא שָׁנוּ אֶלָּא לְהָמִית,

Rabbi Akiva answered and said that it is stated: **"And if a man comes purposefully upon his neighbor** to slay him with guile, **you shall take him from My altar, that he may die"** (Exodus 21:14). The phrase "take him **from My altar"** implies that if the murderer is a priest and comes to perform the service, one does not wait for him to do so but takes him to his execution immediately. **But** one should **not** take him **from on top of My altar.** If he already began the service and is in the midst of it, one does not take him down from the altar immediately but instead allows him to finish his service. **And Rabba bar bar Ḥana said** that **Rabbi Yoḥanan said: They taught only** that a priest is not removed from the altar **in order to execute**[N] him for murder,

NOTES

Levi HaSadar – לֵוִי הַסַּדָּר: Some commentaries explain that he arranged *mishnayot* and was therefore called the arranger [*sadar*]. The *Arukh* reads this as *HaSarad*, meaning he fashioned plaited garments [*bigdei serad*] or made latticework (*ge'onim*).

This question was asked before them – נִשְׁאֲלָה שְׁאֵלָה זוֹ בִּפְנֵיהֶם: This might mean that the students posed the question and their teachers deliberated on the matter.

From where is it derived that saving a life – מִנַּיִן לְפִקּוּחַ נֶפֶשׁ: The Sages already sought proofs that the three most severe transgressions must be observed even at the cost of one's life. This implies that all other mitzvot, including Shabbat, may be violated to save a life. Therefore, it must be explained that the Gemara previously argued that one may save one's own life by transgressing a mitzva, whereas here the Gemara discusses overriding Shabbat to save another person's life (*Tosefet Yom HaKippurim*; *Siaḥ Yitzḥak*).

To execute – לְהָמִית: Some commentaries explain that this phrase as meaning: To give testimony about another's liability in a capital crime (*Me'iri*).

Perek **VIII**
Daf **85** Amud **b**

אֲבָל לְהַחֲיוֹת – אֲפִילּוּ מֵעַל מִזְבְּחִי. וּמַה זֶּה, שֶׁסָּפֵק יֵשׁ מַמָּשׁ בִּדְבָרָיו סָפֵק אֵין מַמָּשׁ בִּדְבָרָיו, וַעֲבוֹדָה דּוֹחָה שַׁבָּת – קַל וָחוֹמֶר לְפִקּוּחַ נֶפֶשׁ שֶׁדּוֹחֶה אֶת הַשַּׁבָּת. נַעֲנָה רַבִּי אֶלְעָזָר וְאָמַר: וּמַה מִּילָה, שֶׁהִיא אֶחָד מִמָּאתַיִם וְאַרְבָּעִים וּשְׁמוֹנָה אֵיבָרִים שֶׁבָּאָדָם – דּוֹחָה אֶת הַשַּׁבָּת, קַל וָחוֹמֶר לְכׇל גּוּפוֹ – שֶׁדּוֹחָה אֶת הַשַּׁבָּת.

but to preserve a life, e.g., if the priest can testify to the innocence of one who is sentenced to death, one removes him **even from on top of My altar,** even while he is sacrificing an offering. **Just as this** priest, about whom **there is uncertainty whether there is substance to his words** of testimony **or whether there is no substance to his words,** is taken from the Temple service in order to save a life, **and** Temple **service overrides Shabbat,** so too, ***a fortiori*****, saving a life overrides Shabbat. Rabbi Elazar** ben Azarya **answered and said: Just as** the mitzva **of circumcision,**[N] **which** rectifies only **one of the 248 limbs of the body, overrides Shabbat,** so too, ***a fortiori*****,** saving **one's whole body,** which is entirely involved in mitzvot, **overrides Shabbat.**

רַבִּי יוֹסֵי בְּרַבִּי יְהוּדָה אוֹמֵר: ״אֶת שַׁבְּתוֹתַי תִּשְׁמוֹרוּ״ יָכוֹל לַכֹּל – תַּלְמוּד לוֹמַר: ״אַךְ״ – חִלֵּק. רַבִּי יוֹנָתָן בֶּן יוֹסֵף אוֹמֵר: ״כִּי קוֹדֶשׁ הִיא לָכֶם״ – הִיא מְסוּרָה בְּיֶדְכֶם, וְלֹא אַתֶּם מְסוּרִים בְּיָדָהּ.

Other *tanna'im* debated this same issue. **Rabbi Yosei, son of Rabbi Yehuda, says** that **it** is stated: "But **keep my *Shabbatot*"** (Exodus 31:13). One **might** have thought that this applies **to everyone** in all circumstances; therefore, **the verse states "but,"** a term that restricts and **qualifies.** It implies that there are circumstances where one must keep Shabbat and circumstances where one must desecrate it, i.e., to save a life. **Rabbi Yonatan ben Yosef says** that **it** is stated: **"For it is sacred to you"** (Exodus 31:14). This implies that Shabbat **is given into your hands, and you are not given to it** to die on account of Shabbat.

NOTES

Just as the mitzva of circumcision, etc. – וּמַה מִּילָה וכו׳: Rabbeinu Ḥananel explains that circumcision, which is performed on one limb, saves one from death because a person who is uncircumcised is liable to receive *karet*. Furthermore, Moses was almost killed by the angel of death because he did not circumcise his son (see Exodus 4:24–26). Moses was saved by his wife Zipporah, who took a stone and circumcised her son. This case is the source for the Gemara's *a fortiori* reasoning.

רַבִּי שִׁמְעוֹן בֶּן מְנַסְיָא אוֹמֵר: ״וְשָׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת״ אָמְרָה תּוֹרָה: חַלֵּל עָלָיו שַׁבָּת אַחַת, כְּדֵי שֶׁיִּשְׁמוֹר שַׁבָּתוֹת הַרְבֵּה. אָמַר רַב יְהוּדָה אָמַר שְׁמוּאֵל: אִי הֲוַאי הָתָם הֲוָה אָמִינָא: דִּידִי עֲדִיפָא מִדִּידְהוּ, ״וָחַי בָּהֶם״ – וְלֹא שֶׁיָּמוּת בָּהֶם.

Rabbi Shimon ben Menasya said: It is stated: **"And the children of Israel shall keep Shabbat,**[N] to observe Shabbat" (Exodus 31:16). **The Torah said: Desecrate one Shabbat on his behalf so he will observe many** ***Shabbatot*****. Rav Yehuda said** that **Shmuel said: If I would** have been **there** among those Sages who debated this question, **I would have said** that **my proof is preferable to theirs,** as it states: "You shall keep My statutes and My ordinances, which a person shall do **and live by them"** (Leviticus 18:5), **and not that he** should **die by them.**[N] In all circumstances, one must take care not to die as a result of fulfilling the mitzvot.

אָמַר רָבָא: לְכוּלְּהוּ אִית לְהוּ פִּירְכָא, בַּר מִדִּשְׁמוּאֵל דְּלֵית לֵיהּ פִּירְכָא. דְּרַבִּי יִשְׁמָעֵאל – דִּילְמָא כְּדְרָבָא, דְּאָמַר רָבָא: מַאי טַעְמָא דְּמַחְתֶּרֶת – חֲזָקָה אֵין אָדָם מַעֲמִיד עַצְמוֹ עַל מָמוֹנוֹ, וְהַאי מֵידַע יָדַע דְּקָאֵי לְאַפֵּיהּ, וְאָמַר: אִי קָאֵי לְאַפַּאי – קָטֵילְנָא לֵיהּ, וְהַתּוֹרָה אָמְרָה: בָּא לְהׇרְגְּךָ – הַשְׁכֵּם לְהׇרְגוֹ. וְאַשְׁכְּחַן וַדַּאי, סָפֵק מְנָלַן?

Rava commented on this: **All of these** arguments **have refutations except for** that **of Shmuel, which has no refutation.** The Gemara explains Rava's claim: The proof brought **by Rabbi Yishmael** from the thief who breaks in could **perhaps** be refuted based on the principle **of Rava,** as **Rava said: What is the reason** for the *halakha* **about** the thief who **breaks in?** There is **a presumption** that while **a person** is being robbed he **does not restrain himself with respect to his money. And this** thief **knows that** the homeowner **will rise to oppose him** and **said** to himself from the start: **If he rises against me, I will kill him. And the Torah states:** If a person **comes to kill you, rise to kill him first. We found** a source for saving a life that is in **certain** danger, but **from where do we** derive that even in a case where there is **uncertainty** as to whether a life is in danger one may desecrate Shabbat? Consequently, Rabbi Yishmael's argument is refuted.

דְּרַבִּי עֲקִיבָא נַמִי, דִּילְמָא כְּדְאַבַּיֵי. דְּאָמַר אַבַּיֵי: מָסְרִינַן לֵיהּ זוּגָא דְּרַבָּנַן, לֵידַע אִם מַמָּשׁ בִּדְבָרָיו. וְאַשְׁכְּחַן וַדַּאי, סָפֵק מְנָא לָן?

The proof **of Rabbi Akiva** can **also** be refuted. He brought the case of removing a priest from altar service in order to have him testify on another's behalf, since his testimony might acquit the accused and save him from execution. But **perhaps** that *halakha* **is in accordance with** the opinion **of Abaye, as Abaye said:** If the accused says he has a witness in his favor, **we send a pair of rabbis** on **his** behalf **to determine if his words** of testimony have **substance.** These rabbis would first check that the testimony of the priest is substantive before removing him from the altar. If so, **we** have **found** that one interrupts the Temple service to save a life from **certain** danger, but **from where do we** derive that one interrupts the Temple service when the likelihood of saving life is **uncertain?**

וְכוּלְּהוּ אַשְׁכְּחַן וַדַּאי, סָפֵק מְנָא לָן? וְדִשְׁמוּאֵל וַדַּאי לֵית לֵיהּ פִּירְכָא. אֲמַר רָבִינָא וְאִיתֵימָא רַב נַחְמָן בַּר יִצְחָק: טָבָא חֲדָא פִּלְפַּלְתָּא חֲרִיפָא מִמְּלֵי צַנָּא דְּקָרֵי.

And for all the other arguments as well, **we** have **found** proofs for saving a life from **certain** danger. But for cases of uncertainty, **from where do we** derive this? For this reason, all the arguments are refuted. However, the proof **that Shmuel** brought from the verse: "And live by them," which teaches that one should not even put a life in possible danger to observe mitzvot, **there is certainly no refutation. Ravina said, and some say it was Rav Naḥman bar Yitzḥak** who said with regard to this superior proof of Shmuel: **One spicy pepper is better than a whole basket of squash,** since its flavor is more powerful than all the others.

מתני׳ חַטָּאת וְאָשָׁם וַדַּאי – מְכַפְּרִין. מִיתָה וְיוֹם הַכִּפּוּרִים – מְכַפְּרִין עִם הַתְּשׁוּבָה. תְּשׁוּבָה מְכַפֶּרֶת עַל עֲבֵירוֹת קַלּוֹת, עַל עֲשֵׂה וְעַל לֹא תַעֲשֶׂה, וְעַל הַחֲמוּרוֹת הוּא תּוֹלֶה עַד שֶׁיָּבֹא יוֹם הַכִּפּוּרִים וִיכַפֵּר. הָאוֹמֵר ״אֶחֱטָא וְאָשׁוּב״, ״אֶחֱטָא וְאָשׁוּב״ – אֵין מַסְפִּיקִין בְּיָדוֹ לַעֲשׂוֹת תְּשׁוּבָה, ״אֶחֱטָא וְיוֹם הַכִּפּוּרִים מְכַפֵּר״ – אֵין יוֹם הַכִּפּוּרִים מְכַפֵּר. עֲבֵירוֹת שֶׁבֵּין אָדָם לַמָּקוֹם – יוֹם הַכִּפּוּרִים מְכַפֵּר. עֲבֵירוֹת שֶׁבֵּין אָדָם לַחֲבֵירוֹ – אֵין יוֹם הַכִּפּוּרִים מְכַפֵּר, עַד שֶׁיְּרַצֶּה אֶת חֲבֵירוֹ.

MISHNA **A sin-offering,** which atones for unwitting performance of transgressions punishable by *karet*, and **a definite guilt-offering,** which is brought for robbery and misuse of consecrated items, **atone** for those sins. **Death and Yom Kippur atone**[N] for sins when accompanied **by repentance. Repentance** itself **atones for minor transgressions, for** both **positive** mitzvot **and negative** mitzvot. **And** repentance places punishment **for severe** transgressions **in abeyance until Yom Kippur comes and** completely **atones** for the transgression. With regard to **one who says: I will sin and** then **I will repent,**[H] **I will sin and I will repent,** Heaven **does not provide him the opportunity to repent,** and he will remain a sinner all his days. With regard to one who says: **I will sin and Yom Kippur** will **atone** for my sins, **Yom Kippur does not atone** for his sins.[N] Furthermore, for **transgressions between a person and God, Yom Kippur atones;** however, for **transgressions between a person and another,**[H] **Yom Kippur does not atone until he appeases** the **other** person.

NOTES

And the children of Israel shall keep Shabbat – **וְשָׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת**: It seems that the support for this argument is the entire verse, since "the children of Israel shall keep Shabbat" so that they will "observe Shabbat" in the future. The commentaries note that since saving a life overrides Shabbat even when the individual will live for only a short while, and even when it is clear that he will not be able to observe future *Shabbatot*, the main point here is that it is permitted to desecrate Shabbat for the sake of fulfilling the mitzvot (*Tosefet Yom HaKippurim*).

And not that he should die by them – **וְלֹא שֶׁיָּמוּת בָּהֶם**: One must see to it that the mitzvot do not in any way cause a person's death. Therefore, both certain and uncertain risk to life override the observance of mitzvot (see *Tosafot*).

Death and Yom Kippur atone – **מִיתָה וְיוֹם הַכִּפּוּרִים מְכַפְּרִים**: The letter *vav* in this statement, translated as the word: And, may also mean: Or. That is, each one of these atones when accompanied by repentance. This is clear from the corresponding passage in the Jerusalem Talmud.

I will sin and Yom Kippur will atone – **אֶחֱטָא וְיוֹם כִּפּוּר מְכַפֵּר**: One who relies on the Judge of the world to atone for him, believing that this gives him license to sin, has no chance for atonement at all, even on Yom Kippur (Rabbeinu Yehonatan).

HALAKHA

I will sin and I will repent – **אֶחֱטָא וְאָשׁוּב**: If one says: I will sin and repent, or: I will sin and Yom Kippur will atone, he is given no chance to repent (*Rambam Sefer HaMadda, Hilkhot Teshuva* 4:1).

Transgressions between a person and another – **עֲבֵירוֹת שֶׁבֵּין אָדָם לַחֲבֵירוֹ**: Yom Kippur atones only for transgressions committed against God, whereas transgressions committed against one's fellow man are not forgiven until the sinner rights the wrong and appeases his friend (Rambam *Sefer HaMadda, Hilkhot Teshuva* 2:9).

דָּרַשׁ רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה: ״מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי ה׳ תִּטְהָרוּ״ עֲבֵירוֹת שֶׁבֵּין אָדָם לַמָּקוֹם – יוֹם הַכִּפּוּרִים מְכַפֵּר, עֲבֵירוֹת שֶׁבֵּין אָדָם לַחֲבֵירוֹ – אֵין יוֹם הַכִּפּוּרִים מְכַפֵּר, עַד שֶׁיְּרַצֶּה אֶת חֲבֵירוֹ. אָמַר רַבִּי עֲקִיבָא: אַשְׁרֵיכֶם יִשְׂרָאֵל, לִפְנֵי מִי אַתֶּם מִטַּהֲרִין, מִי מְטַהֵר אֶתְכֶם – אֲבִיכֶם שֶׁבַּשָּׁמַיִם, שֶׁנֶּאֱמַר: ״וְזָרַקְתִּי עֲלֵיכֶם מַיִם טְהוֹרִים וּטְהַרְתֶּם״ וְאוֹמֵר: ״מִקְוֵה יִשְׂרָאֵל (ה׳)״ מַה מִּקְוֶה מְטַהֵר אֶת הַטְּמֵאִים – אַף הַקָּדוֹשׁ בָּרוּךְ הוּא מְטַהֵר אֶת יִשְׂרָאֵל.

Similarly, **Rabbi Elazar ben Azarya taught** that point from the verse: **"From all your sins you shall be cleansed before the Lord"** (Leviticus 16:30). For **transgressions between a person and God, Yom Kippur atones;** however, for **transgressions between a person and another, Yom Kippur does not atone until he appeases** the **other** person. In conclusion, **Rabbi Akiva said: How fortunate are you, Israel; before Whom are you purified,[N] and Who purifies you?** It is **your Father in Heaven, as it is stated: "And I will sprinkle purifying water upon you, and you shall be purified"** (Ezekiel 36:25). **And it says: "The ritual bath of Israel is God"** (Jeremiah 17:13). **Just as a ritual bath purifies the impure, so too, the Holy One, Blessed be He, purifies Israel.**

גמ׳ אָשָׁם וַדַּאי – אִין, אָשָׁם תָּלוּי לָא? וְהָא כַּפָּרָה כְּתִיבָא בֵּיהּ! הָנָךְ מְכַפְּרִי כַּפָּרָה גְּמוּרָה, אָשָׁם תָּלוּי אֵינוֹ מְכַפֵּר כַּפָּרָה גְּמוּרָה.

GEMARA The mishna says that a definite guilt-offering atones for sins. The Gemara analyzes this: With regard to **a definite guilt-offering, yes,** it does atone for sins. This implies that **an uncertain guilt-offering**[N] does **not.** The Gemara asks: **But isn't atonement written with regard to it?** Why, then, doesn't it atone? The Gemara answers: **Those,** the sin-offerings and definite guilt-offerings, **facilitate complete atonement,** but **an uncertain guilt-offering does not facilitate complete atonement.** Instead, this offering provides temporary atonement for an individual, to protect him from punishment until he becomes aware of his sin and brings the appropriate offering.

אִי נַמִי: הָנָךְ – אֵין אַחֵר מְכַפֵּר כַּפָּרָתָן, אָשָׁם תָּלוּי – אַחֵר מְכַפֵּר כַּפָּרָתָן. דִּתְנַן: חַיָּיבֵי חַטָּאוֹת וַאֲשָׁמוֹת וַדָּאִין שֶׁעָבַר עֲלֵיהֶן יוֹם הַכִּפּוּרִים – חַיָּיבִין, אֲשָׁמוֹת תְּלוּיִן – פְּטוּרִין.

Alternatively, there is this distinction: **Nothing else facilitates the atonement of those** sin-offerings and definite guilt-offerings, whereas something **else does facilitate the atonement of the uncertain guilt-offering, as we learned** in a mishna: If **Yom Kippur passed, those who are obligated to bring sin-offerings and definite guilt-offerings are** still **obligated** to bring their offerings; however, those obligated to bring **uncertain guilt-offerings are exempt** because Yom Kippur atoned for them.[H]

״מִיתָה וְיוֹם הַכִּפּוּרִים מְכַפְּרִין עִם הַתְּשׁוּבָה״. עִם הַתְּשׁוּבָה – אִין, בִּפְנֵי עַצְמָן – לָא, נֵימָא דְּלָא כְּרַבִּי. דְּתַנְיָא, רַבִּי אוֹמֵר: עַל כָּל עֲבֵירוֹת שֶׁבַּתּוֹרָה, בֵּין עָשָׂה תְּשׁוּבָה בֵּין לֹא עָשָׂה תְּשׁוּבָה, יוֹם הַכִּפּוּרִים מְכַפֵּר, חוּץ (מִפּוֹרֵק עוֹל) וּמְגַלֶּה פָּנִים בַּתּוֹרָה וּמֵיפֵר בְּרִית בָּשָׂר, שֶׁאִם עָשָׂה תְּשׁוּבָה – יוֹם הַכִּפּוּרִים מְכַפֵּר, וְאִם לֹא עָשָׂה תְּשׁוּבָה אֵין יוֹם הַכִּפּוּרִים מְכַפֵּר!

§ It was taught in the mishna that **death and Yom Kippur atone** for sins when accompanied **by repentance.** The Gemara analyzes this: **With repentance, yes,** they do atone for sins; **but by themselves,** without repentance, **they do not. Let us say** that the mishna is **not in accordance with** the opinion of **Rabbi** Yehuda HaNasi, **as it was taught** in a *baraita*: **Rabbi** Yehuda HaNasi **says** that **for all transgressions in the Torah, whether one repented or did not repent, Yom Kippur atones,** with the **exception** of **rejecting the yoke** of Torah and mitzvot; and denying the Holy One, Blessed be He; **and interpreting the Torah falsely; and violating the covenant of the flesh,** i.e., circumcision. In these cases, **if one repents Yom Kippur atones** for his sin, **and if one does not repent Yom Kippur does not atone** for his sin.

אֲפִילּוּ תֵּימָא רַבִּי, תְּשׁוּבָה בָּעֲיָא יוֹם הַכִּפּוּרִים – יוֹם הַכִּפּוּרִים לָא בָּעֲיָא תְּשׁוּבָה.

The Gemara rejects this: This is no proof; **even** if **you say** that the mishna is in accordance with the opinion of **Rabbi** Yehuda HaNasi, the mishna can be understood as follows: **Repentance** still **requires Yom Kippur** in order to complete the atonement, whereas **Yom Kippur does not require repentance** but atones even without it.

NOTES

Before Whom are you purified – לִפְנֵי מִי אַתֶּם מִטַּהֲרִין: The phrase: Before Whom are you purified, is referring to when the people repent willingly and with knowledge. The phrase: And who purifies you, is referring to when God helps people repent through mitzvot such as Yom Kippur (*Tosefot Yom Tov*).

Uncertain guilt-offering – אָשָׁם תָּלוּי: A sin-offering is brought by one who unwittingly violates a prohibition that is punishable by *karet* if violated intentionally. An uncertain guilt-offering is brought for transgressions that require one to bring a sin-offering, in a case where it is unclear whether one actually committed the transgression. For example, if one is not sure whether he ate blood or not, he brings an uncertain guilt-offering until the facts are clarified. If he subsequently learns that he did sin, he brings a sin-offering.

HALAKHA

Atonement of sin-offerings and guilt-offerings – כַּפָּרַת חַטָּאוֹת וַאֲשָׁמוֹת: After Yom Kippur, people are still obligated to bring their sin-offerings and definite guilt-offerings incurred before Yom Kippur. However, those liable to bring uncertain guilt-offerings are exempt if they do not bring them before Yom Kippur (*Rambam Sefer Korbanot, Hilkhot Shegagot* 3:9).

״תְּשׁוּבָה מְכַפֶּרֶת עַל עֲבֵירוֹת קַלּוֹת עַל עֲשֵׂה וְעַל לֹא תַּעֲשֶׂה״. הָשְׁתָּא עַל לֹא תַּעֲשֶׂה מְכַפֶּרֶת, עַל עֲשֵׂה מִיבַּעְיָא?! אָמַר רַב יְהוּדָה, הָכִי קָאָמַר: עַל עֲשֵׂה וְעַל לֹא תַּעֲשֶׂה שֶׁנִּיתַּק לַעֲשֵׂה.

§ It was taught in the mishna: **Repentance** itself **atones for minor transgressions, for** both **a positive** mitzva **and for a negative** mitzva. The Gemara is surprised at this: **Now** that it was stated that repentance **atones for a negative** mitzva, which is severe and warrants lashes, is it **necessary** to also teach that it atones **for a positive** mitzva, which is more lenient? **Rav Yehuda said: This is** what **it said,** i.e., the mishna should be understood as follows: Repentance atones **for a positive** mitzva **and for a negative** mitzva whose violation **can be rectified by a positive** mitzva. One is not punished by a court for violating a prohibition for which the Torah prescribes a positive act as a corrective measure and which thereby has the same *halakha* as a positive mitzva.

וְעַל לֹא תַּעֲשֶׂה גָּמוּר לֹא? וּרְמִינְהוּ: אֵלּוּ הֵן קַלּוֹת – עֲשֵׂה וְלֹא תַּעֲשֶׂה,

The Gemara asks: **But** does repentance **not** atone **for a full-fledged negative** mitzva? The Gemara **raises a contradiction** from a separate source: It was taught that **these are minor** transgressions: **A positive** mitzva **and a negative** mitzva,

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חוּץ מִ״לֹּא תִשָּׂא״ – ״לֹא תִשָּׂא״ וְכָל דְּדָמֵי לֵיהּ.

except for: "You shall not take the name of the Lord, your God, in vain" (Exodus 20:6), about which the Torah states: "For God will not absolve him who takes His name in vain" (Exodus 20:6). The Gemara answers: It is not that this is the only negative mitzva that is not a minor transgression; rather, it is: **"You shall not take** the name of the Lord, your God, in vain" **and any** prohibition **similar to it,** meaning all severe prohibitions that carry punishment by a court.

תָּא שְׁמַע, רַבִּי יְהוּדָה אוֹמֵר: כׇּל שֶׁהוּא מִ״לֹּא תִשָּׂא״ וּלְמַטָּה – תְּשׁוּבָה מְכַפֶּרֶת, מִ״לֹּא תִשָּׂא״ וּלְמַעְלָה – תְּשׁוּבָה תּוֹלָה, וְיוֹם הַכִּפּוּרִים מְכַפֵּר! ״לֹא תִשָּׂא״ וְכָל דְּדָמֵי לֵיהּ.

The Gemara proposes: **Come** and **hear** from that which was taught: **Rabbi Yehuda says:** For **any** sin **from "You shall not take** the name of the Lord, your God, in vain" **and below,** i.e., prohibitions less severe than that, **repentance atones.** For any sin **from "You shall not take** the name of the Lord, your God, in vain" **and above, repentance suspends** punishment **and Yom Kippur atones.** The Gemara rejects this: This does not constitute proof either, since one could say that it is referring to: **"You shall not take** the name of the Lord, your God, in vain" **and anything similar to it.**

תָּא שְׁמַע: לְפִי שֶׁנֶּאֱמַר בְּחוֹרֵב תְּשׁוּבָה ״וְנַקֵּה״, יָכוֹל אַף ״לֹא תִשָּׂא״ עִמָּהֶן – תַּלְמוּד לוֹמַר: ״לֹא יְנַקֶּה״. יָכוֹל אַף שְׁאָר חַיָּיבֵי לָאוִין כֵּן – תַּלְמוּד לוֹמַר: ״אֶת שְׁמוֹ״ – שְׁמוֹ הוּא דְּאֵינוֹ מְנַקֶּה, אֲבָל מְנַקֶּה שְׁאָר חַיָּיבֵי לָאוִין!

Come and **hear** from a different source that was taught: **Since it was stated at Horeb** with regard to **repentance: "Absolve,"** one **might** have thought that **even** the transgression of: **"You shall not take** the name of the Lord, your God, in vain" is included **among them;** therefore, **the verses states: "Will not absolve"** (Exodus 20:6). One **might** have thought this is **also** true **for those who are liable** for violating **all other prohibitions;** therefore, **the verse states: "His name."** God **does not absolve the one** who disrespects **His name, but He absolves those who are liable** for violating **all other prohibitions** and repent. This is proof that those who violate all other prohibitions are not comparable to one who violates: "You shall not take the name of the Lord, your God, in vain."

תַּנָּאֵי הִיא, דְּתַנְיָא: עַל מָה תְּשׁוּבָה מְכַפֶּרֶת – עַל עֲשֵׂה וְעַל לֹא תַּעֲשֶׂה שֶׁנִּיתַּק לַעֲשֵׂה, וְעַל מָה תְּשׁוּבָה תּוֹלָה וְיוֹם הַכִּפּוּרִים מְכַפֵּר – עַל כְּרֵיתוֹת וְעַל מִיתוֹת בֵּית דִּין, וְעַל לֹא תַּעֲשֶׂה גָּמוּר.

The Gemara answers: **This is** a dispute between ***tanna'im*, as it was taught** in a *baraita*: **For what does repentance atone?** It atones **for a positive** mitzva **and for a negative** mitzva[N] that can be rectified **through a positive mitzva. And for what does repentance suspend** punishment **and Yom Kippur atone?** It is **for** sins punishable by ***karet*, and for** sins punishable by the **death** penalty from the earthly **court, and for full-fledged negative** mitzvot. This indicates that there is a *tanna* who distinguishes between prohibitions that warrant lashes and those that do not. Therefore, there is a tannaitic dispute as to whether or not prohibitions that warrant punishment by the courts can be rectified by repentance alone.

NOTES

A positive mitzva and a negative mitzva – עֲשֵׂה וְלֹא תַעֲשֶׂה: An ancient dispute exists as to whether a positive mitzva is more important than a prohibition (see Ramban and others). The Maharsha explains the positions as follows: Since positive mitzvot demand action, they are preferable to prohibitions and override them. On the other hand, when one transgresses a positive mitzva, he has abstained from action, while one who violates a prohibition sins by performing an action, and therefore his punishment is greater.

אָמַר מָר: לְפִי שֶׁנֶּאֱמַר בְּחוֹרֵב ״וְנַקֵּה״, מְנָא לָן? דְּתַנְיָא, רַבִּי אֶלְעָזָר אוֹמֵר: אִי אֶפְשָׁר לוֹמַר ״נַקֵּה״ שֶׁכְּבָר נֶאֱמַר ״לֹא יְנַקֶּה״, וְאִי אֶפְשָׁר לוֹמַר ״לֹא יְנַקֶּה״ שֶׁכְּבָר נֶאֱמַר ״נַקֵּה״. הָא כֵּיצַד? מְנַקֶּה הוּא לַשָּׁבִין, וְאֵינוֹ מְנַקֶּה לְשֶׁאֵינָן שָׁבִין.

§ Since the Gemara cited this *baraita*, it now clarifies part of it. **The Master said: Since it was stated at Horeb** with regard to repentance: **"Absolve."** The Gemara asks: **From where do we** derive this concept that repentance was mentioned there? The Gemara answers: **As it was taught** in a *baraita* that **Rabbi Elazar says: It is not possible to say "absolve"**[N] (Exodus 34:7) about all transgressions, since **"will not absolve" is already stated** (Exodus 34:7). **And it is not possible to say "will not absolve,"** since **"absolve" is already stated. How so?** The Holy One, Blessed be He, **absolves those who repent and does not absolve those who do not repent.** Therefore, both "repentance" and "absolve" were mentioned at Horeb.

שָׁאַל רַבִּי מַתְיָא בֶּן חָרָשׁ אֶת רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה בְּרוֹמִי: שָׁמַעְתָּ אַרְבָּעָה חִילּוּקֵי כַּפָּרָה שֶׁהָיָה רַבִּי יִשְׁמָעֵאל דּוֹרֵשׁ? אֲמַר: שְׁלֹשָׁה הֵן, וּתְשׁוּבָה עִם כָּל אֶחָד וְאֶחָד.

Furthermore, with regard to the topic of repentance, **Rabbi Matya ben Ḥarash asked Rabbi Elazar ben Azarya** when Rabbi Elazar was **in Rome: Have you heard** the teaching that there are **four distinctions** in the process **of atonement that Rabbi Yishmael would derive? He said to him: They are** not four but **three** distinctions, **and repentance** is necessary **with each one.**[N]

עָבַר עַל עֲשֵׂה וְשָׁב – אֵינוֹ זָז מִשָּׁם עַד שֶׁמּוֹחֲלִין לוֹ, שֶׁנֶּאֱמַר: ״שׁוּבוּ בָּנִים שׁוֹבָבִים״. עָבַר עַל לֹא תַעֲשֶׂה וְעָשָׂה תְּשׁוּבָה – תְּשׁוּבָה תּוֹלָה, וְיוֹם הַכִּפּוּרִים מְכַפֵּר שֶׁנֶּאֱמַר: ״כִּי בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם מִכֹּל חַטֹּאתֵיכֶם״. עָבַר עַל כְּרֵיתוֹת וּמִיתוֹת בֵּית דִּין וְעָשָׂה תְּשׁוּבָה – תְּשׁוּבָה וְיוֹם הַכִּפּוּרִים תּוֹלִין, וְיִסּוּרִין מְמָרְקִין, שֶׁנֶּאֱמַר: ״וּפָקַדְתִּי בְשֵׁבֶט פִּשְׁעָם וּבִנְגָעִים עֲוֹנָם״.

These are the categories: If **one violates a positive** mitzva **and repents,**[H] **he is forgiven even before he moves** from his place, i.e. immediately, **as it is stated: "Return, you backsliding children,** I will heal your backsliding" (Jeremiah 3:22), implying that when one repents he is immediately forgiven. If **one violates a prohibition and repents,**[H] **repentance suspends** his punishment **and Yom Kippur atones** for his sin, **as it is stated: "For on this day shall atonement be made for you,** to purify you **from all your sins"** (Leviticus 16:30). If **one commits** a transgression that warrants ***karet***[H] **or** a sin punishable by **death** from the earthly **court and** then **repents, repentance and Yom Kippur suspend** his punishment, **and suffering absolves** and completes the atonement, **as it is stated: "Then will I visit their transgression with the rod, and their iniquity with strokes"** (Psalms 89:33).

אֲבָל מִי שֶׁיֵּשׁ חִילּוּל הַשֵּׁם בְּיָדוֹ – אֵין לוֹ כֹּחַ בִּתְשׁוּבָה לִתְלוֹת, וְלֹא בְּיוֹם הַכִּפּוּרִים לְכַפֵּר, וְלֹא בְּיִסּוּרִין לְמָרֵק. אֶלָּא כּוּלָּן תּוֹלִין, וּמִיתָה מְמָרֶקֶת, שֶׁנֶּאֱמַר: ״וְנִגְלָה בְאָזְנָי ה׳ צְבָאוֹת אִם יְכוּפַּר הֶעָוֹן הַזֶּה לָכֶם עַד תְּמוּתוּן״.

But in the case of **one who has** caused **desecration of** God's **name,**[H] **his repentance has no power to suspend** punishment, **nor does Yom Kippur** have power **to atone** for his sin, **nor does suffering** alone have power **to absolve** him. **Rather, all these suspend** punishment, **and death absolves** him, **as it is stated: "And the Lord of Hosts revealed Himself to my ears: This iniquity shall not be atoned for until you die"** (Isaiah 22:14).

הֵיכִי דָּמֵי חִילּוּל הַשֵּׁם? אָמַר רַב: כְּגוֹן אֲנָא. אִי שָׁקֵילְנָא בִּישְׂרָא מִטַּבָּחָא וְלָא יָהֵיבְנָא דְּמֵי לְאַלְתַּר. אָמַר אַבַּיֵי: לֹא שָׁנוּ אֶלָּא בְּאַתְרָא דְּלָא תָּבְעִי, אֲבָל בְּאַתְרָא דְּתָבְעִי – לֵית לַן בָּהּ.

§ The Gemara asks: **What are the circumstances** that cause **desecration of** God's **name?**[H] **Rav said: For example,** in the case of someone like **me,** since I am an important public figure, **if I take meat from a butcher**[N] **and do not give him money immediately,** people are likely to think that I did not mean to pay at all. They would consider me a thief and learn from my behavior that one is permitted to steal. **Abaye said: They taught this** statement of Rav **only in a place where they do not ask** for the money, where it is not customary for the butcher himself to come and collect payment from the customer. When the customer does not pay immediately, people may suspect him of theft. **But in a place where they ask** for the money from the customer some time later, **we have no** problem **with** doing this. Since everyone understands he is buying on credit, he is not desecrating God's name.

אָמַר רָבִינָא: וּמָתָא מְחַסְיָא אַתְרָא דְּתָבְעִי הוּא. אַבַּיֵי כִּדְשָׁקֵיל בִּישְׂרָא מִתְּרֵי שׁוּתָּפֵי יָהֵיב זוּזָא לְהַאי וְזוּזָא לְהַאי, וַהֲדַר מְקָרֵיב לְהוּ גַּבֵּי הֲדָדֵי, וְעָבֵיד חוּשְׁבְּנָא.

Ravina said: My native **city** of **Meḥasya is a place where they ask** for and collect the money. The Gemara relates that **when Abaye bought meat from two partners, he would give the money to this one and** half of **the money to this one,** so that each would know that he had paid. **And afterward he would bring them together and perform the calculation** to receive his change.

NOTES

Absolve and will not absolve – נַקֵּה לֹא יְנַקֶּה: Among the thirteen attributes of compassion, which Moses heard at Horeb, is the following phrase: "Keeping mercy to the thousandth generation, bearing iniquity and transgression and sin, He will absolve and will not absolve" (Exodus 34:7). The trait of "He will absolve and will not absolve" should not be viewed as an expression of judgment because it appears among the traits of compassion, which indicates that it has a dimension of compassion, as it implies that God does absolve sinners. Still, this compassion is somewhat qualified. The phrase should be interpreted to mean: God will not absolve completely, but will partially absolve (Rabbi Yoshiya Pinto).

Three distinctions in the process of atonement – שְׁלוֹשָׁה חִלּוּקֵי כַּפָּרָה: It seems that the Gemara actually describes four distinctions. Some commentaries explain that since neglecting a positive mitzva requires only repentance, it is therefore not counted as a distinct level of atonement (Maharsha). Other commentaries write that desecrating God's name is not counted, since no atonement can be achieved for this sin during a person's life (*Tosefet Yom HaKippurim*).

Meat from a butcher – בִּישְׂרָא מִטַּבָּחָא: Some commentaries write that the concern here is that people might suspect that the butcher gives the rabbi free meat as a bribe, so that he will not declare the butcher's animals to be non-kosher when questions arise (*Mikhtam*).

HALAKHA

If one violates a positive mitzva and repents – עָבַר עַל עֲשֵׂה וְשָׁב: If one transgresses a positive mitzva that does not carry a punishment of *karet* and then repents, he is forgiven immediately (Rambam *Sefer HaMadda, Hilkhot Teshuva* 1:4).

If one violates a prohibition and repents – עָבַר עַל לֹא תַעֲשֶׂה וְשָׁב: If one transgresses a prohibition that does not carry a punishment of *karet* or capital punishment and then repents, the repentance suspends punishment, but full atonement is achieved only on Yom Kippur (Rambam *Sefer HaMadda, Hilkhot Teshuva* 1:4).

Commits a transgression that warrants *karet* – עָבַר עַל כְּרֵיתוֹת: If one violates mitzvot that are punishable by *karet* or capital punishment and repents, the repentance and Yom Kippur suspend punishment, and the suffering he endures completes his atonement (Rambam *Sefer HaMadda, Hilkhot Teshuva* 1:4)

Desecration of God's name – חִילּוּל הַשֵּׁם: If one desecrates the name of God, he does not achieve complete atonement until he dies, even if he repents, lives through Yom Kippur, and endures suffering (Rambam *Sefer HaMadda, Hilkhot Teshuva* 1:4)

What constitutes desecration of God's name – מַהוּ חִילּוּל הַשֵּׁם: Desecrating God's name includes the case of a Torah scholar known for his righteousness doing things that other people criticize, even if they are not transgressions, e.g., buying something and not paying immediately; buying on credit even when one has the money; indulging in conversation and frivolity with ignorant people; not speaking kindly to people. Depending upon one's importance, he must be exacting with himself and act beyond the letter of the law (Rambam *Sefer HaMadda, Hilkhot Yesodei HaTorah* 5:10).

רַבִּי יוֹחָנָן אָמַר: כְּגוֹן אֲנָא דִּמְסַגֵּינָא אַרְבַּע אַמּוֹת בְּלֹא תּוֹרָה וּבְלֹא תְּפִילִּין. יִצְחָק דְּבֵי רַבִּי יַנַּאי אָמַר: כׇּל שֶׁחֲבֵירָיו מִתְבַּיְּישִׁין מֵחֲמַת שְׁמוּעָתוֹ (הַיְינוּ חִילּוּל הַשֵּׁם). אָמַר רַב נַחְמָן בַּר יִצְחָק: כְּגוֹן דְּקָא אָמְרִי אֱינָשֵׁי ״שָׁרָא לֵיהּ מָרֵיהּ לִפְלָנְיָא״.

Rabbi Yoḥanan said: What is an example of desecration of God's name? **For example,** someone like **me, if** I would **walk four cubits without Torah and without phylacteries,** and the onlookers did not know that it is only on account of my body's weakness, that would be a desecration of God's name. **Yitzḥak from the school of Rabbi Yannai said: Any** case when **one's friends are embarrassed on account of his reputation,** meaning his friends are embarrassed due to things they hear about him, **this is a desecration of** God's **name. Rav Naḥman bar Yitzḥak said:** One creates a profanation of God's name, **for example, when people say** about him: **May his Master forgive**[N] **so-and-so** for the sins he has done.

אַבַּיֵי אָמַר: כִּדְתַנְיָא, ״וְאָהַבְתָּ אֵת ה׳ אֱלֹהֶיךָ״ – שֶׁיְּהֵא שֵׁם שָׁמַיִם מִתְאַהֵב עַל יָדְךָ, שֶׁיְּהֵא קוֹרֵא וְשׁוֹנֶה וּמְשַׁמֵּשׁ תַּלְמִידֵי חֲכָמִים, וִיהֵא מַשָּׂאוֹ וּמַתָּנוֹ בְּנַחַת עִם הַבְּרִיּוֹת, מַה הַבְּרִיּוֹת אוֹמְרוֹת עָלָיו – אַשְׁרֵי אָבִיו שֶׁלִּמְּדוֹ תּוֹרָה, אַשְׁרֵי רַבּוֹ שֶׁלִּמְּדוֹ תּוֹרָה. אוֹי לָהֶם לַבְּרִיּוֹת שֶׁלֹּא לָמְדוּ תּוֹרָה, פְּלוֹנִי שֶׁלִּמְּדוֹ תּוֹרָה – רְאוּ כַּמָּה נָאִים דְּרָכָיו, כַּמָּה מְתוּקָּנִים מַעֲשָׂיו, עָלָיו הַכָּתוּב אוֹמֵר: ״וַיֹּאמֶר לִי עַבְדִּי אָתָּה יִשְׂרָאֵל אֲשֶׁר בְּךָ אֶתְפָּאָר״.

Abaye said: As it was taught in a *baraita* that it is stated: **"And you shall love the Lord your God"** (Deuteronomy 6:5), which means **that you shall make the name of Heaven beloved.**[N] How should one do so? One should do so **in that he** should **read** Torah, **and learn** Mishna, **and serve Torah scholars, and he should be pleasant with people in his business transactions. What do people say about** such a person? **Fortunate is his father who taught him Torah, fortunate is his teacher who taught him Torah, woe to the people who have not studied Torah. So-and-so, who taught him Torah, see how pleasant are his ways, how proper are his deeds. The verse states about him** and others like him: **"You are My servant, Israel, in whom I will be glorified"** (Isaiah 49:3).[H]

אֲבָל מִי שֶׁקּוֹרֵא וְשׁוֹנֶה וּמְשַׁמֵּשׁ תַּלְמִידֵי חֲכָמִים וְאֵין מַשָּׂאוֹ וּמַתָּנוֹ בֶּאֱמוּנָה, וְאֵין דִּבּוּרוֹ בְּנַחַת עִם הַבְּרִיּוֹת, מַה הַבְּרִיּוֹת אוֹמְרוֹת עָלָיו – אוֹי לוֹ לִפְלוֹנִי שֶׁלָּמַד תּוֹרָה, אוֹי לוֹ לְאָבִיו שֶׁלִּמְּדוֹ תּוֹרָה, אוֹי לוֹ לְרַבּוֹ שֶׁלִּמְּדוֹ תּוֹרָה, פְּלוֹנִי שֶׁלָּמַד תּוֹרָה – רְאוּ כַּמָּה מְקוּלְקָלִין מַעֲשָׂיו וְכַמָּה מְכוֹעָרִין דְּרָכָיו! וְעָלָיו הַכָּתוּב אוֹמֵר: ״בֶּאֱמוֹר לָהֶם עַם ה׳ אֵלֶּה וּמֵאַרְצוֹ יָצָאוּ״.

But one who reads Torah, **and learns** Mishna, **and serves Torah scholars, but his business practices are not** done **faithfully, and he does not speak pleasantly with other people, what do people say about him? Woe to so-and-so who studied Torah, woe to his father who taught him Torah, woe to his teacher who taught him Torah. So-and-so who studied Torah, see how destructive are his deeds, and how ugly are his ways. About him** and others like him **the verse states** that the gentiles will say: **"Men said of them: These are the people of the Lord, yet they had to leave His land"** (Ezekiel 36:20). Through their sins and subsequent exile, such people have desecrated the name of God.

אָמַר רַבִּי חָמָא (בַּר) חֲנִינָא: גְּדוֹלָה תְּשׁוּבָה שֶׁמְּבִיאָה רְפָאוּת לָעוֹלָם, שֶׁנֶּאֱמַר: ״אֶרְפָּא מְשׁוּבָתָם אוֹהֲבֵם נְדָבָה״.

§ Further on the topic of repentance, **Rabbi Ḥama bar Ḥanina said: Great is repentance, as it brings healing to the world, as it is stated: "I will heal their backsliding, I will love them freely"** (Hosea 14:5), which teaches that repentance from sin brings healing.

רַבִּי חָמָא (בַּר) חֲנִינָא רָמֵי, כְּתִיב: ״שׁוּבוּ בָּנִים שׁוֹבָבִים״ דְּמֵעִיקָּרָא שׁוֹבָבִים אַתֶּם, וּכְתִיב: ״אֶרְפָּא מְשׁוּבוֹתֵיכֶם״! לָא קַשְׁיָא; כָּאן – מֵאַהֲבָה, כָּאן – מִיִּרְאָה,

Rabbi Ḥama bar Ḥanina raised a contradiction between two verses. **It is written** in one verse: **"Return, you backsliding children"** (Jeremiah 3:22), implying that **initially** when you sinned, it was only because **you were backsliding,** i.e., rebelling. It was merely an act of immaturity and foolishness and could be ignored as if it had never happened. **But it is written: "I will heal your backsliding"** (Jeremiah 3:22), implying that He will heal the sin from this point onward, and that they are still sinners. He resolved this contradiction, explaining that this is **not difficult: Here,** where everything is forgiven as if the Jewish people never sinned, it is referring to repentance **out of love; there,** where the sin is still remembered despite the forgiveness and repentance, it is referring to repentance **out of fear.**

רַב יְהוּדָה רָמֵי, כְּתִיב: ״שׁוּבוּ בָּנִים שׁוֹבָבִים אֶרְפָּא מְשׁוּבוֹתֵיכֶם״ וּכְתִיב: ״(הִנֵּה) אָנֹכִי בָּעַלְתִּי בָכֶם וְלָקַחְתִּי אֶתְכֶם אֶחָד מֵעִיר וּשְׁנַיִם מִמִּשְׁפָּחָה״! לָא קַשְׁיָא, כָּאן – מֵאַהֲבָה אוֹ מִיִּרְאָה, כָּאן – עַל יְדֵי יִסּוּרִין. אָמַר רַבִּי לֵוִי: גְּדוֹלָה תְּשׁוּבָה שֶׁמַּגַּעַת עַד כִּסֵּא הַכָּבוֹד, שֶׁנֶּאֱמַר ״שׁוּבָה יִשְׂרָאֵל עַד ה׳ אֱלֹהֶיךָ״.

Similarly, **Rabbi Yehuda raised a contradiction** between two verses. **It is written: "Return, you backsliding children I will heal your backsliding"** (Jeremiah 3:22), implying that anyone can achieve healing, which is dependent only on repentance. But it also states: "Return, O backsliding children, says the Lord, **for I am a lord to you, and I will take you one from a city, and two from a family"** (Jeremiah 3:14), implying that repentance is available only to certain individuals. He resolved the contradiction and explained that this is **not difficult: Here,** it is referring to repentance **out of love or fear,** which few people achieve; **there,** it referring is repentance **through suffering,** as everyone has thoughts of repentance when they suffer. **Rabbi Levi said: Great is repentance, as it reaches the heavenly throne, as it is stated: "Return, Israel, to the Lord your God"** (Hosea 14:2). This implies that repentance literally reaches to God.

NOTES

May his Master forgive – **שָׁרָא לֵיהּ מָרֵיהּ**: Some explain these words to mean: His Master has allowed him, meaning: People see that this person performs so many transgressions, it is as if he has God's permission to do so (Rabbeinu Yehonatan).

You shall love…make the name of Heaven beloved – **וְאָהַבְתָּ...שֵׁם שָׁמַיִם מִתְאַהֵב**: Commentaries have explained the teaching as follows: Any person who loves another does not demonstrate that through words alone; rather, he longs to perform some action that proves his affection. With respect to the Holy One, Blessed be He, the only way to show one's love is to make Him beloved by the people of the world (*Iyyei HaYam*).

HALAKHA

Sanctifying God's name – **קִידּוּשׁ הַשֵּׁם**: If a scholar is careful about his actions, speaks kindly to people, engages in faithful business practices, is always occupied with mitzvot, and goes beyond the letter of the law in all of his deeds to the extent that everyone praises and loves him but not to such an extreme that he is perceived as being irrational, by doing so he sanctifies God's name (Rambam *Sefer HaMadda, Hilkhot Yesodei HaTorah* 5:10).

אָמַר רַבִּי יוֹחָנָן: גְּדוֹלָה תְּשׁוּבָה שֶׁדּוֹחָה אֶת לֹא תַעֲשֶׂה שֶׁבַּתּוֹרָה, שֶׁנֶּאֱמַר: ״לֵאמֹר הֵן יְשַׁלַּח אִישׁ אֶת אִשְׁתּוֹ וְהָלְכָה מֵאִתּוֹ וְהָיְתָה לְאִישׁ אַחֵר הֲיָשׁוּב אֵלֶיהָ עוֹד הֲלֹא חָנוֹף תֶּחֱנַף הָאָרֶץ הַהִיא וְאַתְּ זָנִית רֵעִים רַבִּים וְשׁוֹב אֵלַי נְאֻם ה׳״.

§ **Rabbi Yoḥanan said: Great is repentance, as** it **overrides** even **a prohibition of the Torah.** How so? **As it is stated** that God said: **“…Saying: If a man sends away his wife and she goes from him and becomes another man’s, may he return to her again? Will not that land be greatly polluted? But you have committed adultery with many lovers; and would you yet return to Me, said the Lord”** (Jeremiah 3:1). Indeed, the Torah states: “Her former husband, who sent her away, may not take her again to be his wife after she has been made impure” (Deuteronomy 24:4). The relationship between the Jewish people and the Holy One, Blessed be He, is compared to that between a husband and wife. Just as it is prohibited for an adulterous wife to return to her husband, it should be prohibited for the Jewish people to return to God from their sins, yet repentance overrides this prohibition.

אֲמַר רַבִּי יוֹנָתָן: גְּדוֹלָה תְּשׁוּבָה (שֶׁמְּקָרֶבֶת) אֶת הַגְּאוּלָּה, שֶׁנֶּאֱמַר: ״וּבָא לְצִיּוֹן גּוֹאֵל וּלְשָׁבֵי פֶשַׁע בְּיַעֲקֹב״. מַה טַּעַם ״וּבָא לְצִיּוֹן גּוֹאֵל״ – מִשּׁוּם דְּ״שָׁבֵי פֶשַׁע בְּיַעֲקֹב״.

Rabbi Yonatan said: Great is repentance, which hastens the redemption, as it is stated: “And a redeemer will come to Zion, and to those who repent from transgression in Jacob” (Isaiah 59:20). **What is the reason** that **a redeemer will come to Zion?** It is **because** there are **those who repent from transgression in Jacob.**

אָמַר רֵישׁ לָקִישׁ: גְּדוֹלָה תְּשׁוּבָה, שֶׁזְּדוֹנוֹת נַעֲשׂוֹת לוֹ כִּשְׁגָגוֹת, שֶׁנֶּאֱמַר: ״שׁוּבָה יִשְׂרָאֵל עַד ה׳ אֱלֹהֶיךָ כִּי כָשַׁלְתָּ בַּעֲוֹנֶךָ״. הָא עָוֹן מֵזִיד הוּא, וְקָא קָרֵי לֵיהּ מִכְשׁוֹל. אִינִי?! וְהָאָמַר רֵישׁ לָקִישׁ: גְּדוֹלָה תְּשׁוּבָה שֶׁזְּדוֹנוֹת נַעֲשׂוֹת לוֹ כִּזְכֻיּוֹת, שֶׁנֶּאֱמַר: ״וּבְשׁוּב רָשָׁע מֵרִשְׁעָתוֹ וְעָשָׂה מִשְׁפָּט וּצְדָקָה עֲלֵיהֶם (חָיֹה) יִחְיֶה״! לָא קַשְׁיָא; כָּאן – מֵאַהֲבָה, כָּאן – מִיִּרְאָה.

Reish Lakish said: Great is repentance, as the penitent’s **intentional sins are counted for him as unwitting transgressions, as it is stated: “Return, Israel, to the Lord your God, for you have stumbled in your iniquity”** (Hosea 14:2). The Gemara analyzes this: **Doesn’t “iniquity”** mean **an intentional sin? Yet** the prophet **calls it stumbling,** implying that one who repents is considered as though he only stumbled accidentally in his transgression. The Gemara asks: **Is that so? Didn’t Reish Lakish** himself **say: Great is repentance, as one’s intentional sins are counted for him as merits,**[N] **as it is stated: “And when the wicked turns from his wickedness, and does that which is lawful and right, he shall live thereby”** (Ezekiel 33:19), and all his deeds, even his transgressions, will become praiseworthy? The Gemara reconciles: This is **not difficult: Here,** when one repents **out of love,** his sins become like merits; **there,** when one repents **out of fear,** his sins are counted as unwitting transgressions.

אָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי אָמַר רַבִּי יוֹנָתָן: גְּדוֹלָה תְּשׁוּבָה שֶׁמַּאֲרֶכֶת שְׁנוֹתָיו שֶׁל אָדָם, שֶׁנֶּאֱמַר: ״וּבְשׁוּב רָשָׁע מֵרִשְׁעָתוֹ (חָיוֹ) יִחְיֶה״.

Rabbi Shmuel bar Naḥmani said that **Rabbi Yonatan said: Great is repentance, which lengthens** the **years of a person’s** life, **as it is stated: “When the wicked man turns from his wickedness** that he has committed, and does that which is lawful and right, **he will preserve his life”** (Ezekiel 18:27).

אָמַר רַבִּי יִצְחָק, אָמְרִי בְּמַעַרְבָא מִשְּׁמֵיהּ דְּרַבָּה בַּר מָרִי: בֹּא וּרְאֵה שֶׁלֹּא כְּמִדַּת הַקָּדוֹשׁ בָּרוּךְ הוּא מִדַּת בָּשָׂר וָדָם. מִדַּת בָּשָׂר וָדָם, מַקְנִיט אֶת חֲבֵירוֹ בִּדְבָרִים – סָפֵק מִתְפַּיֵּיס הֵימֶנּוּ סָפֵק אֵין מִתְפַּיֵּיס הֵימֶנּוּ, וְאִם תֹּאמַר מִתְפַּיֵּיס הֵימֶנּוּ – סָפֵק מִתְפַּיֵּיס בִּדְבָרִים סָפֵק אֵין מִתְפַּיֵּיס בִּדְבָרִים.

§ **Rabbi Yitzḥak said: They say in the West,** Eretz Yisrael, **in the name of Rabba bar Mari: Come and see that the attribute of flesh and blood is unlike the attribute of the Holy One, Blessed be He.** With **flesh and blood** people, if one **insults his friend with words, it is uncertain whether** the victim will **be appeased by him or** will **not be appeased by him. And if you say he will be appeased, it is** still **uncertain whether he** will **be appeased by words** alone **or** will **not be appeased by words** alone, and one must try to appease him in other ways.

NOTES

One’s intentional sins are counted for him as merits – זְדוֹנוֹת נַעֲשׂוֹת לוֹ כִּזְכֻיּוֹת: Commentaries explained this simply: One who repents out of love is more motivated to occupy himself with Torah and mitzvot when he recalls his sins. Consequently, his zeal and additional mitzvot are indirectly caused by his previous sins, and his sins are thereby meritorious (Maharsha). Similarly, when one overcomes his inclination to commit a sin that he has committed many times, he rises higher than a one who never stumbled. Therefore, it is the sin that gives him the merit of this growth (*Tosefet Yom HaKippurim*).

אֲבָל הַקָּדוֹשׁ בָּרוּךְ הוּא, אָדָם עוֹבֵר עֲבֵירָה בַּסֵּתֶר – מִתְפַּיֵּיס מִמֶּנּוּ בִּדְבָרִים, שֶׁנֶּאֱמַר: ״קְחוּ עִמָּכֶם דְּבָרִים וְשׁוּבוּ אֶל ה׳״, וְלֹא עוֹד אֶלָּא שֶׁמַּחֲזִיק לוֹ טוֹבָה, שֶׁנֶּאֱמַר: ״וְקַח טוֹב״, וְלֹא עוֹד אֶלָּא שֶׁמַּעֲלֶה עָלָיו הַכָּתוּב כְּאִילּוּ הִקְרִיב פָּרִים, שֶׁנֶּאֱמַר: ״וּנְשַׁלְּמָה פָרִים שְׂפָתֵינוּ״. שֶׁמָּא תֹּאמַר פָּרֵי חוֹבָה – תַּלְמוּד לוֹמַר: ״אֶרְפָּא מְשׁוּבָתָם אוֹהֲבֵם נְדָבָה״.

But with regard to **the Holy One, Blessed be He,** if **a person commits a transgression in private,** God **is appeased by words, as it is stated: "Take with you words and return to God"** (Hosea 14:3). **And not only that, but** God **considers it** as though he has done **a favor** for God by repenting, **as it is stated: "Accept that which is good"** (Hosea 14:3). **And not only that, but the verse ascribes him** credit **as though he had sacrificed bulls, as it is stated: "So we will render for bulls the offering of our lips"** (Hosea 14:3). **Lest you say** he is considered only like one who offers **obligatory bulls,** therefore **the verse states: "I will heal their backsliding, I will love them freely"** (Hosea 14:5). Repentance is considered as though it were the sacrifice of a free-will offering.

תַּנְיָא, הָיָה רַבִּי מֵאִיר אוֹמֵר: גְּדוֹלָה תְּשׁוּבָה, שֶׁבִּשְׁבִיל יָחִיד שֶׁעָשָׂה תְּשׁוּבָה מוֹחֲלִין לְכָל הָעוֹלָם כּוּלּוֹ, שֶׁנֶּאֱמַר ״אֶרְפָּא מְשׁוּבָתָם אוֹהֲבֵם נְדָבָה כִּי שָׁב אַפִּי מִמֶּנּוּ״. ״מֵהֶם״ לֹא נֶאֱמַר, אֶלָּא ״מִמֶּנּוּ״.

It was taught in a *baraita* that **Rabbi Meir would say: Great is repentance because the entire world is forgiven on account of** one **individual who repents, as it is stated: "I will heal their backsliding, I will love them freely; for My anger has turned away from him"** (Hosea 14:5). **It does not say: From them,** i.e., from the sinners, **but "from him,"** i.e., from that individual. Because he repented, everyone will be healed.

הֵיכִי דָּמֵי בַּעַל תְּשׁוּבָה? אָמַר רַב יְהוּדָה: כְּגוֹן שֶׁבָּאת לְיָדוֹ דְּבַר עֲבֵירָה פַּעַם רִאשׁוֹנָה וּשְׁנִיָּה וְנִיצַּל הֵימֶנָּה, מַחְוֵי רַב יְהוּדָה: בְּאוֹתָהּ אִשָּׁה, בְּאוֹתוֹ פֶּרֶק, בְּאוֹתוֹ מָקוֹם.

§ With regard to repentance, the Gemara asks: **What are the circumstances** that demonstrate that one **has** completely **repented?**[NH] **Rav Yehuda said: For example, the prohibited matter came to his hand a first time and a second time, and he was saved from it,** thereby proving that he has completely repented. **Rav Yehuda demonstrated** what he meant: If one has the opportunity to sin **with the same woman** he sinned with previously, **at the same time**[N] and **the same place,** and everything is aligned as it was that first time when he sinned, but this time he overcomes his inclination, it proves his repentance is complete, and he is forgiven.

אָמַר רַב יְהוּדָה: רַב רָמֵי, כְּתִיב: ״אַשְׁרֵי נְשׂוּי פֶּשַׁע כְּסוּי חֲטָאָה״ וּכְתִיב: ״מְכַסֶּה פְשָׁעָיו לֹא יַצְלִיחַ״! לָא קַשְׁיָא: הָא בְּחֵטְא מְפוּרְסָם, הָא – בְּחֵטְא שֶׁאֵינוֹ מְפוּרְסָם. רַב זוּטְרָא בַּר טוֹבִיָּה אָמַר רַב נַחְמָן: כָּאן – בַּעֲבֵירוֹת שֶׁבֵּין אָדָם לַחֲבֵירוֹ, כָּאן – בַּעֲבֵירוֹת שֶׁבֵּין אָדָם לַמָּקוֹם.

Rav Yehuda said that **Rav raised a contradiction: It is written: "Fortunate is he whose transgression is forgiven, whose sin is hidden"** (Psalms 32:1), implying that it is inappropriate for one to reveal his sins, **and it is written: "He who hides his transgressions shall not prosper"** (Proverbs 28:13). He resolved the contradiction as follows: This is **not difficult. Here** it is referring to **a publicized sin;** since his sin is public knowledge it is fitting for him to also publicize his repentance. **There,** it is referring **to a sin that is not publicized,** in which case it is inappropriate to publicize one's repentance. **Rav Zutra bar Toviya** said that **Rav Naḥman said: Here,** it is referring **to sins a person commits against another;** he must publicize his repentance so that those who hear him may persuade the other to forgive him. **There,** it is referring **to sins a person commits against God,** in which case he need not repent publicly.[NH]

תַּנְיָא, רַבִּי יוֹסֵי בַּר יְהוּדָה אוֹמֵר: אָדָם עוֹבֵר עֲבֵירָה פַּעַם רִאשׁוֹנָה – מוֹחֲלִין לוֹ, שְׁנִיָּה – מוֹחֲלִין לוֹ, שְׁלִישִׁית – מוֹחֲלִין לוֹ, רְבִיעִית – אֵין מוֹחֲלִין לוֹ, שֶׁנֶּאֱמַר: ״כֹּה אָמַר ה׳ עַל שְׁלֹשָׁה פִּשְׁעֵי יִשְׂרָאֵל וְעַל אַרְבָּעָה לֹא אֲשִׁיבֶנּוּ״ (וְנֶאֱמַר): ״הֵן כָּל אֵלֶּה יִפְעַל אֵל פַּעֲמַיִם שָׁלֹשׁ עִם גָּבֶר״.

§ **It was taught** in a *baraita* that **Rabbi Yosei bar Yehuda says:** When **a person commits a transgression** the **first time, he is forgiven; a second** time, **he is forgiven; a third** time, **he is forgiven;** but the **fourth** time, **he is not forgiven, as it is stated: "Thus said the Lord: For three transgressions of Israel, but for four I will not reverse it"** (Amos 2:6). **And it says: "All these things does God do twice or three times with a man"** (Job 33:29).

מַאי ״וְאוֹמֵר״? וְכִי תֵּימָא: הָנֵי מִילֵּי – בְּצִיבּוּר, אֲבָל בְּיָחִיד – לָא, תָּא שְׁמַע ״הֵן כָּל אֵלֶּה יִפְעַל אֵל פַּעֲמַיִם שָׁלֹשׁ עִם גָּבֶר״. (מִכָּאן וְאֵילָךְ אֵין מוֹחֲלִין לוֹ, שֶׁנֶּאֱמַר: ״עַל שְׁלֹשָׁה פִּשְׁעֵי יִשְׂרָאֵל וְעַל אַרְבָּעָה לֹא אֲשִׁיבֶנּוּ)״.

The Gemara asks: **What is: And it says?** Why did he need to bring an additional biblical proof when the first verse seems to suffice? The Gemara explains: **Lest you say** that **this** statement that the Holy One, Blessed be He, forgives easily the first three times **applies to a community but not to an individual, come** and **hear** proof from another verse that states: **"All these things does God do twice or three times with a man,"** implying that this so even for an individual. **From this** point **onward, he is not forgiven, as it is stated: "For three transgressions of Israel, but for four I will not reverse it."**[NH]

NOTES

What are the circumstances that demonstrate that one has completely repented – הֵיכִי דָּמֵי בַּעַל תְּשׁוּבָה: Some commentaries have suggested that only select individuals are given the opportunity to test themselves in this way (Rambam). When conditions repeat themselves as described, it is a sign from Heaven that one's repentance has been accepted (see *Me'iri*).

The same time – בְּאוֹתוֹ פֶּרֶק: Rashi explains that this means that the opportunity provides itself at the same time of year. Other commentaries interpret the phrase: At the same time, to mean at the same time of his life, when one is still young and has all his energy (Rabbeinu Yehonatan; *Me'iri*; Rambam).

Confession of sins committed against God – וִידּוּי עֲבֵירוֹת שֶׁבֵּין אָדָם לַמָּקוֹם: The reason not to publicize one's repentance is that a sin constitutes an insult to God: How could one dare to violate the word of God? If the sin was not publicized, one should not announce it (Rabbeinu Yehonatan).

Third and fourth transgressions – עֲוֹן שְׁלִישִׁי וּרְבִיעִי: Some commentaries claim that this is the case only when one repeats the same sin. Others write that it holds true even if one commits different transgressions (see Maharsha and *Tosefet Yom HaKippurim*).

HALAKHA

Complete repentance – תְּשׁוּבָה גְּמוּרָה: Complete repentance is achieved when one is presented with the opportunity to repeat the transgression that he that he had previously committed, but he restrains himself and does not do so. For example, if one sinned with a woman, and after some time he is alone with her again and remains as physically able to perform as he was when he sinned previously, but he refrains and does not sin, he has achieved complete repentance (Rambam *Sefer HaMadda*, *Hilkhot Teshuva* 2:1).

Publicizing repentance – פִּרְסוּם הַתְּשׁוּבָה: It is praiseworthy for one to repent in public, announce his sins, and reveal the transgressions he has committed against other people. However, it is inappropriate to publicize sins committed against God. The Ra'avad is of the opinion that it is appropriate to publicize repentance even for a sin committed against God (Rambam *Sefer HaMadda*, *Hilkhot Teshuva* 2:5).

Third and fourth transgressions – עֲוֹן שְׁלִישִׁי וּרְבִיעִי: When one's iniquities are tabulated, the first two sins are not counted; from the third sin and onward they are considered, and then one's merits are weighed against his sins. A community's sins are weighed only from the fourth sin onward. According to the Ra'avad, repentance atones for the first sins, even if they are severe. The Rosh argues that for the first two or three sins, one gains partial atonement; from then on, he is judged more severely (Rambam *Sefer HaMadda*, *Hilkhot Teshuva* 3:5).

תָּנוּ רַבָּנַן: עֲבֵירוֹת שֶׁהִתְוַדָּה עֲלֵיהֶן יוֹם הַכִּפּוּרִים זֶה – לֹא יִתְוַדֶּה עֲלֵיהֶן יוֹם הַכִּפּוּרִים אַחֵר, וְאִם שָׁנָה בָּהֶן – צָרִיךְ לְהִתְוַדּוֹת יוֹם הַכִּפּוּרִים אַחֵר, וְאִם לֹא שָׁנָה בָּהֶן וְחָזַר וְהִתְוַדָּה עֲלֵיהֶן – עָלָיו הַכָּתוּב אוֹמֵר: ״כְּכֶלֶב שָׁב עַל קֵיאוֹ כְּסִיל שׁוֹנֶה בְאִוַּלְתּוֹ״.

§ **The Sages taught** in the *Tosefta*: With regard to **transgressions that one confessed**[H] **on this Yom Kippur, he should not confess them on another Yom Kippur,** since he has already been forgiven. **But if he repeated those** same transgressions during the year, **he must confess** them again **on another Yom Kippur. And if he did not repeat them but did confess them again, about him the verse states: "As a dog that returns to its vomit, so is a fool who repeats his folly"** (Proverbs 26:11), since it is inappropriate to go back and mention one's earlier sins.

רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב אוֹמֵר: כׇּל שֶׁכֵּן שֶׁהוּא מְשׁוּבָּח, שֶׁנֶּאֱמַר: ״כִּי פְשָׁעַי אֲנִי אֵדָע וְחַטָּאתִי נֶגְדִּי תָמִיד״. אֶלָּא מָה אֲנִי מְקַיֵּים ״כְּכֶלֶב שָׁב עַל קֵיאוֹ״ וגו׳ – כִּדְרַב הוּנָא, דְּאָמַר רַב הוּנָא: כֵּיוָן שֶׁעָבַר אָדָם עֲבֵירָה וְשָׁנָה בָּהּ – הוּתְּרָה לוֹ. הוּתְּרָה לוֹ סָלְקָא דַּעְתָּךְ?! אֶלָּא אֵימָא: נַעֲשֵׂית לוֹ כְּהֶיתֵּר.

Rabbi Eliezer ben Ya'akov says: If one confesses in subsequent years, **all the more so is he praiseworthy,** as he remembers his earlier sins and is thereby humbled, **as it is stated: "For I know my transgressions; and my sin is ever before me"** (Psalms 51:5). **But how do I establish the** meaning of the verse: **"Like a dog that returns to its vomit"?** It may be established **in accordance with the opinion of Rav Huna, as Rav Huna said: When a person commits a transgression and repeats it, it is permitted to him.** The Gemara is surprised at this: **Can it enter your mind that it is permitted to him** because he has sinned twice? **Rather, say it becomes to him as if** it were **permitted.**

וְצָרִיךְ לִפְרוֹט אֶת הַחֵטְא, שֶׁנֶּאֱמַר: ״אָנָּא חָטָא הָעָם הַזֶּה חֲטָאָה גְדוֹלָה וַיַּעֲשׂוּ לָהֶם אֱלֹהֵי זָהָב״ דִּבְרֵי רַבִּי יְהוּדָה בֶּן בָּבָא. רַבִּי עֲקִיבָא אוֹמֵר: ״אַשְׁרֵי נְשׂוּי פֶּשַׁע כְּסוּי חֲטָאָה״. אֶלָּא מַהוּ שֶׁאָמַר מֹשֶׁה: ״וַיַּעֲשׂוּ לָהֶם אֱלֹהֵי זָהָב״ – כִּדְרַבִּי יַנַּאי. דְּאָמַר רַבִּי יַנַּאי: אָמַר מֹשֶׁה לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא: רִבּוֹנוֹ שֶׁל עוֹלָם, כֶּסֶף וְזָהָב שֶׁהִרְבֵּיתָ לָהֶם לְיִשְׂרָאֵל עַד שֶׁאָמְרוּ דַּי – גָּרַם לָהֶם שֶׁיַּעֲשׂוּ אֱלֹהֵי זָהָב.

Furthermore, during confession, **one must detail the sin**[H] he committed and not suffice with a general admission of sin, **as it is stated:** "And Moses returned to the Lord and said: **Please, this people have sinned a great sin, and have made themselves a god of gold"** (Exodus 32:31); this is **the statement of Rabbi Yehuda ben Bava. Rabbi Akiva says** that the verse states: **"Fortunate is he whose transgression is forgiven, whose sin is hidden"** (Psalms 32:1), which teaches that one need not detail his sins. **But what is** the meaning of that **which Moses said: "And have made themselves a god of gold"** (Exodus 32:31)? It should be understood **in accordance with** the statement **of Rabbi Yannai, as Rabbi Yannai said: Moses said before the Holy One, Blessed be He: Master of the universe,** it is the **silver and gold that you gave to the Jewish people in abundance, until they said: Enough,** which **caused them to make a god of gold.** Consequently, the phrase: "And have made themselves a god of gold," is not a description of the sin but an explanation and justification of it.

שְׁנֵי פַּרְנָסִים טוֹבִים עָמְדוּ לָהֶם לְיִשְׂרָאֵל, מֹשֶׁה וְדָוִד. מֹשֶׁה אָמַר: יִכָּתֵב סוּרְחָנִי, שֶׁנֶּאֱמַר: ״יַעַן לֹא הֶאֱמַנְתֶּם בִּי לְהַקְדִּישֵׁנִי״. דָּוִד אָמַר: אַל יִכָּתֵב סוּרְחָנִי, שֶׁנֶּאֱמַר: ״אַשְׁרֵי נְשׂוּי פֶּשַׁע כְּסוּי חֲטָאָה״.

It is said that **two good leaders arose for the Jewish people: Moses and David. Moses said: Let my disgrace be written,** i.e., may the sin I committed be written explicitly, **as it is stated: "Because you did not believe in Me, to sanctify Me"** (Numbers 20:12). In contrast, **David said: Let my disgrace not be written, as it is stated: "Fortunate is he whose transgression is forgiven, whose sin is hidden"** (Psalms 32:1).

מָשָׁל דְּמֹשֶׁה וְדָוִד לְמָה הַדָּבָר דּוֹמֶה? לִשְׁתֵּי נָשִׁים שֶׁלָּקוּ בְּבֵית דִּין, אַחַת קִלְקְלָה וְאַחַת אָכְלָה פַּגֵּי שְׁבִיעִית, אָמְרָה לָהֶן אוֹתָהּ שֶׁאָכְלָה פַּגֵּי שְׁבִיעִית: בְּבַקָּשָׁה מִכֶּם, הוֹדִיעוּ עַל מָה הִיא לוֹקָה, שֶׁלֹּא יֹאמְרוּ עַל מַה שֶׁזּוֹ לוֹקָה זוֹ לוֹקָה. הֵבִיאוּ פַּגֵּי שְׁבִיעִית וְתָלוּ בְּצַוָּארָהּ, וְהָיוּ מַכְרִיזִין לְפָנֶיהָ וְאוֹמְרִין: עַל עִסְקֵי שְׁבִיעִית הִיא לוֹקָה.

The Gemara explains: **A parable** with regard to **Moses and David** shows **to what this may be compared.** It may be compared **to two women who were flogged in court** for their sins. **One** of them **sinned** by engaging in forbidden relations, **and one ate unripe figs of the Sabbatical Year**[N] although they are forbidden. **The woman who ate the unripe figs of the Sabbatical Year said to** the court: **Please publicize** the sin **for which** I am being **flogged, so that** people **will not say** that **what that** woman **is being flogged for is** also **what this** woman **is being flogged for. They brought unripe figs of the Sabbatical Year, and hung them around her neck, and announced before her, saying: She is receiving lashes on account of the Sabbatical Year.** Moses requested that his sin be publicized so that people would not think that he committed the same sins as the members of his generation, i.e., the Golden Calf and the report of the spies.

HALAKHA

Transgressions that one confessed – עֲבֵירוֹת שֶׁהִתְוַדָּה עֲלֵיהֶן: Transgressions that one confessed last Yom Kippur and did not repeat may be confessed again. This is in accordance with the opinion of Rabbi Eliezer ben Ya'akov, about whom the Gemara says (*Yevamot* 49b) that his teachings are few but clean of error (*Shulḥan Arukh*, *Oraḥ Ḥayyim* 607:4).

Detailing the sin – פֵּרוּט הַחֵטְא: One who repents and confesses his sins need not detail them but may do so if he wishes. If one confesses quietly, it is appropriate to detail the sin. As for the alphabetical confession that appears in the Yom Kippur prayers, since everyone says this, it is not considered a detailed account of one's sins (*Shulḥan Arukh*, *Oraḥ Ḥayyim* 607:2 and in the comment of the Rema).

NOTES

Ate unripe figs of the Sabbatical Year – שֶׁאָכְלָה פַּגֵּי שְׁבִיעִית: It is certainly permitted to eat fruits of the Sabbatical Year. However, if one ate them before their proper time it is not considered eating them but destroying them, and it is prohibited to actively destroy fruit of the Sabbatical Year. Consequently, one who eats unripe figs of the Sabbatical Year is flogged. The commentaries debate the details of this prohibition (see *Megillat Esther*, a commentary on the Rambam's Sefer HaMitzvot). Some commentaries argue that in this case lashes are rabbinically mandated.

NOTES

One exposes the hypocrites – מְפַרְסְמִין אֶת הַחֲנֵפִין: One must expose those who are known to act differently than how they present themselves although there are no witnesses to their sins (Rabbeinu Yehonatan).

Authority buries one who owns it – הָרָשׁוּת מְקַבֶּרֶת בְּעָלֶיהָ: Power shortens a one's life, and one who rises to authority dies young, before his natural time.

מְפַרְסְמִין אֶת הַחֲנֵפִין מִפְּנֵי חִילּוּל הַשֵּׁם, שֶׁנֶּאֱמַר: ״וּבְשׁוּב צַדִּיק מִצִּדְקוֹ וְעָשָׂה עָוֶל וְנָתַתִּי מִכְשׁוֹל לְפָנָיו״. תְּשׁוּבַת הַמּוּחְלָטִין מְעַכֶּבֶת הַפּוּרְעָנוּת, וְאַף עַל פִּי שֶׁנֶּחְתַּם עָלָיו גְּזַר דִּין שֶׁל פּוּרְעָנוּת.

Furthermore, they said: **One exposes the hypocrites**[N] **due to** the **desecration of** God's **name,** so others will not think that they are truly righteous and that their deeds bear imitating, **as it is stated: "When a righteous man turns from his righteousness and commits iniquity, I will lay a stumbling block before him"** (Ezekiel 3:20). That is, when people do not know that someone is wicked to the core, he causes other people to err and this desecrates the name of God when it is revealed. **The repentance of utterly** wicked **people prevents suffering** from coming upon them. **And although the sentence of judgment has** already **been signed** against them **for suffering,** their repentance prevents them from being punished.

שַׁלְוַת רְשָׁעִים סוֹפָהּ תַּקָּלָה, וְהָרָשׁוּת מְקַבֶּרֶת אֶת בְּעָלֶיהָ, עָרוֹם נִכְנַס לָהּ וְעָרוֹם יֵצֵא מִמֶּנָּה, וּלְוַאי שֶׁתְּהֵא יְצִיאָה כְּבִיאָה. רַב כִּי הֲוָה נָפֵיק לְמֵידַן דִּינָא אֲמַר הָכִי: בִּצְבוּ נַפְשֵׁיהּ לִקְטָלָא נָפֵיק, וּצְבוּ בֵּיתֵיהּ לֵית הוּא עָבֵיד, וְרֵיקָן לְבֵיתֵיהּ אָזֵיל, וּלְוַאי שֶׁתְּהֵא בִּיאָה כִּיצִיאָה.

The tranquility of the wicked is ultimately their destruction, as in their contentment they sit and think about forbidden matters. **And authority buries one who owns it.**[N] **He was naked when he entered** into power, **and he will be naked when he leaves it, and if only his exit would be like his entrance,** without sin and added iniquity. The Gemara relates: **When Rav would leave** his home **to** go to court to **judge cases, he** would **say this** of himself: **Of his own will, he goes to die,** because a judge who misjudges a case is liable to death at the hand of Heaven; **and he does not fulfill the will of his household and he goes empty-handed to his household,** because a judge does not receive a salary; **and if only his entrance would be like his exit,** without sin or transgression.

רָבָא כִּי הֲוָה נָפֵיק לְדִינָא אֲמַר הָכִי:

When Rava would go to judge, he would say this of himself:

Perek **VIII**
Daf **87** Amud **a**

LANGUAGE

A line of people [*ambuha*] – אַמְבּוּהָא: Apparently from the Middle Persian ambuh, meaning many or a large crowd.

בִּצְבוּ נַפְשֵׁיהּ לִקְטָלָא נָפֵיק. וּצְבוּ בֵּיתֵיהּ לֵית הוּא עָבֵיד, וְרֵיקָן לְבֵיתֵיהּ אָזֵיל, וּלְוַאי שֶׁתְּהֵא בִּיאָה כִּיצִיאָה. וְכִי הָוֵי חָזֵי אַמְבּוּהָא אֲבַתְרֵיהּ אָמַר: ״אִם יַעֲלֶה לַשָּׁמַיִם שִׂיאוֹ וְרֹאשׁוֹ לָעָב יַגִּיעַ כְּגֶלְלוֹ לָנֶצַח יֹאבֵד רֹאָיו יֹאמְרוּ אַיּוֹ״. רַב זוּטְרָא כִּי הָווּ מְכַתְּפִי לֵיהּ בְּשַׁבַּתָּא דְּרִיגְלָא הֲוָה אָמַר: ״כִּי לֹא לְעוֹלָם חֹסֶן וְאִם נֵזֶר לְדוֹר וָדוֹר״.

Of his own will, he goes to die; and he does not fulfill the will of his household, and he goes empty-handed to his household; and if only his entrance would be like his exit. And when he saw a line of people [*ambuha*][L] **following after him** out of respect for him, **he said: "Though his excellency ascends to the heavens, and his head reaches to the clouds, yet he shall perish forever like his own dung; they who have seen him will say: Where is he?"** (Job 20:6–7). This teaches that when one achieves power, it can lead to his downfall. **When they would carry Rav Zutra on their shoulders during the Shabbat of the Festival** when he taught, **he would recite** the following to avoid becoming arrogant: **"For power is not forever, and does the crown endure for all generations?"** (Proverbs 27:24).

״שְׂאֵת פְּנֵי רָשָׁע לֹא טוֹב״ – לֹא טוֹב לָהֶם לָרְשָׁעִים שֶׁנּוֹשְׂאִין לָהֶם פָּנִים בָּעוֹלָם הַזֶּה, לֹא טוֹב לוֹ לְאַחְאָב שֶׁנָּשְׂאוּ לוֹ פָּנִים בָּעוֹלָם הַזֶּה שֶׁנֶּאֱמַר: ״יַעַן כִּי נִכְנַע (אַחְאָב מִלְּפָנַי) לֹא אָבִיא הָרָעָה בְּיָמָיו״.

§ It was further taught: **"It is not good to respect the person of the wicked"** (Proverbs 18:5), meaning, **it is not good for wicked people when they are respected in this world** and are not punished their sins. For example, **it** was **not good for Ahab to be respected in this world, as it is stated: "Because he humbled himself before Me, I will not bring the evil in his days"** (1 Kings 21:29), and Ahab thereby lost his share in the World-to-Come.

״לְהַטּוֹת צַדִּיק בַּמִּשְׁפָּט״ – טוֹב לָהֶם לַצַּדִּיקִים שֶׁאֵין נוֹשְׂאִין לָהֶם פָּנִים בָּעוֹלָם הַזֶּה, טוֹב לוֹ לְמֹשֶׁה שֶׁלֹּא נָשְׂאוּ לוֹ פָּנִים בָּעוֹלָם הַזֶּה, שֶׁנֶּאֱמַר: ״יַעַן לֹא הֶאֱמַנְתֶּם בִּי לְהַקְדִּישֵׁנִי״ הָא אִילּוּ הֶאֱמַנְתֶּם בִּי – עֲדַיִין לֹא הִגִּיעַ זְמַנָּם לִיפָּטֵר מִן הָעוֹלָם.

The opposite is also true. The complete verse states: "It is not good to respect the person of the wicked, **to turn aside the righteous in judgment"** (Proverbs 18:5), meaning: **It is good for the righteous when they are not respected in this world** and are punished in this world for their sins. For example, **it** was **good for Moses that he was not respected in this world, as it is stated: "Because you did not believe in Me, to sanctify Me"** (Numbers 20:12). The Gemara analyzes this: **Had you believed in Me, your time still would not have come to depart the world.**

אַשְׁרֵיהֶם לַצַּדִּיקִים, לֹא דַּיָּין שֶׁהֵן זוֹכִין אֶלָּא שֶׁמְּזַכִּין לִבְנֵיהֶם וְלִבְנֵי בְנֵיהֶם עַד סוֹף כׇּל הַדּוֹרוֹת. שֶׁכַּמָּה בָּנִים הָיוּ לוֹ לְאַהֲרֹן שֶׁרְאוּיִין לִישָּׂרֵף כְּנָדָב וַאֲבִיהוּא, שֶׁנֶּאֱמַר: ״הַנּוֹתָרִים״ אֶלָּא שֶׁעָמַד לָהֶם זְכוּת אֲבִיהֶם.

They said: **Fortunate are the righteous** because **not only do they** accumulate **merit** for themselves, **but they** accumulate **merit for their children and their children's children until the end of all generations; as there were several sons of Aaron who** essentially **deserved to be burned like Nadav and Avihu, as it is stated:** "The sons of Aaron **who were left"** (Leviticus 10:16), implying that others were left as well although they deserved to be burned with their brothers. **But the merit of their father protected them,** and they and their descendants were priests for all time.

אוֹי לָהֶם לָרְשָׁעִים, לֹא דַּיָּין שֶׁמְּחַיְּיבִין עַצְמָן אֶלָּא שֶׁמְּחַיְּיבִין לִבְנֵיהֶם וְלִבְנֵי בְנֵיהֶם עַד סוֹף כׇּל הַדּוֹרוֹת. הַרְבֵּה בָּנִים הָיוּ לוֹ לִכְנַעַן שֶׁרְאוּיִין לִיסָּמֵךְ, כְּטָבִי, עַבְדּוֹ שֶׁל רַבָּן גַּמְלִיאֵל, אֶלָּא שֶׁחוֹבַת אֲבִיהֶם גָּרְמָה לָהֶן.

On the other hand: **Woe to the wicked,** as **not only do they render themselves liable, but they also render their children and children's children liable until the end of all generations.** For example, **Canaan had many children** who **deserved to be ordained** as rabbis and instructors of the public due to their great stature in Torah study, **like Tavi,**[P] **the servant of Rabban Gamliel,** who was famous for his wisdom; **but their father's liability caused them** to remain as slaves.

כׇּל הַמְזַכֶּה אֶת הָרַבִּים – אֵין חֵטְא בָּא עַל יָדוֹ, וְכׇל הַמַּחֲטִיא אֶת הָרַבִּים – כִּמְעַט אֵין מַסְפִּיקִין בְּיָדוֹ לַעֲשׂוֹת תְּשׁוּבָה. כׇּל הַמְזַכֶּה אֶת הָרַבִּים אֵין חֵטְא בָּא עַל יָדוֹ, מַאי טַעְמָא – כְּדֵי שֶׁלֹּא יְהֵא הוּא בְּגֵיהִנֹּם וְתַלְמִידָיו בְּגַן עֵדֶן, שֶׁנֶּאֱמַר ״כִּי לֹא תַעֲזֹב נַפְשִׁי לִשְׁאוֹל לֹא תִתֵּן חֲסִידְךָ לִרְאוֹת שָׁחַת״. וְכׇל הַמַּחֲטִיא אֶת הָרַבִּים אֵין מַסְפִּיקִין בְּיָדוֹ לַעֲשׂוֹת תְּשׁוּבָה – שֶׁלֹּא יְהֵא הוּא בְּגַן עֵדֶן וְתַלְמִידָיו בְּגֵיהִנָּם, שֶׁנֶּאֱמַר: ״אָדָם עָשֻׁק בְּדַם נָפֶשׁ עַד בּוֹר יָנוּס אַל יִתְמְכוּ בוֹ״.

Furthermore: **Whoever** accumulates **merit for the public will not have sin come to his hand,** and God protects him from failing; **but whoever causes the public to sin**[H] **has almost no ability to repent.** The Gemara explains: **What is the reason** that **whoever** accumulates **merit for the public will not have sin come to his hand?** It is **so that he will not be in Gehenna while his students are in the Garden of Eden, as it is stated: "For You will not abandon my soul to the nether-world; neither will You suffer Your godly one to see the pit"** (Psalms 16:10). On the other hand, **whoever causes the public to sin has almost no ability to repent,** so that **he will not be in the Garden of Eden while his students are in Gehenna, as it is stated: "A man who is laden with the blood of any person shall hasten his steps to the pit; none will support him"** (Proverbs 28:17). Since he oppressed others and caused them to sin, he shall have no escape.

״הָאוֹמֵר אֶחֱטָא וְאָשׁוּב אֶחֱטָא וְאָשׁוּב״. לָמָּה לִי לְמֵימַר ״אֶחֱטָא וְאָשׁוּב אֶחֱטָא וְאָשׁוּב״ תְּרֵי זִימְנֵי? כִּדְרַב הוּנָא אָמַר רַב, דְּאָמַר רַב הוּנָא אָמַר רַב: כֵּיוָן שֶׁעָבַר אָדָם עֲבֵירָה וְשָׁנָה בָּהּ – הוּתְּרָה לוֹ. הוּתְּרָה לוֹ סָלְקָא דַּעְתָּךְ?! אֶלָּא: נַעֲשֵׂית לוֹ כְּהֶיתֵּר.

§ The Gemara returns to interpreting the mishna. It states there that **one who says: I will sin and I will repent,**[N] **I will sin and I will repent,** is not given the opportunity to repent. The Gemara asks: **Why do I** need the mishna **to say twice: I will sin and I will repent, I will sin and repent?** The Gemara explains that this is **in accordance with** that **which Rav Huna** said that **Rav said,** as **Rav Huna said** that **Rav said: Once a person commits a transgression and repeats it, it becomes permitted to him.** The Gemara is surprised at this: **Can it enter your mind that it becomes permitted to him? Rather,** say that **it becomes to him as** though it were **permitted.** Consequently, the sinner who repeats his sin has difficulty abandoning his sin, and the repetition of his sin is reflected in the repetition of the phrase.

״אֶחֱטָא וְיוֹם הַכִּפּוּרִים מְכַפֵּר – אֵין יוֹם הַכִּפּוּרִים מְכַפֵּר״. לֵימָא מַתְנִיתִין דְּלָא כְּרַבִּי – דְּתַנְיָא, רַבִּי אוֹמֵר: עַל כׇּל עֲבֵירוֹת שֶׁבַּתּוֹרָה, בֵּין עָשָׂה תְּשׁוּבָה בֵּין לֹא עָשָׂה תְּשׁוּבָה יוֹם הַכִּפּוּרִים מְכַפֵּר! אֲפִילּוּ תֵּימָא רַבִּי, אַגַּב שָׁאנֵי.

It is stated in the mishna that if one says: **I will sin and Yom Kippur** will **atone** for my sins, **Yom Kippur does not atone** for his sins. The Gemara comments: **Let us say that the mishna is not in accordance with** the opinion of **Rabbi** Yehuda HaNasi, **as it was taught** in a *baraita* that **Rabbi** Yehuda HaNasi **says: Yom Kippur atones for all transgressions of the Torah, whether one repented or did not repent.** The Gemara answers: **Even** if **you say** that the mishna is in accordance with the opinion of **Rabbi** Yehuda HaNasi, **it is different** when it is **on the basis** of being permitted to sin. Even Rabbi Yehuda HaNasi agrees that Yom Kippur does not atone for the transgressions one commits only because he knows that Yom Kippur will atone for them.

PERSONALITIES

Tavi – טָבִי: Tavi was the servant of Rabban Gamliel in Yavne, and he was famous for his skills and scholarship. He is greatly praised by Rabban Gamliel and other Sages. There is an extraordinary statement made by Rabbi Eliezer ben Azarya that were it not for the curse given to the descendants of Canaan, Tavi would certainly be relaxing as Rabbi Eliezer served him. At a certain point, Rabban Gamliel sought a way to release Tavi from servitude, but he failed to do so due to the prohibition against freeing a Canaanite slave. Upon Tavi's death, Rabban Gamliel mourned as he would for a close relative and said: He was unlike any other servant; he was fit to join the Jewish people.

HALAKHA

Causes the public to sin – מַחֲטִיא אֶת הָרַבִּים: The Holy One, Blessed be He, does not allow one who has caused the public to sin the opportunity to repent (Rambam *Sefer HaMadda, Hilkhot Teshuva* 4:1).

NOTES

One who says I will sin and I will repent – הָאוֹמֵר אֶחֱטָא וְאָשׁוּב: Commentaries debate whether this applies only when one says: I will sin and repent, twice. Perhaps when he repeats it, that itself is indicative that the sin is habitual (see *Leḥem Mishne* on Rambam *Sefer HaMadda, Hilkhot Teshuva* 4:1).

NOTES

Who shall entreat [*yitpallel*] for him – מִי יִתְפַּלֶּל בַּעֲדוֹ: Maharsha writes that the dispute is not about the meaning of the root *pll*; everyone agrees that *yitpallel* refers to prayer and forgiveness and that *pillel*, the base form of the word *ufilelo*, refers to judgment. Rather, he offers an alternative explanation: The Gemara teaches that for a sin between people, once a court has imposed punishment the injured party will hopefully agree to forgive the sinner. The Gemara then challenges this notion by quoting the end of the verse, which implies that if one sins against God he will not be granted forgiveness. The Gemara suggests instead that one should be granted forgiveness for a sin against God by receiving a punishment from the court. The Gemara concludes by answering that even after the court has imposed their punishment, atonement for a sin against God is only achieved through repentance and prayer.

More than three times – יוֹתֵר מִשָּׁלֹשׁ פְּעָמִים: The proof comes from the words of the verse: "And now, please forgive." Once one has asked three times, he must be forgiven, since he does not need to ask again (*Tosefet Yom HaKippurim*).

Rabbi Abba heard, etc. – שְׁמַע רַבִּי אַבָּא וכו׳: It seems that Rabbi Abba interpreted the term *hitrapes* as related to the word *refes*, meaning mud. Since his household treated Rabbi Yirmeya like mud, he had to ask his forgiveness (Rav Shmuel Strashun).

HALAKHA

One who angered his friend verbally – הִקְנִיט חֲבֵרוֹ בִּדְבָרִים: Yom Kippur does not atone for sins committed against another person. If one insulted another person, he must make three attempts to appease him, and each time he should take three people with him in order to apologize in front of them. If the other refuses to be appeased, he need not try again, but should declare before ten people that he tried to apologize and was rebuffed (Rema, citing *Mordekhai*). If he insulted his teacher, he must keep trying until his teacher is appeased. It is appropriate for the insulted party to forgive, unless his refusal to forgive is for the benefit of the one asking forgiveness. One is not required to forgive defamation (Rema, citing *Mordekhai* and *Sefer Mitzvot Gadol*; *Shulḥan Arukh*, *Oraḥ Ḥayyim* 606:1).

He stands ten people at his grave – מַעֲמִיד עֲשָׂרָה עַל קִבְרוֹ: If a person against whom one sinned has died, one should bring ten people and stand them by his grave and say: I sinned against God and this man, so-and-so (*Shulḥan Arukh*, *Oraḥ Ḥayyim* 606:2).

״עֲבֵירוֹת שֶׁבֵּין אָדָם לַמָּקוֹם״ וכו׳. רָמֵי לֵיהּ רַב יוֹסֵף בַּר חָבוּ לְרַבִּי אַבָּהוּ: עֲבֵירוֹת שֶׁבֵּין אָדָם לַחֲבֵירוֹ אֵין יוֹם הַכִּפּוּרִים מְכַפֵּר? וְהָא כְּתִיב: ״אִם יֶחֱטָא אִישׁ לְאִישׁ וּפִלְלוֹ אֱלֹהִים״! מַאן אֱלֹהִים – דַּיָּינָא.

§ It was taught in the mishna: Yom Kippur atones for **sins committed against God** but does not atone for sins committed against another person. **Rav Yosef bar Ḥavu raised a contradiction before Rabbi Abbahu:** The mishna states that **Yom Kippur does not atone for sins committed against a fellow person, but isn't it written: "If one man sin against another, God [*Elohim*] shall judge him [*ufilelo*]"** (I Samuel 2:25). The word *ufilelo*, which may also refer to prayer, implies that if he prays, God will grant the sinner forgiveness. He answered him: **Who is *Elohim*** mentioned in the verse? It is referring to **a judge [*elohim*]** and not to God, and the word *ufilelo* in the verse indicates judgment. Atonement occurs only after justice has been done toward the injured party by means of a court ruling.

אִי הָכִי אֵימָא סֵיפָא: ״וְאִם לַה׳ יֶחֱטָא אִישׁ מִי יִתְפַּלֶּל לוֹ״? הָכִי קָאָמַר: אִם יֶחֱטָא אִישׁ לְאִישׁ וּפִלְלוֹ – אֱלֹהִים יִמְחוֹל לוֹ, וְאִם לַה׳ יֶחֱטָא אִישׁ – מִי יִתְפַּלֶּל בַּעֲדוֹ, תְּשׁוּבָה וּמַעֲשִׂים טוֹבִים.

Rav Yosef bar Ḥavu said to him: **If so, say** the following with regard to **the latter clause** of the verse: **"But if a man sin against the Lord, who shall entreat [*yitpallel*] for him?"** (I Samuel 2:25). This is difficult, since it has been established that the root *pll* is interpreted in this verse as indicating judgment, and therefore the latter clause of the verse implies that if one sins toward God there is no one to judge him. Rabbi Abbahu answered him: **This is** what the verse **is saying: If one man sins against another, God [*Elohim*] shall forgive him [*ufilelo*]**; if the sinner appeases the person against whom he has sinned, he will be forgiven. **But if a man sin against the Lord, who shall entreat [*yitpallel*] for him?**[N] **Repentance and good deeds.** The root *pll* is to be interpreted as indicating forgiveness rather than judgment.

אָמַר רַבִּי יִצְחָק: כׇּל הַמַּקְנִיט אֶת חֲבֵירוֹ, אֲפִילּוּ בִּדְבָרִים – צָרִיךְ לְפַיְּיסוֹ, שֶׁנֶּאֱמַר: ״בְּנִי אִם עָרַבְתָּ לְרֵעֶךָ תָּקַעְתָּ לַזָּר כַּפֶּיךָ נוֹקַשְׁתָּ בְאִמְרֵי פִיךָ עֲשֵׂה זֹאת אֵפוֹא בְּנִי וְהִנָּצֵל כִּי בָאתָ בְכַף רֵעֶךָ לֵךְ הִתְרַפֵּס וּרְהַב רֵעֶיךָ״. אִם מָמוֹן יֵשׁ בְּיָדְךָ – הַתֵּר לוֹ פִּסַּת יָד, וְאִם לָאו – הַרְבֵּה עָלָיו רֵיעִים.

§ **Rabbi Yitzḥak said: One who angers his friend, even** only **verbally,**[H] **must appease him, as it is stated: "My son, if you have become a guarantor for your neighbor, if you have struck your hands for a stranger, you are snared by the words of your mouth… Do this now, my son, and deliver yourself, seeing you have come into the hand of your neighbor. Go, humble yourself [*hitrapes*] and urge [*rehav*] your neighbor"** (Proverbs 6:1–3). This should be understood as follows: **If you have money** that you owe him, **open the palm of [*hater pisat*]** your **hand to** your neighbor and pay the money that you owe; **and if not,** if you have sinned against him verbally, **increase [*harbe*] friends for him,** i.e., send many people as your messengers to ask him for forgiveness.

(וְאָמַר) רַב חִסְדָּא: וְצָרִיךְ לְפַיְּיסוֹ בִּשְׁלֹשׁ שׁוּרוֹת שֶׁל שְׁלֹשָׁה בְּנֵי אָדָם, שֶׁנֶּאֱמַר: ״יָשֹׁר עַל אֲנָשִׁים וַיֹּאמֶר חָטָאתִי וְיָשָׁר הֶעֱוֵיתִי וְלֹא שָׁוָה לִי״.

Rav Ḥisda said: And one must appease the one he has insulted **with three rows of three people, as it is stated: "He comes [*yashor*] before men, and says: I have sinned, and perverted that which was right, and it profited me not"** (Job 33:27). Rav Ḥisda interprets the word *yashor* as related to the word *shura*, row. The verse mentions sin three times: I have sinned, and perverted, and it profited me not. This implies that one should make three rows before the person from whom he is asking forgiveness.

(וְאָמַר) רַבִּי יוֹסֵי בַּר חֲנִינָא: כׇּל הַמְבַקֵּשׁ מָטוּ מֵחֲבֵירוֹ אַל יְבַקֵּשׁ מִמֶּנּוּ יוֹתֵר מִשָּׁלֹשׁ פְּעָמִים, שֶׁנֶּאֱמַר: ״אָנָּא שָׂא נָא וְעַתָּה שָׂא נָא״ וְאִם מֵת – מֵבִיא עֲשָׂרָה בְּנֵי אָדָם, וּמַעֲמִידָן עַל קִבְרוֹ, וְאוֹמֵר: חָטָאתִי לַה׳ אֱלֹהֵי יִשְׂרָאֵל וְלִפְלוֹנִי שֶׁחָבַלְתִּי בּוֹ.

Rabbi Yosei bar Ḥanina said: Anyone who asks forgiveness of his friend should not ask more than three times,[N] **as it is stated: "Please, please forgive** the transgression of your brothers and their sin, for they did evil to you. **And now, please** forgive" (Genesis 50:17). The verse uses the word please three times, which shows that one need not ask more than three times, after which the insulted friend must be appeased and forgive. **And if** the insulted friend **dies** before he can be appeased, **one brings ten people, and stands them at the grave**[H] of the insulted friend, **and says** in front of them: **I have sinned against the Lord, the God of Israel, and against so-and-so whom I wounded.**

רַבִּי יִרְמְיָה הֲוָה לֵיהּ מִילְּתָא לְרַבִּי אַבָּא בַּהֲדֵיהּ, אֲזַל אִיתֵיב אַדַּשָּׁא דְּרַבִּי אַבָּא. בַּהֲדֵי דְּשַׁדְיָא אַמְתֵיהּ מַיָּא מְטָא זַרְזִיפֵי דְּמַיָּא אַרֵישָׁא. אֲמַר: עֲשָׂאוּנִי כְּאַשְׁפָּה, קָרָא אַנַּפְשֵׁיהּ: ״מֵאַשְׁפּוֹת יָרִים אֶבְיוֹן״. שְׁמַע רַבִּי אַבָּא וְנָפֵיק לְאַפֵּיהּ, אֲמַר לֵיהּ: הָשְׁתָּא צְרִיכְנָא לְמֵיפַּק אַדַּעְתָּךְ, דִּכְתִיב: ״לֵךְ הִתְרַפֵּס וּרְהַב רֵעֶךָ״.

The Gemara relates that **Rabbi Yirmeya** insulted **Rabbi Abba,** causing the latter to **have a complaint against him.** Rabbi Yirmeya **went and sat at the threshold** of **Rabbi Abba's** house to beg him for forgiveness. **When** Rabbi Abba's **maid poured out the** dirty **water** from the house, **the stream of water landed on** Rabbi Yirmeya's **head. He said** about himself: **They have made me into a trash heap,** as they are pouring dirty water on me. **He recited** this verse **about himself: "Who lifts up the needy out of the trash heap"** (Psalms 113:7). **Rabbi Abba heard**[N] what happened **and went out to greet him.** Rabbi Abba **said to him: Now I must go out to appease you** for this insult, **as it is written: "Go, humble yourself [*hitrapes*] and urge your neighbor"** (Proverbs 6:3).

רַבִּי זֵירָא, כִּי הֲוָה לֵיהּ מִילְּתָא בַּהֲדֵי אִינִישׁ הֲוָה חָלֵיף וְתָנֵי לְקַמֵּיהּ וּמַמְצִיא לֵיהּ, כִּי הֵיכִי דְּנֵיתֵי וְנֵיפּוֹק לֵיהּ מִדַּעְתֵּיהּ.

It is related that **when Rabbi Zeira had a complaint against a person** who insulted him, **he would** pace **back and forth before him and present himself, so that** the person **could come and appease him.** Rabbi Zeira made himself available so that it would be easy for the other person to apologize to him.

רַב הֲוָה לֵיהּ מִילְּתָא בַּהֲדֵי הַהוּא טַבָּחָא – לָא אֲתָא לְקַמֵּיהּ. בְּמַעֲלֵי יוֹמָא דְּכִפּוּרֵי אֲמַר אִיהוּ: אֵיזִיל אֲנָא לְפַיּוֹסֵי לֵיהּ. פָּגַע בֵּיהּ רַב הוּנָא; אֲמַר לֵיהּ – לְהֵיכָא קָא אָזֵיל מָר? אֲמַר לֵיהּ לְפַיּוֹסֵי לִפְלָנְיָא. אֲמַר: אָזֵיל אַבָּא לְמִיקְטַל נַפְשָׁא. אֲזַל וְקָם עִילָּוֵיהּ, הֲוָה יָתֵיב וְקָא פָּלֵי רֵישָׁא, דְּלָי עֵינֵיהּ וַחֲזָיֵיהּ, אֲמַר לֵיהּ: אַבָּא אַתְּ! זִיל, לֵית לִי מִילְּתָא בַּהֲדָךְ! בַּהֲדֵי דְּקָא פָּלֵי רֵישָׁא אִישְׁתְּמִיט גַּרְמָא, וּמַחְיֵיהּ בְּקוֹעֵיהּ, וּקְטַלֵיהּ.

It is further related that **Rav had a complaint**[N] **against a certain butcher** who insulted him. **The butcher did not come before him** to apologize. **On Yom Kippur eve,** Rav **said: I will go** and **appease him. He met** his student **Rav Huna,** who **said to him: Where is my Master going? He said to him:** I am going **to appease so-and-so.** Rav Huna called Rav by his name and **said: Abba is going to kill a person,** for surely that person's end will not be good. Rav **went and stood by him.** He found the butcher **sitting and splitting the head** of an animal. The butcher **raised his eyes and saw him. He said** to him: **Are you Abba? Go, I have nothing** to say **to you. While he was splitting the head, one of the bones** of the head **flew out and struck him in the throat and killed him,** thereby fulfilling Rav Huna's prediction.

רַב הֲוָה פָּסֵיק סִידְרָא קַמֵּיהּ דְּרַבִּי, עָיֵיל

The Gemara further relates: **Rav was reciting the** Torah **portion before Rabbi** Yehuda HaNasi.

Perek **VIII**
Daf **87** Amud **b**

אֲתָא רַבִּי חִיָּיא – הֲדַר לְרֵישָׁא, עָיֵיל בַּר קַפָּרָא – הֲדַר לְרֵישָׁא. אֲתָא רַבִּי שִׁמְעוֹן בְּרַבִּי – הֲדַר לְרֵישָׁא. אֲתָא רַבִּי חֲנִינָא (בַּר) חָמָא, אֲמַר: כּוּלֵּי הַאי נֶהֱדַר וְנֵיזֵיל? לָא הֲדַר. אִיקְפִּיד רַבִּי חֲנִינָא, אֲזַל רַב לְגַבֵּיהּ תְּלֵיסַר מַעֲלֵי יוֹמֵי דְּכִפּוּרֵי, וְלָא אִיפַּיַּיס.

Rabbi Ḥiyya, Rav's uncle and teacher, **came in,** whereupon Rav **returned to the beginning** of the portion and began to read it again. Afterward, **bar Kappara came in,** and Rav **returned to the beginning** of the portion out of respect for bar Kappara. Then **Rabbi Shimon, son of Rabbi** Yehuda HaNasi, **came in,** and **he returned** again **to the beginning** of the portion. Then, **Rabbi Ḥanina bar Ḥama came in,** and Rav **said** to himself: **Shall I go back** and read **so many times? He did not return** but continued from where he was. **Rabbi Ḥanina was offended** because Rav showed that he was less important than the others. **Rav went before** Rabbi Ḥanina **on Yom Kippur eve** every year for **thirteen** years to appease him, **but he would not be appeased.**

וְהֵיכִי עָבֵיד הָכִי? וְהָאָמַר רַבִּי יוֹסֵי בַּר חֲנִינָא: כָּל הַמְבַקֵּשׁ מָטוּ מֵחֲבֵירוֹ אַל יְבַקֵּשׁ מִמֶּנּוּ יוֹתֵר מִשָּׁלֹשׁ פְּעָמִים! רַב שָׁאנֵי. וְרַבִּי חֲנִינָא הֵיכִי עָבֵיד הָכִי? וְהָאָמַר רָבָא: כָּל הַמַּעֲבִיר עַל מִדּוֹתָיו – מַעֲבִירִין לוֹ עַל כָּל פְּשָׁעָיו!

The Gemara asks: **How could** Rav **act this way? Didn't Rabbi Yosei bar Ḥanina say: Anyone who requests forgiveness from another should not ask more than three times?** The Gemara answers: **Rav is different,**[N] since he was very pious and forced himself to act beyond the letter of the law. The Gemara asks: **And how could Rabbi Ḥanina act this way** and refuse to forgive Rav, though he asked many times? **Didn't Rava say:** With regard to **anyone who suppresses his honor** and forgives someone for hurting him, God **pardons all his sins?**

אֶלָּא, רַבִּי חֲנִינָא חֶלְמָא חָזֵי לֵיהּ לְרַב דִּזְקָפוּהוּ בְּדִיקְלָא, וּגְמִירִי דְּכָל דִּזְקָפוּהוּ בְּדִיקְלָא רֵישָׁא הָוֵי. אֲמַר: שְׁמַע מִינַּהּ בָּעֵי לְמֶעֱבַד רָשׁוּתָא. וְלָא אִיפַּיַּיס, כִּי הֵיכִי דְּלֵיזֵיל וְלִגְמַר אוֹרָיְיתָא בְּבָבֶל.

The Gemara explains: **Rather,** this is what happened: **Rabbi Ḥanina saw in a dream** that **Rav was being hung on a palm tree, and** he **learned** as a tradition that **anyone** about whom there is a dream in **which he was being hung on a palm tree will become the head** of a yeshiva. **He said: Learn from this that** providence has decreed that he must eventually **become the head** of the yeshiva. Therefore, **I will not be appeased, so that he will have to go and study Torah in Babylonia.** He was conscious of the principle that one kingdom cannot overlap with another, and he knew that once Rav was appointed leader, he, Rabbi Ḥanina, would have to abdicate his own position or die. Therefore, he delayed being appeased, so that Rav would go to Babylonia and be appointed there as head of the yeshiva. In this way, the dream would be fulfilled, as Rav would indeed be appointed as head of a yeshiva, but since he would be in Babylonia, Rabbi Ḥanina would not lose his own position.

NOTES

Had a complaint – הֲוָה לֵיהּ מִילְּתָא: It seems that this was a quarrel where both men said harsh words. Although it was appropriate for the butcher to apologize, Rav suspected that he had hurt the butcher more, and therefore he went to appease him (*Tosefet Yom HaKippurim*).

NOTES

Rav is different – רַב שָׁאנֵי: Many early commentaries cite the following version of the text: It is different for his teacher. Even though they were contemporaries, Rabbi Ḥanina was considered like Rav's teacher, and one who sins against his teacher must continue to ask forgiveness until he is forgiven.

HALAKHA

Confession…when darkness falls – וִידּוּי...עִם חֲשֵׁכָה: One must confess during the afternoon prayer on Yom Kippur eve, before the final meal preceding the fast. An individual says his confession after his prayer, but the prayer leader does not say it (*Shulḥan Arukh*, *Oraḥ Ḥayyim* 607:1 and in the comment of the Rema).

Confession while standing – וִידּוּי בַּעֲמִידָה: One must confess while standing. When he hears the confession from the prayer leader, he should stand and repeat the confession along with the prayer leader (Rema, citing Rabbeinu Nissim; *Shulḥan Arukh*, *Oraḥ Ḥayyim* 607:3).

תָּנוּ רַבָּנַן: מִצְוַת וִידּוּי עֶרֶב יוֹם הַכִּפּוּרִים עִם חֲשֵׁכָה. אֲבָל אָמְרוּ חֲכָמִים: יִתְוַדֶּה קוֹדֶם שֶׁיֹּאכַל וְיִשְׁתֶּה, שֶׁמָּא תִּטָּרֵף דַּעְתּוֹ בַּסְּעוּדָּה. וְאַף עַל פִּי שֶׁהִתְוַדָּה קוֹדֶם שֶׁאָכַל וְשָׁתָה – מִתְוַדֶּה לְאַחַר שֶׁיֹּאכַל וְיִשְׁתֶּה, שֶׁמָּא אֵירַע דְּבַר קַלְקָלָה בַּסְּעוּדָּה. וְאַף עַל פִּי שֶׁהִתְוַדָּה עַרְבִית – יִתְוַדֶּה שַׁחֲרִית, שַׁחֲרִית – יִתְוַדֶּה בְּמוּסָף, בְּמוּסָף – יִתְוַדֶּה בְּמִנְחָה, בְּמִנְחָה – יִתְוַדֶּה בִּנְעִילָה.

§ **The Sages taught:** The main **mitzva of confession** is on **Yom Kippur eve when darkness** falls.[H] **But the Sages said:** One should also **confess** on Yom Kippur eve **before he eats and drinks** at his last meal before the fast **lest he become confused**[N] **at the meal,** due to the abundance of food and drink, and be unable to confess afterward. **And although one confessed before he ate and drank, he confesses** again **after he eats and drinks,** as **perhaps he committed some sin during the meal** itself. **And although one confessed** during **the evening prayer** on the night of Yom Kippur, **he** should **confess** again during **the morning prayer.** Likewise, although one confessed during the **morning prayer, he** should still **confess during** the **additional prayer.** Similarly, although one confessed **during** the **additional prayer, he** should also **confess during** the **afternoon prayer;** and although one confessed **during** the **afternoon prayer, he** should **confess** again **during** the **closing prayer** [***ne'ila***].[N]

וְהֵיכָן אוֹמְרוֹ? יָחִיד אַחַר תְּפִלָּתוֹ, וּשְׁלִיחַ צִבּוּר אוֹמְרוֹ בָּאֶמְצַע. מַאי אָמַר? אָמַר רַב: "אַתָּה יוֹדֵעַ רָזֵי עוֹלָם". וּשְׁמוּאֵל אָמַר: "מִמַּעֲמַקֵּי הַלֵּב". וְלֵוִי אָמַר: "וּבְתוֹרָתְךָ כָּתוּב לֵאמֹר". רַבִּי יוֹחָנָן אָמַר: "רִבּוֹן הָעוֹלָמִים".

And where in the Yom Kippur prayers **does one say** the confession? **An individual** says it **after his** ***Amida*** **prayer, and the prayer leader says it in the middle** of the *Amida* prayer.[N] The Gemara asks: **What does one say;** what is the liturgy of the confession? **Rav said:** One says the prayer that begins: **You know the mysteries of the universe,** in accordance with the standard liturgy. **And Shmuel said** that the prayer begins with: **From the depths of the heart. And Levi said** that it begins: **And in your Torah it is written, saying,** and one then recites the forgiveness achieved by Yom Kippur as stated in the Torah. **Rabbi Yoḥanan said** that it begins: **Master of the Universe.**

רַבִּי יְהוּדָה אָמַר: "כִּי עֲוֹנוֹתֵינוּ רַבּוּ מִלִּמְנוֹת וְחַטֹּאתֵינוּ עָצְמוּ מִסַּפֵּר". רַב הַמְנוּנָא אָמַר: "אֱלֹהַי, עַד שֶׁלֹּא נוֹצַרְתִּי אֵינִי כְּדַאי עַכְשָׁיו שֶׁנּוֹצַרְתִּי כְּאִילּוּ לֹא נוֹצַרְתִּי עָפָר אֲנִי בְּחַיַּי קַל וָחוֹמֶר בְּמִיתָתִי הֲרֵי אֲנִי לְפָנֶיךָ כִּכְלִי מָלֵא בּוּשָׁה וּכְלִימָּה יְהִי רָצוֹן מִלְּפָנֶיךָ שֶׁלֹּא אֶחֱטָא וּמַה שֶּׁחָטָאתִי מְרוֹק בְּרַחֲמֶיךָ אֲבָל לֹא עַל יְדֵי יִסּוּרִין". וְהַיְינוּ וִידּוּיָא דְּרָבָא כּוּלָּהּ שַׁתָּא. וּדְרַב הַמְנוּנָא זוּטָא בְּיוֹמָא דְּכִפּוּרֵי.

Rabbi Yehuda said that one says: **For our iniquities are too many to count and our sins are too great to number. Rav Hamnuna said:** This is the liturgy of the confession: **My God, before I was formed I was unworthy. Now that I have been formed, it is as if I had not been formed. I am dust while alive, how much more so when I am dead. See, I am before You like a vessel filled with shame and disgrace. May it be Your will that I may sin no more, and as for** the sins **I have committed before You, erase** them **in Your compassion, but not by suffering.** The Gemara comments: **This is the confession that Rava** used **all year** long; **and** it was the confession **that Rav Hamnuna Zuta** used **on Yom Kippur.**

אָמַר מָר זוּטְרָא: לָא אֲמַרַן אֶלָּא דְּלָא אֲמַר "אֲבָל אֲנַחְנוּ חָטָאנוּ". אֲבָל אָמַר "אֲבָל אֲנַחְנוּ חָטָאנוּ" – תּוּ לָא צָרִיךְ. דְּאָמַר בַּר הַמְדוּדֵי: הֲוָה קָאֵימְנָא קַמֵּיהּ דִּשְׁמוּאֵל, וַהֲוָה יָתֵיב, וְכִי מְטָא שְׁלִיחָא דְּצִבּוּרָא וַאֲמַר "אֲבָל אֲנַחְנוּ חָטָאנוּ" קָם מֵיקָם. אֲמַר, שְׁמַע מִינָּהּ: עִיקַּר וִידּוּי הַאי הוּא.

Mar Zutra said: We said only that one must follow all these versions **when he did not say** the words: **But we have sinned. However,** if **he said** the words: **But we have sinned, he need not** say **anything further** because that is the essential part of the confession. **As bar Hamdudei said: I was standing before Shmuel and he was sitting; and when the prayer leader reached** the words: **But we have sinned,** Shmuel **stood.** Bar Hamdudei **said: Learn from here that this is the main** part **of the confession,** and Shmuel stood up to emphasize the significance of these words.[H]

NOTES

He become confused – תִּטָּרֵף דַּעְתּוֹ: The Rambam explains, based on the version of the text he had, that the concern is that one might choke during his meal and not manage to confess. Indeed, several communities added other abbreviated confessions, e.g., specific prayers such as *Tefilla Zakka* and others, which are recited after the last meal before the fast (see *Tosefet Yom HaKippurim*).

Closing prayer [*ne'ila*] – תְּפִלַּת נְעִילָה: In the Jerusalem Talmud, the Rabbis disagree whether this prayer should be said when the Temple gates are locked at the end of the day's service, or when the gates of Heaven are locked at sunset. Either possibility explains the name of this prayer.

Confession of an individual and a congregation – וִידּוּי יָחִיד וְצִיבּוּר: Some commentaries explain the reason for this distinction as follows. The individual must confess after his prayer in case he did not pray with the proper focus, in which case he must also confess the sin of praying without focus. However, a congregation fulfills its obligation by following the prayer of the leader, and if its confessions are recited after the prayer, people might not pay sufficient attention to the words (*Tosefet Yom HaKippurim*).

תְּנַן הָתָם: בִּשְׁלֹשָׁה פְּרָקִים בַּשָּׁנָה כֹּהֲנִים נוֹשְׂאִין אֶת כַּפֵּיהֶן אַרְבָּעָה פְּעָמִים בַּיּוֹם, בְּשַׁחֲרִית בְּמוּסָף בְּמִנְחָה וּבִנְעִילַת שְׁעָרִים. וְאֵלּוּ הֵן שְׁלֹשָׁה פְּרָקִים: בְּתַעֲנִיּוֹת, וּבְמַעֲמָדוֹת, וּבְיוֹם הַכִּפּוּרִים.

§ **We learned** in a mishna **there,** in tractate *Ta'anit*: **At three times in the year, priests raise their hands** to recite the priestly benediction **four times in** a single **day:**[H] **In the morning prayer, in the additional prayer, in** the **afternoon prayer, and at** the **closing** [*ne'ila*] **of the gates. And these are** the **three times** in the year: **During** communal **fasts** for lack of rain, on which the *ne'ila* prayer is recited; **and during** non-priestly **watches** [***ma'amadot***], when the Israelite members of the guard parallel to the priestly watch come and read the account of Creation (see *Ta'anit* 26a); **and on Yom Kippur.**

מַאי נְעִילַת שְׁעָרִים? רַב אָמַר: צְלוֹתָא יְתֵירְתָּא, וּשְׁמוּאֵל אָמַר: ״מָה אָנוּ מֶה חַיֵּינוּ״. מֵיתִיבִי: אוֹר יוֹם הַכִּפּוּרִים מִתְפַּלֵּל שֶׁבַע וּמִתְוַדֶּה, בְּשַׁחֲרִית מִתְפַּלֵּל שֶׁבַע וּמִתְוַדֶּה, בְּמוּסָף מִתְפַּלֵּל שֶׁבַע וּמִתְוַדֶּה, בְּמִנְחָה מִתְפַּלֵּל שֶׁבַע וּמִתְוַדֶּה, בִּנְעִילָה מִתְפַּלֵּל שֶׁבַע וּמִתְוַדֶּה!

The Gemara asks: **What is the closing of the gates,** i.e., the *ne'ila* prayer? **Rav said:** It is **an added prayer** of *Amida*. **And Shmuel said:** It is not a full prayer but only a confession that begins with the words: **What are we, what are our lives?** The Gemara **raises an objection** to this from a *baraita*, as it was taught: On **the night of Yom Kippur, one prays seven** blessings in the *Amida* prayer **and confesses; during** the **morning prayer, one prays seven** blessings **and confesses; during** the **additional prayer, one prays seven** blessings **and confesses; during** the **afternoon prayer, one prays seven** blessings **and confesses;** and **during** the ***ne'ila* prayer, one prays seven** blessings **and confesses.** This concurs with Rav's opinion that *ne'ila* is an added prayer.

תַּנָּאֵי הִיא, דְּתַנְיָא: יוֹם הַכִּפּוּרִים עִם חֲשֵׁיכָה מִתְפַּלֵּל שֶׁבַע וּמִתְוַדֶּה וְחוֹתֵם בְּוִידּוּי, דִּבְרֵי רַבִּי מֵאִיר, וַחֲכָמִים אוֹמְרִים: מִתְפַּלֵּל שֶׁבַע, וְאִם רָצָה לַחְתּוֹם בְּוִידּוּי – חוֹתֵם. תְּיוּבְתָּא דִּשְׁמוּאֵל! תְּיוּבְתָּא.

This is a dispute between ***tanna'im***[N] They all agree that *ne'ila* is an added prayer but disagree about the obligation to confess at the *ne'ila* prayer, **as it was taught** in a *baraita*: At the end of **Yom Kippur, as darkness** falls, **one prays seven** blessings of the *Amida* **and confesses and ends with the confession;** this is **the statement of Rabbi Meir. And the Rabbis say: He prays seven** blessings of the *Amida*, **and if he wishes to end** his prayer **with a confession, he ends** it in this way. The Gemara says: If so, **this is a refutation of** the opinion of **Shmuel,** since all agree that *ne'ila* is a complete prayer. The Gemara concludes: Indeed, it is **a** conclusive **refutation.**

עוּלָּא בַּר רַב נָחֵית קַמֵּיהּ דְּרָבָא, פָּתַח בְּ״אַתָּה בְחַרְתָּנוּ״ וְסַיֵּים בְּ״מָה אָנוּ מֶה חַיֵּינוּ״ וְשַׁבְּחֵיהּ. רַב הוּנָא בְּרֵיהּ דְּרַב נָתָן אָמַר: וְיָחִיד אוֹמְרָהּ אַחַר תְּפִלָּתוֹ.

The Gemara relates: **Ulla bar Rav went down** to lead the *ne'ila* prayer **before Rava,** who was in the synagogue. **He opened** the prayer **with: You have chosen us, and he concluded with: What are we, what are our lives? And** Rava **praised him. Rav Huna, son of Rav Natan, said: And an individual says it after his** *Amida* **prayer.** The individual says the confession after his *Amida* prayer, not within the *Amida* prayer as the prayer leader does.

אָמַר רַב: תְּפִלַּת נְעִילָה פּוֹטֶרֶת אֶת שֶׁל עַרְבִית. רַב לְטַעְמֵיהּ, דְּאָמַר: צְלוֹתָא יְתֵירָה הִיא, וְכֵיוָן דְּצַלֵּי לֵיהּ – תּוּ לָא צָרִיךְ.

Rav said: The *ne'ila* prayer exempts one from **the evening prayer.**[N] Since one recited an added prayer after the afternoon prayer, when darkness fell, it serves as the evening prayer.[H] The Gemara comments that **Rav** conforms **to his** line of **reasoning** above, **as he said: It is an added prayer, and since he has prayed it he needs no further** prayer in the evening.

וּמִי אָמַר רַב הָכִי? וְהָאָמַר רַב: הֲלָכָה כְּדִבְרֵי הָאוֹמֵר תְּפִלַּת עַרְבִית רְשׁוּת! לְדִבְרֵי הָאוֹמֵר חוֹבָה קָאָמַר.

The Gemara is surprised at this: **And did Rav** actually **say this? Didn't Rav say:** The ***halakha* is in accordance with the statement of the one who says** that the **evening prayer is optional?**[H] If it is optional, why would Rav use the term exempt? One is exempt even if he does not pray the closing prayer. The Gemara answers: **He said this in accordance with the statement of the one who says** that the evening prayer **is mandatory.** Even according to the opinion that maintains that the evening prayer is mandatory, if one recites *ne'ila*, he has fulfilled his obligation to recite the evening prayer.

מֵיתִיבִי: אוֹר יוֹם הַכִּפּוּרִים מִתְפַּלֵּל שֶׁבַע וּמִתְוַדֶּה, שַׁחֲרִית שֶׁבַע וּמִתְוַדֶּה, מוּסָף שֶׁבַע וּמִתְוַדֶּה, בִּנְעִילָה מִתְפַּלֵּל שֶׁבַע וּמִתְוַדֶּה, עַרְבִית מִתְפַּלֵּל שֶׁבַע מֵעֵין שְׁמוֹנֶה עֶשְׂרֵה. רַבִּי חֲנִינָא בֶּן גַּמְלִיאֵל מִשּׁוּם אֲבוֹתָיו מִתְפַּלֵּל שְׁמוֹנֶה עֶשְׂרֵה שְׁלֵימוֹת

The Gemara **raises an objection** from that which we learned in a *baraita*: During the **evening** after **Yom Kippur, one prays seven** blessings in the *Amida* **and confesses;** during the **morning prayer,** one prays **seven** blessings in the *Amida* **and confesses;** during the **additional prayer,** one prays **seven** blessings in the *Amida* **and confesses; during** ***ne'ila*** **one prays seven** blessings in the *Amida* **and confesses;** and during **the evening prayer,** one prays **seven** blessings **in** an **abridged** version of the **eighteen** blessings of the weekday *Amida* prayer. One recites the first three blessings, the final three, and a middle blessing that includes an abbreviated form of the other weekday blessings. **Rabbi Ḥanina ben Gamliel** says **in the name of his ancestors: One prays** the **full eighteen** blessings of the weekday *Amida* prayer as usual,

HALAKHA

Raising hands on Yom Kippur – נְשִׂיאַת כַּפַּיִם בְּיוֹם הַכִּפּוּרִים: In Eretz Yisrael the custom is for priests to recite the priestly benediction on Yom Kippur during the morning prayer, the additional prayer, and during *ne'ila*, which is why *ne'ila* is recited while it is still daytime. The custom is not to bless the people during the afternoon prayer. Outside of Eretz Yisrael this benediction is not said during *ne'ila* (*Shulḥan Arukh*, *Oraḥ Ḥayyim* 128:44 in the comment of the Rema, 129:1, 622:4).

***Ne'ila* and the evening prayer – נְעִילָה וְעַרְבִית:** After Yom Kippur one must say the evening prayer, which includes *havdala* in the blessing of: Who graciously grants knowledge. Contrary to Rav's opinion, *ne'ila* does not exempt one from reciting the evening prayer (*Tur*; *Shulḥan Arukh*, *Oraḥ Ḥayyim* 624:1).

Evening prayer is optional – עַרְבִית רְשׁוּת: According to the Rambam, the Jewish people took upon themselves the obligation of the evening prayer. Nevertheless, this service does not have the same status as the other prayers, which are mandatory (Rambam *Sefer Ahava*, *Hilkhot Tefilla* 1:6).

NOTES

This is a dispute between *tanna'im* – תַּנָּאֵי הִיא: This version of the text is difficult, since it does not seem to relate to the subsequent point. Commentaries have emended the text in various ways (Maharsha; see *Siaḥ Yitzḥak*).

Exempts one from the evening prayer – פּוֹטֶרֶת אֶת שֶׁל עַרְבִית: Commentaries have raised the point that even if the evening prayer is optional, it still should not be neglected. Why should *ne'ila* be used as an excuse to skip this service? One answer proposes that there is a mitzva to eat and drink after Yom Kippur, which is like a Festival. It is therefore legitimate to omit the evening prayer in order to begin preparations for the meal.

מִפְּנֵי שֶׁצָּרִיךְ לוֹמַר הַבְדָּלָה בְּחוֹנֵן הַדָּעַת. תַּנָּאֵי הִיא, דְּתַנְיָא: כׇּל חַיָּיבֵי טְבִילוֹת טוֹבְלִין כְּדַרְכָּן בְּיוֹם הַכִּפּוּרִים. נִדָּה וְיוֹלֶדֶת טוֹבְלוֹת כְּדַרְכָּן בְּלֵילֵי יוֹם הַכִּפּוּרִים.

because he must recite ***havdala*** **in** the blessing: **Who graciously grants knowledge,** and there is nowhere to insert this prayer in the abridged *Amida*. This indicates that these *tanna'im* maintained that *ne'ila* does not exempt one from the evening prayer. The Gemara answers: **It is** a dispute between ***tanna'im*****, as it was taught** in a *baraita*: **Anyone who requires immersion immerses in his** usual **manner on Yom Kippur,** as this act does not violate the prohibition against **washing.**[H] **A menstruating woman and a new mother,** who immerse at night, **immerse in their** usual **manner on the night of Yom Kippur.**

בַּעַל קֶרִי טוֹבֵל וְהוֹלֵךְ עַד הַמִּנְחָה. רַבִּי יוֹסֵי אוֹמֵר: כׇּל הַיּוֹם כּוּלּוֹ.

The *baraita* continues: **One who had a seminal emission** during Yom Kippur before the afternoon prayer may **immerse at any point** in the day **until the afternoon prayer,** in order to be able to recite it.[N] Ezra decreed that a man who has had a seminal emission must immerse in order to pray and study Torah. If the emission occurred after the afternoon prayer, he should not immerse then but should wait until darkness falls. Since the time for *ne'ila* is at night, this individual should wait and immerse after the fast has concluded, so as to avoid violation of the prohibition of washing on Yom Kippur, and then pray afterward. This indicates that *ne'ila* is a nighttime prayer, and therefore its recitation exempts one from the weekday evening prayer. **Rabbi Yosei says:** He may immerse **at any point in the day.** According to his opinion, the *ne'ila* prayer is recited while it is still daytime, and therefore the individual must immerse in the daytime in order to be able to recite it. Consequently, Rabbi Yosei holds that *ne'ila* does not exempt one from the evening prayer.

וּרְמִינְהוּ: הַזָּב וְהַזָּבָה הַמְּצוֹרָע וְהַמְּצוֹרַעַת וּבוֹעֵל נִדָּה וּטְמֵא מֵת – טוֹבְלִין כְּדַרְכָּן בְּיוֹם הַכִּפּוּרִים. נִדָּה וְיוֹלֶדֶת טוֹבְלוֹת כְּדַרְכָּן בְּלֵילֵי יוֹם הַכִּפּוּרִים. בַּעַל קֶרִי טוֹבֵל וְהוֹלֵךְ כׇּל הַיּוֹם כּוּלּוֹ. רַבִּי יוֹסֵי אוֹמֵר: מִן הַמִּנְחָה וּלְמַעְלָה אֵין יָכוֹל לִטְבּוֹל.

The Gemara **raises a contradiction** with regard to this *baraita* from that which was taught: In the case of **the** ***zav*****, and the** ***zava*****, the male and female leper, and one who had relations with a menstruating woman, and one who is ritually impure** through contact with **a corpse,** if their time has come for purification, they **immerse in their** usual **manner on Yom Kippur. A menstruating woman and a woman after childbirth immerse in their** usual **manner on the night of Yom Kippur. One who had a seminal emission immerses at any point in the day. Rabbi Yosei says: From** the time of **the afternoon prayer onward he is not able to immerse.** This contradicts Rabbi Yosei's statement in the previous *baraita*.

לָא קַשְׁיָא, הָא – דְּצַלֵּי תְּפִלַּת נְעִילָה, הָא – דְּלָא צַלֵּי.

The Gemara answers: This is **not difficult. This** statement, in which Rabbi Yosei says that one may not immerse during the day, is referring to a case **where he** had already **prayed the** ***ne'ila*** **prayer** before he noticed his seminal emission. **That** statement, in which Rabbi Yosei says that one may immerse during the day, is referring to a case **where he had not** yet **prayed** the *ne'ila* prayer when he noticed his seminal emission, and he therefore immerses in order to pray *ne'ila*.

אִי דְּצַלֵּי – מַאי טַעְמַיְיהוּ דְּרַבָּנַן? קָא סָבְרִי רַבָּנַן: טְבִילָה בִּזְמַנָּהּ מִצְוָה.

The Gemara asks: **If he had already prayed** *ne'ila* before he noticed his seminal emission, **what is the reasoning of the Rabbis,** who permit him to immerse on Yom Kippur? The immersion seems to have no purpose. The Gemara answers: **The Rabbis hold that immersion at its proper time** is **a mitzva,**[N] even when one does not need to immerse to pray. Therefore, if the time for immersion falls on Yom Kippur, the individual should immerse as usual.

מִכְּלָל דְּרַבִּי יוֹסֵי סָבַר לָאו מִצְוָה? וְהָתַנְיָא: הֲרֵי שֶׁהָיָה שֵׁם כָּתוּב עַל בְּשָׂרוֹ הֲרֵי זֶה לֹא יִרְחַץ וְלֹא יָסוּךְ וְלֹא יַעֲמוֹד בִּמְקוֹם הַטִּנּוֹפֶת, נִזְדַּמְּנָה לוֹ טְבִילַת מִצְוָה – כּוֹרֵךְ עָלָיו גֶּמִי וְיוֹרֵד וְטוֹבֵל. רַבִּי יוֹסֵי אוֹמֵר: יוֹרֵד וְטוֹבֵל כְּדַרְכּוֹ, וּבִלְבַד שֶׁלֹּא יְשַׁפְשֵׁף.

The Gemara asks: **By inference, Rabbi Yosei holds** that immersion at its proper time is **not a mitzva. But wasn't it taught** in a *baraita*: **If** God's **name is written** in ink on one's **flesh,**[HN] **he** may **not wash and he** may **not smear** it with oil lest he erase the name, **and he** may **not stand in a filthy place** out of respect for the name. **If his time came for an immersion** that is **a mitzva,** he must try to ensure that the name not be erased. He therefore **wraps a reed around it and descends and immerses. Rabbi Yosei says: He descends and immerses in his** usual **manner** and need not worry about erasing the name, **provided he does not rub** the place where the name is written.

HALAKHA

Immersion on Yom Kippur – **טְבִילָה בְּיוֹם הַכִּפּוּרִים**: An obligatory immersion is permitted on Yom Kippur if that is its proper time. Nowadays, however, the obligation to immerse in most cases is not considered to have a proper time, since sacrifices and purification rites are no longer performed. Furthermore, Ezra's decree, which mandates that one who had a seminal emission may not pray or study Torah until he has immersed, has been abolished. Consequently, nowadays one may not immerse on Yom Kippur (*Shulḥan Arukh*, *Oraḥ Ḥayyim* 613:12).

God's name is written on one's flesh – **שֵׁם כָּתוּב עַל בְּשָׂרוֹ**: One who has God's name written on his skin may not wash, smear himself with oil, or stand in a filthy place. If he requires immersion, he should wrap a reed around the writing or cover it in some other way to ensure that the letters will not be exposed (Rambam *Sefer HaMadda*, *Hilkhot Yesodei HaTorah* 6:6).

NOTES

Immersion for prayer – **טְבִילָה לִתְפִילָּה**: Ezra the Scribe decreed that one who had a seminal emission may not pray or study Torah until he has immersed. Commentaries debate the conditions of this decree and whether it applies to involuntary or intentional emission. However, in the late tannaitic and early amoraic periods, this decree was abolished for various reasons. In modern times, many Jews do have the custom to immerse before prayer. Some people immersed for emissions even on Yom Kippur (see *Me'iri*).

Immersion at its proper time is a mitzva – **טְבִילָה בִּזְמַנָּהּ מִצְוָה**: There is a mitzva to immerse at the proper time, even when one is not completely purified by the immersion. For example, if one has emitted semen and has contracted another type of ritual impurity as well, or if for some reason he needs to immerse a second time, it is nevertheless a mitzva to immerse on time.

God's name is written on one's flesh – **שֵׁם כָּתוּב עַל בְּשָׂרוֹ**: According to Rashi, the reason one covers the writing is to prevent God's name from being erased during the immersion. Other commentaries explain that the reason one covers it is to avoid being naked in the presence of God's name.

וְקַיְימָא לַן דְּבִטְבִילָה בִּזְמַנָּהּ מִצְוָה פְּלִיגִי!

And we maintain that **they disagree as to** whether or not **immersion at its** proper **time is a mitzva.** According to the Rabbis, immersion at its proper time is not a mitzva. Therefore, if the individual has no reed, he should wait even until the following day rather than immerse without it. However, Rabbi Yosei maintains that immersion at its proper time is a mitzva. Therefore, it must be done at its proper time, even if that requires immersion without covering God's name.

הַהִיא רַבִּי יוֹסֵי בַּר יְהוּדָה הִיא. דְּתַנְיָא, רַבִּי יוֹסֵי בַּר יְהוּדָה אוֹמֵר: דַּיָּהּ לַטְּבִילָה שֶׁתְּהֵא בָּאַחֲרוֹנָה.

The Gemara answers: **This** Rabbi Yosei mentioned in the *baraita* **is** actually **Rabbi Yosei bar Yehuda,** and this resolves the contradiction, **as it was taught** in a *baraita* that **Rabbi Yosei bar Yehuda says: It is sufficient for the immersion to be at the end.** According to one opinion, if a menstruating woman is uncertain on which day to immerse, she immerses multiple times to ensure that the required immersion is at its proper time. However, according to Rabbi Yosei bar Yehuda, it is sufficient for her to immerse once at a point when she is certainly pure. Consequently, according to his opinion, there is no mitzva to immerse at the proper time.

תָּנוּ רַבָּנַן: הָרוֹאֶה קֶרִי בְּיוֹם הַכִּפּוּרִים – יוֹרֵד וְטוֹבֵל, וְלָעֶרֶב יְשַׁפְשֵׁף. לָעֶרֶב? מַאי דַּהֲוָה הֲוָה! אֶלָּא אֵימָא: מִבָּעֶרֶב יְשַׁפְשֵׁף, (קָא סָבַר מִצְוָה לְשַׁפְשֵׁף).

The Sages taught: One who sees an emission of **semen on Yom Kippur**[H] **descends and immerses. And in the evening, he should rub** his skin to remove anything that might obstruct the immersion. The Gemara is surprised at this: Why should he do that **in the evening? What was, was.** Since he has already immersed, how will removing interpositions afterward benefit the immersion? **Rather, say** that **he should rub** his skin **from the evening** before Yom Kippur to remove any obstructions, in case it becomes necessary to immerse on Yom Kippur. The Gemara comments: **This** Master **holds** that **it is a mitzva to rub.**

תָּנֵי תַּנָּא קַמֵּיהּ דְּרַב נַחְמָן: הָרוֹאֶה קֶרִי בְּיוֹם הַכִּפּוּרִים – עֲוֹנוֹתָיו מְחוּלִין לוֹ. וְהָתַנְיָא: עֲוֹנוֹתָיו סְדוּרִין! מַאי סְדוּרִין – סְדוּרִין לִימָּחֵל.

§ Apropos the *halakhot* of immersion for one who has had a seminal emission on Yom Kippur, the Gemara relates: **A *tanna* taught** a *baraita* **before Rav Naḥman:** With regard to **one who sees** an emission of **semen on Yom Kippur, his sins are forgiven.** The Gemara asks: **But wasn't it taught** in a *baraita*: **His sins are arranged** before him? The Gemara answers: **What** is the meaning of **arranged? They are arranged** to be **forgiven.**

תָּנָא דְּבֵי רַבִּי יִשְׁמָעֵאל: הָרוֹאֶה קֶרִי בְּיוֹם הַכִּפּוּרִים – יִדְאַג כָּל הַשָּׁנָה כּוּלָּהּ, וְאִם עָלְתָה לוֹ שָׁנָה – מוּבְטָח לוֹ שֶׁהוּא בֶּן הָעוֹלָם הַבָּא. אָמַר רַב נַחְמָן בַּר יִצְחָק: תֵּדַע, שֶׁכָּל הָעוֹלָם כּוּלּוֹ רָעֵב וְהוּא שָׂבֵעַ. כִּי אֲתָא רַב דִּימִי אֲמַר: מַפִּישׁ חַיֵּי, סַגֵּי וּמַסְגֵּי.

The school of Rabbi Yishmael taught: One who sees an emission of **semen on Yom Kippur should worry the whole year**[N] that perhaps he was given a sign that he and his fast were rejected. **But if he survives the year, he can be assured** that his good deeds protected him and ensured for him **a share** in **the World-to-Come. Rav Naḥman bar Yitzḥak said: Know** that it is so, **as the whole world is hungry** due to refraining from conjugal relations, **and he is satiated**[N] since he emitted semen and his lust was subdued. Since the issue was involuntary and not intentional, it is a sign that he has merited divine compassion. **When Rav Dimi came from Eretz Yisrael** to Babylonia he said: Seeing semen on Yom Kippur is a sign that **one will live a long life, grow, and raise others.**[N] An allusion to that is the verse: "That he might see his seed and prolong his days" (Isaiah 53:10).

הדרן עלך יום הכפורים
וסליקא לה מסכת יומא

HALAKHA

One who sees an emission of semen on Yom Kippur – הָרוֹאֶה קֶרִי בְּיוֹם הַכִּפּוּרִים: Nowadays, one who sees an emission of semen on Yom Kippur should wipe it off himself if it is wet. If it is dry or dirty on his skin, he should wash off only that part of his body. Such an individual may not immerse, even if his custom throughout the year is to immerse before prayer (*Shulḥan Arukh*, *Oraḥ Ḥayyim* 613:11).

NOTES

Should worry the whole year – יִדְאַג כָּל הַשָּׁנָה כּוּלָּהּ: Some commentaries add that the worry itself is what atones for his sins (*Mikhtam*).

Know…and he is satiated – תֵּדַע...וְהוּא שָׂבֵעַ: The Maharsha writes that seminal emissions on Yom Kippur can serve both as negative and positive signs. If one does not survive the year, it shows that he was not permitted to complete his fast by refraining from lust completely. If one does live through the year, it means that God was helping him avoid suffering during his fast.

One will live a long life, grow, and raise others – מַפִּישׁ חַיֵּי, סַגֵּי, וּמַסְגֵּי: Some commentaries write that Rashi and *Tosafot* disagreed as to whether the words "he might see his seed" are merely an allusion to what happened to this person, or whether these words are part of the blessing that he will merit seeing his children and children's children (*Tosefet Yom HaKippurim*).

Summary of **Perek VIII**

This chapter discussed the Sages' tradition that the mitzva to afflict oneself on Yom Kippur is expressed by refraining from five major types of physical benefit: Eating and drinking, washing, anointing with oil, wearing shoes, and engaging in conjugal relations. The most stringent of these is the prohibition against eating and drinking, which incurs the punishment of *karet*. Food itself is not forbidden on Yom Kippur; rather, it is prohibited to refrain from afflicting oneself. Consequently, the measure that determines liability is a date-bulk of food or a cheekful of drink, amounts which lessen the affliction to a certain degree.

Notwithstanding the stringency of the prohibition and the holiness of the day, the principle that all mitzvot of the Torah are overridden in cases of illness or danger is applied even on Yom Kippur. The Torah was given "to live by" (Leviticus 18:5). Therefore, on Yom Kippur the mitzva of affliction, along with almost all the mitzvot, is superseded by any risk to life or health. The only exceptions to this principle are the three cardinal sins of idolatry, forbidden relations, and murder.

The concern for saving life is so great that if there is any risk at all, whether in the opinion of the doctors or in the opinion of the sick person himself, the fast, the prohibitions involving affliction, and the sanctity of the day are overridden.

The obligation to afflict oneself, like all mitzvot of the Torah, applies only to adults. The Torah considers children who have reached puberty, i.e., boys from the age of thirteen and girls from the age of twelve, to be adults in this regard. However, the Sages instructed that parents should begin to educate their children before they become obligated by Torah law. Children should be encouraged to fulfill whichever mitzvot they are able to, either entirely or in part, from the appropriate age.

The Torah states that on Yom Kippur all sins committed before God are forgiven. This applies only to sins that are purely between man and God. Sins committed against other people, which are really twofold sins since they are also transgressions against God, cannot be atoned for without appeasing the one who has been wronged. Only after receiving forgiveness from the injured party can one hope for forgiveness from Heaven.

Divine forgiveness does not exempt one from his obligations, such as bringing a sin-offering, or repaying moneys owed, and the obligations remain even after Yom Kippur. Furthermore, there are certain sins, such as public desecration of God's name, that are so severe that even Yom Kippur does not fully atone for them. These sins remain with a person after Yom Kippur until he has undone the damage caused or until he dies.

In addition, Yom Kippur atones only for those who abandon their sins and repent. For this reason the Sages established five prayer services on Yom Kippur, with the mitzva of confession in each service, to help one come to true repentance, and to merit through this atonement from sin and forgiveness of transgressions.

Common **Acronyms**

Since the publication of the first volume of the *Koren Talmud Bavli* we have employed some transliterated acronyms, such as Rambam, to give the translation a more authentic flavor. These acronyms are used throughout this volume where they are well known and where the acronym helps readers easily identify the author in question. The following chart provides the full name of each author or work alongside its common acronym.

Acronym	Full Name
HaAri	Rabbi Yitzḥak Luria
Ba’al HaMaor	Rabbi Zeraḥya HaLevi
Baḥ	*Bayit Ḥadash*
Beur HaGra	Commentary of Rabbi Eliyahu of Vilna on the *Shulḥan Arukh*
Derashot Mahari Mintz	Homilies of Rabbi Yehuda Mintz
Derashot Ra’anaḥ	Homilies of Rabbi Eliyahu ben Ḥayyim
Geranat	Rabbi Naftali Trop
Gilyon Maharsha	Marginalia of Rabbi Shlomo Eiger
Gra	Rabbi Eliyahu of Vilna, the Vilna Gaon
Graḥ	Rabbi Ḥayyim Soloveitchik
Grib	Rabbi Yehuda Bakhrakh
Griz	Rabbi Yitzḥak Ze’ev Soloveitchik
Haggahot HaGra	Comments of Rabbi Eliyahu of Vilna on the Talmud
Haggahot Maharsha	Comments of Rabbi Shmuel Eliezer Eidels
Hassagot HaRa’avad	Comments of Rabbi Avraham ben David on the Rambam’s *Mishne Torah*
Ḥida	Rabbi Ḥayyim David Azulai
Ḥiddushei Aggadot LaMaharal	*Ḥiddushei Aggadot* by Rabbi Yehuda Loew of Prague
Ḥiddushei Aggadot LaRashba	*Ḥiddushei Aggadot* by Rabbi Shlomo ben Adderet
Ḥiddushei HaGeranat	*Ḥiddushei* Rabbi Naftali Trop
Ḥiddushei HaGriz	*Ḥiddushei* Rabbi Yitzḥak Ze’ev Soloveitchik
Ḥiddushei HaRim	*Ḥiddushei* Rabbi Yitzḥak Meir of Gur
Ḥiddushei Ri Ḥaver	*Ḥiddushei* Rabbi Yitzḥak Isaac Ḥaver
Kitzur Piskei HaRosh	Abridged Halakhic Rulings of Rabbeinu Asher ben Rabbi Yeḥiel
Mabit	Rabbi Moshe ben Yosef di Trani

Acronym	Full Name
Maharal	Rabbi Yehuda Loew of Prague
Maharam Alashkar	Rabbi Moshe Alashkar
Maharam Brisk	Rabbi Mordekhai Brisk
Maharam Ḥalawa	Rabbi Moshe Ḥalawa
Maharam Lublin	Rabbi Meir of Lublin
Maharam Mintz	Rabbi Moshe Mintz
Maharam of Rothenburg	Rabbi Meir of Rothenburg
Maharam Padua	Rabbi Meir of Padua
Maharam Schick	Rabbi Moshe Schick
Maharam Schiff	Rabbi Meir Schiff
Maharatz Ḥayyut	Rabbi Tzvi Hirsch Chajes
Mahari Abuhav	Rabbi Yitzḥak Abuhav
Mahari Bassan	Rabbi Yeḥiel Bassan
Mahari Beirav	Rabbi Ya'akov Beirav
Mahari ben Lev	Rabbi Yosef ben Lev
Mahari ben Malkitzedek	Rabbi Yitzḥak ben Malkitzedek
Mahari Berona	Rabbi Yisrael Berona
Mahari Kurkus	Rabbi Yosef Kurkus
Mahari Mintz	Rabbi Yehuda Mintz
Mahari Weil	Rabbi Ya'akov Weil
Mahariḥ	Rabbi Yeḥezkia ben Ya'akov of Magdeburg
Maharik	Rabbi Yosef Colon
Maharikash	Rabbi Ya'akov Castro
Maharil	Rabbi Ya'akov HaLevi Molin
Maharit	Rabbi Yosef di Trani
Maharit Algazi	Rabbi Yom Tov Algazi
Maharsha	Rabbi Shmuel Eliezer Eidels
Maharshal	Rabbi Shlomo Luria
Malbim	Rabbi Meir Leibush ben Yeḥiel Michel Wisser
Netziv	Rabbi Naftali Tzvi Yehuda Berlin
Nimmukei HaGrib	Comments of Rabbi Yehuda Bakhrakh on the Maharsha
Piskei HaRid	Halakhic Rulings of Rabbi Yeshaya di Trani the Elder
Piskei Riaz	Halakhic Rulings of Rabbi Yeshaya di Trani the Younger
Ra'ah	Rabbi Aharon HaLevi
Ra'anaḥ	Rabbi Eliyahu ben Ḥayyim
Ra'avad	Rabbi Avraham ben David
Ra'avan	Rabbi Eliezer ben Natan
Ra'avya	Rabbi Eliezer ben Yoel HaLevi
Rabbi Avraham ben HaRambam	Rabbi Avraham, son of the Rambam

Acronym	Full Name
Rabbi Shlomo ben Rashbatz	Rabbi Shlomo, son of Rabbi Shimon ben Tzemaḥ Duran
Radak	Rabbi David Kimḥi
Radbaz	Rabbi David ben Zimra
Ralbag	Rabbi Levi ben Gershon
Ramah	Rabbi Meir HaLevi
Rambam	Rabbi Moshe ben Maimon
Ramban	Rabbi Moshe ben Naḥman
Ran	Rabbeinu Nissim ben Reuven of Gerona
Rashash	Rabbi Shmuel Strashun
Rashba	Rabbi Shlomo ben Adderet
Rashbam	Rabbi Shmuel ben Meir
Rashbatz	Rabbi Shimon ben Tzemaḥ Duran
Rashi	Rabbi Shlomo Yitzḥaki
Re'em Horowitz	Rabbi Elazar Moshe Horowitz
Rema	Rabbi Moshe Isserles
Ri HaLavan	Rabbeinu Yitzḥak ben Ya'akov of Prague
Ri Ḥaver	Rabbi Yitzḥak Isaac Ḥaver
Ri Migash	Rabbi Yosef Migash
Riaf	Rabbi Yoshiya Pinto
Riaz	Rabbi Yeshaya di Trani the Younger
Rid	Rabbi Yeshaya di Trani the Elder
Ridvaz	Rabbi Ya'akov David ben Ze'ev Wilovsky
Rif	Rabbi Yitzḥak Alfasi
Rim	Rabbi Yitzḥak Meir of Gur
Ritva	Rabbi Yom Tov ben Avraham Asevilli (of Seville)
Riva	Rabbeinu Yitzḥak ben Asher
Rivam	Rabbi Yitzḥak ben Meir
Rivan	Rabbi Yehuda bar Natan
Rivash	Rabbi Yitzḥak ben Sheshet
Rosh	Rabbeinu Asher ben Rabbi Yeḥiel
Shakh	*Siftei Kohen* by Rabbi Shabtai Cohen Rappaport
Shas	The Six Orders of the Mishna
She'elat Ya'avetz	Responsa of Rabbi Ya'akov Emden
Shela	*Shenei Luḥot HaBerit* by Rabbi Yeshaya HaLevi Horowitz
Siddur Rashi	Siddur compiled by Rashi's students
Sma	*Sefer Meirat Einayim* by Rabbi Yehoshua Falk
Smag	*Sefer Mitzvot Gadol* by Rabbi Moshe of Coucy
Smak	*Sefer Mitzvot Katan* by Rabbi Yitzḥak ben Yosef of Corbeil
Talmid HaRa'ah	A student of Rabbi Aharon HaLevi

Acronym	Full Name
Talmid HaRashba	A student of Rabbi Shlomo ben Adderet
Tashbetz	Responsa of Rabbi Shimon ben Tzemaḥ Duran
Taz	*Turei Zahav* by Rabbi David HaLevi
Tosefot HaRosh	*Tosefot* of Rabbeinu Asher ben Rabbi Yeḥiel
Tosefot Ri HaLavan	*Tosefot* of Rabbeinu Yitzḥak ben Ya'akov of Prague
Tosefot Rid	*Tosefot* of Rabbi Yeshaya di Trani the Elder
Tur	*Sefer HaTurim* by Rabbi Ya'akov ben Asher
Tzlaḥ	*Tziyyun LeNefesh Ḥayya* by Rabbi Yeḥezkel Landau
Ya'avetz	Rabbi Ya'akov Emden

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ב

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280…and sprinkled
Frontplate, that the name of God – **בַּצִּיץ שֶׁהַשֵּׁם כָּתוּב עָלָיו**
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ג

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ה

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ו

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And to remove the ashes – **וּלְהֵטִיב אֶת הַנֵּרוֹת**
345…from the lamps
376…And dust shall be the serpent's food – **וְנָחָשׁ עָפָר לַחְמוֹ**
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ז

88…Times of the crow of the rooster – **זְמַנֵּי קְרִיאַת הַתַּרְנְגוֹל**

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ט

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כ

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89…would stand

ל

203…Strip [*lashon*] of crimson – **לָשׁוֹן שֶׁל זְהוֹרִית**
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Chambers in the Hall – **לְשָׁכוֹת בְּבֵית הַמּוֹקֵד**
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מ

One feeds him the lobe – **מַאֲכִילִין אוֹתוֹ מֵחֲצַר כָּבֵד שֶׁלּוֹ**
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417…East side of a fig tree – **מִזְרָחָהּ שֶׁל תְּאֵנָה**
Water that one's – **מַיִם שֶׁכָּל גּוּפוֹ עוֹלֶה בָּהֶן**
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320…*Mamzer* – **מַמְזֵר**
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פ

The meeting of – **פְּגִישַׁת הַכֹּהֵן הַגָּדוֹל וְאָלֶכְּסַנְדֵּר**
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